

The New Liturgy

A Documentation, 1903.1965

R. KEVIN SEASOLTZ

HERDER AND HERDER

1966

HERDER AND HERDER NEW YORK

232 Madison Avenue, New York 16, N. Y.

Nihil obstat: Thomas J. Bcary

Censor Librorum

Imprimatur: |Robert F. Joyce

Bishop of Burlington

August 10, 1965

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Library of Congress Catalog Card Number: 65-13481

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Printed in the United States

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Acknowledgements

The author gratefully acknowledges permission from the following publishers and individuals to reprint the full texts or excerpts from copyrighted material:

The Pope Speaks, Washington, D. C., for the allocution of John XXIII at the blessing of the new organ in St. Peter's Basilica, September 27, 1962; for the allocution of John XXIII to participants in a UNESCO congress of Music, September 29, 1962; for the allocution of John XXIII to the Lenten preachers and parish priests of Rome, February 10, 1959; for the radio message of John XXIII to the International Eucharistic Congress at Munich, August 7, 1960; for the allocution of John XXIII to the *Pueri Cantores*, January 1, 1961; for the allocution of John XXIII to the Lenten preachers and parish priests of Rome, February 13, 1961; for the allocution of John XXIII to the Ninth Study Week of the Pontifical Commission of Sacred Art in Italy, October 28, 1961; for the instruction of the Sacred Congregation of Rites on Sacred Music and the Sacred Liturgy according to the Encyclical Letters *Misticac sacrae disciplina* and *Mediator Dei*, September 3, 1958.

The Bruce Publishing Company, Milwaukee, Wisconsin, for the following excerpts from volume 5 of *The Canon Law Digest*, edited by Timothy L. Bouscarn: "The Use of Chinese in the Mass," "Permission for Vernacular in Various Parts of the Mass," "Bible Devotions," "Evening Mass Permitted for the Personal Benefit of Priests," "Celebration of Paschal Vigil Early Sunday Morning," "Privileges for Germany," "Epistle and Gospel in the Vernacular," "Proclamation of the Gospel," "Celebration of Evening Mass for Personal Benefit of Priests," "Amendment of the Good Friday Prayer," "Evening Mass earlier than 4 P. M.," "Recitation of the Rosary at Mass," "Recitation of the Confiteor," "Permission for a Female to Read," "Nodcless Chalices," "Permission for Nuns to Read."

Sr. Anthony Guild Press, Paterson, New Jersey, and to Joseph B. Collins for "Decree on Frequent and Daily Reception of Holy Communion," *Catechetical Documents of Pope Pius X*, edited by Joseph B. Collins.

National Catholic Welfare Conference News Service, Washington, D. C., for *Divino afflante Spiritu* by Pius XII; "Sacred Music" by Pius XII; *Munificentissimus Deus* by Pius XII; *Menti nostrae* by Pius XII; *Mystici Corporis* by Pius XII; New Code of Rubrics, 1960. The America Press, New York, for "Heart of the King" by Pius XI; "The Kingship of Christ" by Pius XI; *Mediator Dei* by Pius XII.

Abbreviations

<i>AAS</i>	<i>Acta Apostolicae Sedis</i>
<i>AL</i>	<i>Acta Leonis</i>
<i>AP</i>	<i>Acta Pii</i>
<i>ASS</i>	<i>Acta Sanctae Sedis</i>
C.L.A.	U.S. Bishop's Commission on the Liturgical Apostolate
<i>CLD</i>	<i>Canon Law Digest</i>
<i>Denz.</i>	<i>Enchiridion Symbolorum</i> , cd. Dezingher
<i>EL</i>	<i>Ephemerides Liturgicae</i>
G.L.C.	German Liturgical Commission
H.O.	Holy Office
<i>MA</i>	<i>Major Addresses of Pius XII</i> ed. Yzermans
P.C.L.	Post-Conciliar Commission for the Execution of the Constitution on the Sacred Liturgy
P.C.E.R.L.	Preparatory Commission Entrusted with the Reform of the Liturgy
<i>PG</i>	<i>Patrologia Graeca</i> , ed. Migne
<i>PL</i>	<i>Patrologia Latina</i> , cd. Migne
S.C.C.	Sacred Congregation of the Council
S.C.P.F.	Sacred Congregation for the Propagation of the Faith
S.C.R.	Sacred Congregation of Rites
S.C.S.	Sacred Congregation of the Sacraments
<i>TCR</i>	<i>The Clergy Review</i>
<i>TPS</i>	<i>The Pope Speaks</i>

Foreword

JOSEPH CARDINAL RITTER

.... Nevertheless, the liturgy is the summit toward which the activity of the Church is directed; at the same time, it is the font from which all her power flows. For the aim and object of apostolic works is that all who are made sons of God by faith and baptism should come together to praise God in the midst of his Church, to take part in the sacrifice, and to eat the Lord's supper."

The Constitution on the Sacred Liturgy

The Second Council of the Vatican has produced a far-reaching document with top priority. *The Constitution on the Sacred Liturgy* calls for a greater intensity of Christian life, it urges the adaptation of changeable institutions to contemporary human needs, it invites the ultimate unity of all Christians, and it exhorts the spread of the Gospel. So speaks *The Constitution on the Sacred Liturgy* to all the Church.

It is evident how concerned the Church as mother and teacher is for an authentic renewal of Christian worship. The pastoral tone of the constitution's message reflects the heart of the wise and gentle Pope John XXIII, of blessed memory.

Today, certainly, all are becoming acutely aware of the necessity to learn the theological reasons why the Church worships the way she does. A return to utter sincerity and indeed a much desired simplicity in Catholic worship requires an investigation of the history of the sacred liturgy. Father R. Kevin Seasoltz O. S. B. merits a grateful recognition on the part of the American Catholic Church. In presenting us with this *enchiridion liturgicum*, he has given us a valuable collection of official statements that have come from the Holy See on the liturgy in the course of this century.

A welcome addition to the texts themselves is the introduction, which traces the development of the liturgical movement up to

the time of the *constitution on the liturgy*. This historical section was *reminiscent of Dom Olivier Rousseau's The Progress of the Liturgy*. It is of great value to have this well-known work updated to the present time.

May this present effort aid in deepening the understanding of the historical antecedents of the great document emanating from the *Second Vatican Council*.

Introduction

R. Kevin Seasoltz

What strikes one most forcibly in reading *The Constitution on the Sacred Liturgy* is its determination that the renewed liturgy shall be the means by which the People of God shall be sanctified and enabled to worship their Creator in spirit and truth. The principal concern of the constitution is to make the Church's worship meaningful to modern man, but the task is an enormous one. Some of the problems involved have been clearly set forth by Louis Bouyer in the concluding paragraphs of his *Rite and Man*:

.... If there is one thing which the history of comparative religion and depth psychology have succeeded in bringing to the fore, it is the fact that, through a process of integration and elaboration, the myth can be surpassed, as has been done in Christianity, but it can in no wise be nullified. To empty it of its content would be to remove from man his natural ability to give a religious interpretation of any sort to his own life and to the world.

If, on the other hand, a technological mentality tends to produce such a state of affairs, we are assured by depth psychology that it will never actually achieve it. And the closer it comes to such an achievement, the more will it corrupt and upset our whole psyche. Even apart from all positive religion, the dreams of modern man, his poetry, and a whole complex of compensatory attitudes tend to restore to him the mythic universe which the technological civilization in which he lives threatens to suppress. And if these attitudes were not at least somewhat effective, men would lapse into a neurotic state.

If this is so, there is all the more reason that our adaptations of the liturgy should not attempt to rationalize it, to empty it not only of its mystery but also of all its expressions that are not strictly rational. They should, on the contrary, seize upon the chords in the heart of modern man which respond to these eternal expressions in order to restore to them their maximum efficacy. At the same time, we must do everything in our power to revive man's atrophied faculties. It will be necessary to restore to the essential liturgical symbols their living richness which has been sadly weakened by our own rationalism. But it will be equally necessary to strive to bring back to our contemporaries a religious culture that

will be human to the extent that it is also biblical. Here, of course, as in every age, theology, if it is both realistic and traditional, must carry out its essential task of rejoining a religious view of the world with the rational view of it which we cannot give up. But it would exceed its proper function if it attempted to achieve an artificial, unthinkable reduction of the mystery to pure rationality.¹

These same thoughts have been accented and echoed in another way by *Romano Guardini in an open letter addressed to the Third German Liturgical Congress held at Mainz from April 20-24, 1964*:

The question will, of course, arise whether our present liturgy contains parts which cannot mean much to modern man.... As long as liturgical actions are merely "celebrated" objectively and texts are merely "got through," everything will go smoothly because there is no question of an integrated religious act. But once serious prayer is joined to the action, the parts that have no living appeal become apparent.

But those whose task it is to teach and educate will have to ask themselves—and this is all decisive—whether they themselves desire the liturgical act or, to put it plainly, whether they know of its existence and what exactly it consists of and that it is neither a luxury nor an oddity, but a matter of fundamental importance. Or does it, basically mean the same to them as to the parish priest of the late nineteenth century who said: "We must organize the procession better; we must see to it that the praying and singing are done better." He did not realize that he should have asked himself quite a different question: how can the act of walking become a religious act, a retinue for the Lord progressing through his land, so that an "epiphany" may take place.²

It would seem that the same concern for an intelligent appreciation of the liturgy is the object of articles 33 and 34 of *The Constitution on the Sacred Liturgy*:

The visible signs used by the liturgy to signify invisible divine things have been chosen by Christ or the Church. Thus not only when things are read "which were written for our instruction" (Rom 15:4), but also when the Church prays

¹ *Rite and Man*, Notre Dame 1963, 219-220.

² If the intentions of the council are to become realities, not only will it be "A Letter from Romano Guardini," *Herder Correspondence* I, no. 8 (August 1964), 238.

or sings or acts, the faith of those taking part is nourished and their minds are raised to God, so that they may offer him their rational service and more abundantly receive his grace.... Wherefore the rites should be distinguished by a noble simplicity; they should be short, clear, and unencumbered by useless repetitions; they should be within the people's powers of comprehension, and normally should not require much explanation.

If the intentions of the council are to become realities, not only will there be need for specific reform measures on the part of the Liturgical Commission established by Pope Paul, but there will also be need for proper instruction, or more precisely, a genuine education in the sense of the Church which is both constituted and expressed through the liturgy. Without a serious liturgical catechesis on all levels, the reform of texts and rites will be sterile. A great deal of prayer, thought and experiment will be needed before modern man is able to engage himself naturally and intelligently in the liturgy. The way to a thorough renewal has already been partially prepared by theoretical specialists, but their insights must filter down to the practical administrative levels of the parish, religious house and school.

In a way, *The Constitution on the Sacred Liturgy* is both a beginning and an end. It is the beginning of a new phase in the life of the Church's liturgy, but it is also the culmination of years of historical research, theological development and pastoral experimentation. In the pages which follow a brief attempt will be made to trace the various phases of the modern liturgical movement so that the reader might understand a little better how *The Constitution on the Sacred Liturgy* came to be.

The first phase of the movement, which started at Solesmes in the nineteenth century, has been described as the restorative stage, but to understand this phase one must go back to the Renaissance and the Council of Trent. Until quite recently, and still in the minds of many modern rubricists, the liturgy has been described as the *official* form for the *external* worship of the Church. The liturgy is looked upon as a mere performance reserved to a clerical church, or at best, participation by the Christian community is tolerated until the current fad passes away.

This false notion of Catholic worship was derived mainly from the Renaissance concept of life and from the theology be-

hind the Council of Trent. After Trent the Church's liturgy in the West entered into a period of about three-and-a-half centuries during which there was no real development. Theodor Klauser referred to this age as the "epoch of rubricism and changelessness."³ The reformed liturgical books which were issued after the council eliminated certain medieval abuses, but they also stabilized the Roman rite at a period of its development when it was almost exclusively a clerical affair.

The principal concern of the Fathers at Trent was to defend the Church against the heresies *of the* reformers; hence, they were mainly blind to the defects in the liturgy at the time and quite insensitive to the need for a thorough liturgical reform. Curiously enough, the commission which prepared for the council had outlined the projects for a renewal of the liturgy, but the defensive mentality of the council Fathers precluded their giving any serious attention to such proposals. Consequently, nothing really radical was accomplished. The medieval status of the liturgy was further ensured by the establishment of the Sacred Congregation of Rites on January 22, 1588. A juridical approach to the liturgy was fostered when this congregation deemed that the rubrics expounded by juristic methods were to be the valid norms for regulating the liturgy.

Emphasis on the principle *of opus operatum* led to further anomalies. The majority *of the* fathers at Trent were Nominalists; certainly the doctrine of the sacraments dating from the sixteenth century reflected certain facets of this theological tradition. Rather than construct an organic doctrine of the mysteries of Christianity, the Nominalists made the various elements which constituted the theological tracts dependent on divine decrees; consequently, they left the way open for an extrinsicism which still lingers in many liturgical and sacramental manuals. The Council of Trent refused to align itself with any of the extant theological schools of thought, including the Nominalist school, but when the fathers chose a formula which was acceptable to all as the minimum required for orthodoxy, they often chose the Nominalist formula (as in the case of *opus operatum*).

³ *A Brief History of the Liturgy*, Collegeville, 1953. 27-33.

Trent really had no other aim than to condemn the Protestant position on the sacraments; hence, it never had any intention of presenting a complete treatment of the Catholic doctrine on the Church's worship. After the council, however, the Tridentine canons on the sacraments were generally looked upon as being both absolute and exhaustive.

In such a theology the major concern is with the validity of the sacraments. A sacramental act simply requires a person ordained to that end, an intention of doing what the Church wishes, and the correct formula established by the Church as the sacramental form. The minister of the sacrament is the instrument of Christ, but his proper efficacy is rooted in his juridically correct execution of the sacramental sign. The recipient automatically receives the grace of the sacrament if he has the intention to receive the sacrament and is free from any impediment to the infusion of grace.

Likewise the grace conferred by the sacrament was reduced to an impersonal level. It was looked upon simply as a divine power which fortified man's will and enlightened his intelligence. There was little appreciation of the fact that the transformation of man's nature through grace was directed toward a personal entry into the life of the Godhead.

Such an exaggerated emphasis was placed on the correct execution of the sacramental sign that little attention was given to the devotion of the priest administering the sign or to the degree of faith in the recipient of the sacrament. Somehow the sacraments were divorced from personal acts on the part of the minister and the recipient. As Piet Fransen has pointed out, "so long as there is no intention of expressing anything other than the undeniable fact of the fundamental preeminence of the grace which saves us in Christ, these formulas hold no particular danger. But the moment one separates the efficacy, even slightly, from the primacy of the divine within the sacrament, and clings too strongly to the correct execution of the sign, of the *opus sacramenti*, one can fall into magic."⁴

4 Theological Implications of Liturgical Discussion at the Council," *A Neto Look at the Church*, compiled at the Canisianum, Innsbruck, New York 1963, 185.

THE NEW LITURGY

The essential fact that the liturgy is primarily prayer aimed at the sanctification of the believer and the worship of God is obliterated. The invisible God acts on man invisibly, but he has chosen to respect man's nature which is a combination of both the visible and invisible; hence he has revealed his action upon man by the manifestation of his Word. The function of Word in the liturgy, then, is to reveal, not to conceal. It would seem that Latin rarely fills this function in the Church today, yet the emotionalism which one often finds at the suggestion that it be wholly eliminated from the Roman rite indicates a magical conception of the sacrament and a pagan concept of the place of the spoken word in the worship of the Church. To those who have been influenced by the Nominalist approach to theology, the introduction of the vernacular is relatively unimportant; likewise the active *intelligent* participation of the faithful is reduced to the minimum required *for the* fruitful reception of the sacraments. From *this point of view, the* sacraments make salvation much easier, since they tend to dispense man from his obligation to commit himself to an open, active faith. Likewise those who are influenced by the Nominalist approach to theology see no urgent necessity to reform or to rethink the liturgy from the very bottom up. They will admit that certain adaptations or simplifications are needed, but their theological superficiality precludes their understanding *of* the basic premises on which an authentic liturgical renewal must be based. The liturgy is meant to bring into full reality, on the level of man's personal commitment, what is signified and made present through sacred symbolism. The liturgy attains its full purpose only in man's engagement, his dialogue with God. Surely, God always takes the initiative in man's sanctification, but the initiative must be terminated with man's great "Amen" which is at the very foundation of the Christian existence.

This does not imply a denial of the element of mystery in Christianity. There is a mystery here, but unlike the pagans who hid everything pertaining to their gods, Christians seek an intimate knowledge of their God. Since the Incarnation, God has been manifested through Christ; the Church which is the sacrament of Christ in the contemporary world seeks to manifest the God-made-man. The liturgy, which expresses the mission of the

Church in the world, should not seek to Hide God, but in and through Christ it should make manifest what is of itself hidden and imperceptible. It is true that during the first centuries of the Church the *disciplina arcani* was enforced so that the uninitiated were not admitted to the divine mysteries, but as time went on this law seemed to be effectively administered not only to the pagans but to the Christians as well.

It is this mysterious atmosphere which prevailed especially in the sixteenth and seventeenth centuries. The age was above all the age of the bourgeois humanist whose greatest pleasure consisted in spending his time in a Renaissance palace where he conversed with like-minded men. This idea of court life contributed many false notions to Catholic worship. In the same way as the earthly king was honored by elaborate court ceremonial, so also the heavenly King awaited the homage of his subjects in a sumptuous and exuberant church resembling a royal salon. For all practical purposes, the liturgy was looked upon simply as the etiquette of the King. The most obvious features were those embodying external pomp and grandeur. The absence of any intelligible meaning in the rites and even in the sacred words was looked upon as enhancing the majestic, mysterious atmosphere. Thus the common people were kept at a fitting distance; there's was simply the privilege of standing afar and admiring a scene of dazzling grandeur.

Modern men who are still imbued with a romantic notion of God and the sacred liturgy consequently find a simplification of the rites disturbing. These sentiments seem to be rather prevalent in America, England and Ireland at the present time. If, as Louis Bouyer asserts, "all Englishmen and even more, some Americans, naturally delight in antiquarian pageants,"³ then the philosophical tenets on which Nominalism is based are still deeply rooted in Anglo-American countries.

As a result of their inability to penetrate at all the sacred mysteries enacted before them, the faithful have devised various ways of occupying their time while in Church. They developed methods of assisting at Mass which were totally unrelated to the essential meaning of the sacred rites being celebrated. The Lit-

³ *Liturgical Piety*, Notre Dame 1954, 4.

urgy of the Word became for all practical purposes a vestige of the early Church which no longer truly proclaimed God's Word, since there were few Christians who could understand the Latin and there were some ecclesiastics who even maintained that the faithful should not understand it. After Alexander VII's condemnation *of* the missal translations in 1661, this latter proposition could be maintained with some authority.

Hand in hand with such developments there grew up other practices which tend to defy any theological justification. Among these would be the practice of *reciting* the rosary during Mass, prolonged sermons lasting throughout the Mass, and the celebration *of Mass* before *the* Blessed Sacrament exposed. These usages proved attractive to the faithful because they were comprehensible and the liturgy itself was quite incomprehensible. Furthermore, the Eucharist as sacrament reserved was no longer viewed in the context of the sacrifice of the Mass. This gave rise to a distorted theology of eucharistic devotions, and holy communion which was rarely received was looked upon as a rite almost independent *of the Mass*.

All in all, one can better understand this distorted interpretation of the liturgy if one comprehends the baroque period, but the basic deviations seem to find their roots beyond the baroque mentality. Consequently, when the romantic period reacted *strongly against everything* which was redolent of the baroque age, some of the fundamental distorted interpretations of the liturgy remained intact.

Various factors influenced the baroque mentality but above all it was the heir to the literary and esthetic culture of the neo-pagan Renaissance. The fashion of using Greco-Roman mythology as an artistic and literary medium resulted in the destruction *of* the biblical medium which had always been the natural foundation of the Christian tradition. The Church's liturgy had always been set forth in biblical imagery; consequently such a worship was foreign to a mentality formed on pagan myths.

Furthermore the baroque period was characterized by an intense hunger for the life of both mind and body. This hunger expressed itself in a rejection of the discipline and sobriety of the liturgy which demands that one operate on a level above sheer romantic love. The liturgy was looked upon as cold and austere

by those who were able to operate only on a romantic level. As Bouyer has pointed out, the baroque period "craved the super-human instead of the supernatural, as witness the painting of Michelangelo; and it took pleasure in the enormous rather than in the great, as witness the statues of St. John Latcran with their hysterical gesticulations, and the tomb of Alexander VII in St. Peter's."⁶

The final factor which influenced the baroque Church was an instinctive loyalty to Catholicism, but it was a loyalty without a sound theological and biblical foundation. This loyalty manifested itself in a lifeless kind of conservatism which expressed itself in liturgical matters as a stubborn adherence to what was under attack by Protestants and liberal humanists. Rigid and uncritical traditionalism was mistaken for the dynamic tradition which is the life of the Church. Yet underneath this false traditionalism, the current of the Church's true tradition continued to flow throughout a period when most Christians were simply incapable of appreciating or understanding it. The theologians of the period were confident that the concise formulae contained in their manuals held the substance of the Christian tradition concerning the sacraments. As long as this doctrine was somehow vaguely expressed in the liturgy, they felt free to adorn the rites with the elements taken from profane culture without any critical appreciation of the evolution of the Church's liturgy.

Above all the baroque period demonstrates that a profound understanding of the theology underlying the liturgy is essential and the expression of this theology in clear, unencumbered rites is necessary if the liturgy is to be an effective font for the Christian's life with Christ. Although the romantic period strongly rejected the baroque mentality, it failed to grasp the true theology of the Church's liturgy, and hence retained much of the superficial outlook on religion which it sought to reject in rejecting everything baroque.

In opposition to the baroque neo-classicism and its use and abuse of mythology, the romantic period extolled the middle ages, and especially the externals of medieval society were exalted as the highest achievement of Christian culture. The medieval

⁶ *Ibid.* 6.

period was above all identified as the most Christian era in the history of the Church and hence its culture was looked upon as the ideal setting for the liturgy. Neo-classicism gave way to neo-Gothic—Gothic churches, Gothic vestments, Gothic poetry and Gothic music.

Unfortunately, the romantic period did not bring strong intellectual resources to the task of reforming the Church's liturgy. In fact, the Church was intellectually quite weak due to the suppression *of the* great European universities during the Revolution. Furthermore the conservative traditionalism which had characterized the baroque period developed during the romantic period into a full-blown philosophy *of* Catholicism which took traditionalism as its root principle. This would be the philosophy behind the "non-historical orthodoxy" which Michael Novak speaks of in *The Open Church*. It is cut off from any kind of critical evaluation, irrelevant to history, and consequently dead. Archaism and archaicism are confused with tradition.

Such an approach to the Church's liturgy put a final touch on the process *of* fossilization which had begun with Nominalism and the minimal theological statements formulated in the area of sacramental doctrine by Trent.

It was a liturgy structured on these principles which was put into effect in the monasteries restored by Dom Prosper Guéranger. Esthetically, there is no question that the worship of the romantic period was more pleasing than that of the baroque era. In fact, the monastic worship which implemented the restored Gregorian chant, a scrupulous observance of the prescribed rubrics and an austere celebration of a liturgy which had been cleansed of all baroque theatricalism was most impressive, but it was nonetheless an antiquarian reconstruction which was completely out of touch with the world in which it was executed.

Certainly such a worship could never have been the worship of a normal congregation in the romantic period. It would seem that it could only be the worship of those artificial monastic communities which Dom Guéranger brought into existence in order to execute his concept of the liturgy. These communities were images of Cluny, but they existed in a world and in a period which had nothing in common with the mentality of the Clunian culture. Here was a ease of the religious life conceived non-his-

torically, without true relevance for the world in which it existed.

The romantic period also preserved the baroque concept of the Eucharist; it was a sentimental notion based primarily on the divine presence of Christ to be adored rather than a presence of the triumphant Christ whose actuality on the altar as Mediator and Lord springs from the sacrificial action of the Mass. In fact, the Mass was often viewed simply as the instrument for consecrating the eucharistic species to be adored at Benediction.

The final flaw of the romantic period was the serious weakness of the scholarship which it brought to the task of reforming the liturgy. Dom Guéranger's *Les institutions liturgiques* and his *L'Année liturgique* were probably the most significant products of this sham scholarship. Affected by the political efforts to overcome Gallicanism and to bring about closer ties with Rome, Guéranger derived his ultra-montanist tendencies from Lamennais. Applying these to the liturgy, he tried to extol the Roman liturgy as being the most Catholic liturgy of all Christian rites. In exalting the Roman missal of Pius V, however, he did not realize that this work did not represent the Roman liturgy in its purest form but was a hybrid of various liturgies. He was not able to distinguish the neo-Gallican practices from the older traditional forms since both had been approved by Pius V himself.

Furthermore the general assumption that the liturgy is a kind of court ceremonial seems to have been quite uncritically accepted by Guéranger. As Josef Jungmann has remarked, "to Abbot Prosper Guéranger, the liturgy was meant to be obscure, not transparent. Liturgy was a sanctuary, off limits for the mere believer. Again and again the principle was stressed that mysterious ways and strange language express the symbol of *the holy*, and inspire reverence in the faithful."⁷ In the introduction to his *L'Année liturgique* Guéranger stated that insofar as the liturgy is an expression of faith, hope, charity, joy and happiness, it should incorporate singing and poetry which are the proper instruments to express these qualities. Just as in the Scriptures, so also in the liturgy poetry should abound because only poetry can give adequate expression to the Christian mystery. Remnants of such

⁷ "The Council and Liturgical Reform," *A New Look at the Church*, 162.

an esthetic approach to the liturgy are still found today in the laments of those who express grief at the possible loss of lovely chant melodies and texts in the face of a more intelligible liturgy. Lovely melodies and texts may fall into desuetude, but one must remember that the liturgy is not primarily an esthetic experience; art does not exist in the liturgy for art's sake but only to foster the sanctification of men and the worship of God.

Although Dom Gueranger's approach to the liturgy was romantic and esthetic and his theology and pastoral attitudes were shallow, nevertheless he is still worthy to be called the father of the modern liturgical movement. Despite its limitations, L'Année liturgique was used as a meditation book in many parts of the world; consequently, private piety which was predominant at the time was given a liturgical orientation. Since Gueranger's ideas were propagated so extensively, the abbey of Solsmes which he had restored in 1833 became the center of the liturgical renewal.

In 1862-1863, Maurus and Placid Wolter, two brothers who had founded the Benedictine monastery at Beuron, went to Solsmes to evaluate the monastic and liturgical life there. They took the Solsmesian spirit back with them to Beuron, and eventually Beuronese foundations which were made all over Germany incorporated Dom Gueranger's liturgical spirit. At Beuron a little more account was taken of the pastoral aspect of the liturgy, for in 1884 a popular missal was published, the *Messbuch der heiligen Kirche*. It has always been known by the name Schott, after its original compiler.

In 1872, the monks of Beuron founded the monastery of Marcius in Belgium, and so the Belgian Benedictine congregation was also heir to Gueranger's spirit. The Italian liturgical renewal was considered from the start under the aspect of sacred music, which there, as everywhere, was corrupt. However, St. Pius X in his Motu proprio on sacred music, *Tra le Sollecitudini*, of November 22, 1903, did not limit his remarks to music but pleaded for a general return to the liturgy. In part he remarked:

Since it is indeed our most fervent wish that the true Christian spirit should flourish anew in every sphere and be treasured by all the faithful, we must above all consider the sanctity and dignity of the house of God, for it is there that the faithful

meet to attain this spirit at its most important and indispensable source, which is active participation in the most sacred mysteries and in the public and solemn prayer of the Church.

Those who were imbued with Gueranger's spirit of the liturgy emphasized only the esthetic restoration of sacred music in Pius X's *Motu proprio*. Consequently, Solcsmcs became the center for the study of Gregorian chant, and all over the world the Solcsmcs mark was imprinted on the rendition of church music. However, some of those who had care of souls detected the pastoral aspect of *Tra le Solleccitudini*; they realized that the liturgy was no longer to be considered simply a subject of study and appreciation by a select few, but that it was to be, in the words of *The Constitution of the Sacred Liturgy*, "the outstanding means whereby the faithful could express in their lives, and manifest to others, the mystery of Christ and the real nature of the true Church."

In an effort to implement the restoration of the liturgy as the center of the Christian life, the Sacred Conciliar Congregation issued its important decree on daily Communion, *Sacra Tridentina Synodus*, on December 22, 1905. This was a very important step in the right direction, but it was to be years before the full impact of the decree was realized.

It was above all Dom Lambert Bcauduin who understood the full impact of St. Pius X's exhortation on the sacred liturgy and church music. He had been a diocesan priest in the Belgian diocese of Liege and had had parochial experience for eight years. He was quite active as a "Chaplain of Workers" appointed in the diocese to assist in the application of the encyclical letter of Pope Leo XIII, *Rerum novarum*. In 1906, at the age of 33, Dom Beauduin entered the Benedictine monastery of Mont César at Louvain, a foundation made from Maredsous in 1899. In the monastery he was assigned to teach theology to the young monks and to this task he brought wide experience in pastoral work, a genuine zeal for souls, a profound piety and a keen interest in Christian dogma. It was this background which helped Dom Beauduin realize that the liturgy is meant to be the framework for all Christian life, not only for a select few but for all God's people. Beauduin was truly the heir to Gueranger's liturgical legacy, but he was able to set aside what was obsolete and meaningless because

he realized that the true object of the liturgical movement must not be to create an artificial community to take part in an antiquarian liturgy but rather to prepare the real communities of the Church today to take part in a genuinely traditional liturgy rightly understood.

The decisive step in the Belgian liturgical movement was taken in 1909 at a Catholic conference in Malines when Dom Beaudoin proposed a practical program for a liturgical renewal. With the complete approval of Cardinal Mercier, he advocated the translation of the Roman missal and its promotion among the faithful as their principal prayer book. Furthermore he called for a liturgical orientation of all Catholic piety to be based on the Mass and the prayer *of* the divine office. Finally, he advocated the promotion of Gregorian chant and the special spiritual and liturgical formation of choirs through retreats in liturgical centers such as Benedictine monasteries.

Following the conference, Mont César became the center for carrying out this program. Dom Bcauduin was quick to realize that the priests must first of all be won over to the liturgical apostolate if they are to apply the principles on a pastoral level. Before the liturgy becomes the life of the parish, religious house, or school, it must first of all be the true source of the spiritual life of those priests who are in charge of such institutions. The two main organs through which the monks of Mont César propagated their ideas were the review, *Questions liturgiques et paroissiales* and the conferences of the *Semaines liturgiques*.

After the First World War, the Belgian liturgical movement continued to develop and achieved the full scope for which it is noted today. Meanwhile noteworthy advances were made too in Germany. The first beginnings of the German movement centered around the monastery of Beuron, but it later shifted to the monastery of Maria Laach. In the early stages, the pastoral aspect was absent in Germany; the liturgy was the concern of an elite rather than of the Christian people. However with the profound historical insights of men such as Abbot Ildephons Herwegen, Dom Odo Casel and Monsignor Romano Guardini the movement soon departed from the Solesmcsian tradition. The German movement took on a scientific, speculative character. More forcefully than any other scholar, Abbot Herwegen de-

monstrated that the medieval period, though superior to the baroque period in its liturgical practices, had already begun to interpolate the liturgy with poetic developments quite foreign to its nature. Far from manifesting an ideal practice and understanding of the liturgy, the medieval period prepared the way for the abandonment of the liturgy by Protestantism and the neglect of the liturgy by much of Catholicism in the post-Tridentine period. Dom Herwegen's ideas on this point shocked most of his early readers, but it must be admitted today that contemporary research tends to support his conclusions.

To this first criticism of the middle ages, the Abbot of Maria Laach and his followers added another criticism which is not so readily accepted today. They maintained that the fundamental error of the middle ages, when that era is compared with primitive Christianity, was its turning from an objective to a subjective kind of piety. They maintained that the pure spirit of the liturgy lies in its objectivity, whereas the piety of the middle ages and subsequent periods tended more and more to subjectivism. In short, there was a shift from an emphasis on the union of the whole Church with God to the union of the individual with God. This is the substance of Dom Herwegen's little book, *Kirche und Seele*, in which he seems to propose an opposition between the Church's piety and the piety of the individual Christian. His opponents immediately accused the Maria Laach school of lacking any genuine interest in personal devotion and therefore of tending to foster a brand of religious piety which would not be a valid piety at all since it would be based on an indifference to the person and his own religious life as such.

Despite various shortcomings, the monks of Maria Laach and their associates did much to develop a balanced theology of the liturgy which helped to bring the Church's worship into the center of the Church's whole life. In 1918 the *Ecclesia Orans* series was initiated, and the first publication in the series was Romano Guardini's profound slender volume, *The Spirit of the Liturgy*. The monastery also established the *Verein zur Pflege der Liturgiemissenschaft* for the publication of scientific studies on the liturgy, and in 1921 Odo Casel, together with Anton Baumstark and Romano Guardini, founded the *Jahrbuch für Liturgie-*

wissenschaft. It was mainly in this annual that Doni Casel developed his theory of the *Kultniysterium*.

If the work of Maria Laach tended to be somewhat aristocratic, it was balanced and complemented by the pastoral approach of the school of Klosterneuburg in Austria under the direction of Pius Parsch. This line of action was taken up by many of the religious and parish priests throughout Austria and Germany, including such distinguished names as Pinski in Berlin and Jungmann in Innsbruck. Hence the German movement tended more and more to resemble the Belgian approach in that it combined speculative investigation with practical application.

The contribution of the school of the Augustinian canons at Klosterneuburg under Pius Parsch is especially noteworthy because it emphasized the place of the Bible in the liturgy. In 1923, Parsch published his *Das Jahr des Heiles*, which has been translated into all the major modern languages. In this work he attempted to explain the Mass and breviary on a popular level. To show how a better knowledge of the Bible could effectively enrich and deepen one's appreciation of the liturgy, Parsch began the publication of a small periodical called *Bibel und Liturgie* in 1926. Although he had a great love and earnest zeal for the liturgy and for souls, Parsch was lacking in scientific preparation for the task he undertook; consequently, numerous doctrinal errors are to be found in his work.

In 1936 Josef A. Jungmann, S.J., published his *Die Frohbotschaft und unsere Glaubensverkündigung [The Good News Yesterday and Today]*. The book exerted a decisive influence on the developments of both the catechetical and the liturgical movements by providing a basis of sound scholarship for the increasing demands of both reforms.

It is really only in the past twenty years that France has become a dynamic center of the liturgical renewal. In a sense, scientific study of the liturgy had been developing there since the beginning of the century. The *Dictionnaire d'archéologie chrétienne et de la liturgie* was begun in 1903 by Fernand Cabrol and Henri Leclercq, though its completion was not undertaken by Henri Marrou until 1947. In the course of the century the great literary works of Claudel and Péguy had given many readers a new concept of the Church and her life, but in general this thought never

penetrated the minds of the ordinary French clergy, to say nothing of the common faithful.

From 1942 on, the religious situation in France received increasing attention, as for example in the book, *France, pays de mission ?*, by Abbé Godin and Pcre Daniel. At Lyons a series of pamphlets on the liturgy, *La Clarté-Dieu*, was published, and French translations of the important works of Cascl, Pinsk and Parsch were circulated. This culminated in 1943 in the establishment of the Centre de Pastorale Liturgique under the direction of the French Dominicans, Roguct and Duployé. From the start this organization was independent of the French hierarchy, although it has always worked in close collaboration with many of the bishops. In 1945 the Centre began the publication of *La Maison-Dieu* which from the start has been one of the most important liturgical journals. Also in 1945 the first national French liturgical congress was held at Saint-Fleur to discuss *La messe paroissiale du Dimanche*. Every year since then the Centre has organized study meetings at Vanves and Versailles.

Another figure in the French movement was Paul Doncoeur S.J., who did much to popularize the liturgy among the French youth. It is important to note here that the French movement gained its strongest adherents from those who realized the necessity for a missionary effort in the de-Christianized homes and industrial cities. The movement was pastoral in this sense, but it was not parochial, for some of its most influential leaders felt that the modern parish could no longer be the center of Christian life and worship.

As we have already mentioned, the German movement took a more pastoral turn under the leadership of men such as J. Pinsk, who was a chaplain to Berlin students. In 1934, Pinsk started the publication of *Liturgisches Leben*, which at the time was the most outspoken journal of its kind in Germany. It dealt with the vital questions of liturgical piety, the mystical body, and the ecclesial dimensions of the various sacraments. This brought attention to the liturgical movement along with support on the one hand and opposition on the other. To work out some of the difficulties of the movement, the bishop of Passau organized a liturgical committee in 1939 with such men as Jungmann and Guardini among its members. In 1940 the German hierarchy

took over the leadership of the movement and appointed Bishop Landersdorfer of Passau and Bishop Stohr of Mainz as the advisors on liturgical matters to the Bishops' Conference of Fulda. These two bishops appointed a liturgical commission consisting of the original members of the committee organized in 1939, along with representatives from Maria Laach, Beuron, Klosterneuburg and the Oratory at Leipzig. This commission issued an official guide to the arrangement of parochial religious services in 1942.

On April 10, 1943 Cardinal Bertram, the Archbishop of Breslau and chairman of the German Bishops' Conference, sent a report to Pope Pius XII on the liturgical movement in Germany and requested a number of induits for the German Church. He also pleaded for a reform of the breviary and the ritual.

Pius XII issued his encyclical letter, *Mystici Corporis*, on June 29, 1943. Since the liturgy is both expressive and constitutive of the Church, this encyclical was an important mark in the history of the liturgical movement. On December 24, 1943 Cardinal Maglione, the Papal Secretary of State, sent a letter to Cardinal Bertram informing him that a meeting of the cardinals of the Sacred Congregation of Rites and of the Sacred Congregation for Extraordinary Ecclesiastical Affairs had taken place on November 11 to discuss the German liturgical movement. Permission for dialogue Mass was granted and the "German Solemn Mass" was kindly tolerated, even though it was not in accord with the existing rubrics since the faithful were singing in the vernacular during the solemn Mass.

Perhaps at this point it might be noted that the liturgical movement was slower getting started in English-speaking countries than it was in Europe. However, considerable research into the origins and the evolution of liturgical rites was carried out by English students, both Catholic and Anglican, in the nineteenth and early twentieth centuries but the practical importance of such work was not always realized at the time. In 1929 the Society of St. Gregory was founded in England by Dom Bernard McElligott, and publication of its quarterly, *Music and Liturgy*, was begun. The journal has since changed its name to *Liturgy* and is currently edited by the distinguished pastoral liturgist, J. D. Crichton.

In the United States the pioneer of the movement was the late Doni Virgil Michel of St. Jolin's Abbey in Collegeville, Minnesota. In 1926 he established the Liturgical Press and began publication of *Orate Fratres* (now *Worship*). It was Father Michael Ducey who laid the groundwork for the American liturgical weeks. He succeeded in convincing the American Benedictine abbots that some kind of liturgical weeks similar to the Belgian study days should be held in this country. In 1940 the first American national liturgical week was sponsored under the auspices of the Benedictine Liturgical Conference, which was replaced in 1944 by the National Liturgical Conference. The latter organization has continued to organize study weeks annually and for all practical purposes has developed into the American Center of Pastoral Liturgy.

By the end of the Second World War the liturgical movement was well on its way in the major Catholic countries of the world. In August 1946, at the Liturgical Congress of Maastricht, a major international congress was planned but was never held because of post-war conditions. At Maastricht, however, contact was established between the French and Dutch movements for the first time. The meeting was attended by such distinguished liturgists as Fathers Doncœur, Duploye and Roguet.

On January 28, 1947 the Holy See granted the Belgian hierarchy permission for the celebration of evening Mass on Sundays and holy days. From that date, privileges of this nature have been granted more and more frequently. In the same year, the Liturgical Institute at Trier was founded under the direction of Dr. Johannes Wagner, secretary of the German Liturgical Commission. Balthasar Fischer was appointed one of the professors at the Institute. On September 18, 1947, Pope Pius XII gave an important address in the Basilica of St. Paul outside the Walls on the occasion of the fourteenth centennial celebrations in honor of St. Benedict. Part of his address was devoted to the liturgical movement and formed a prelude to the publication of the encyclical *Mediator Dei* on November 20, 1947. Styled as the Magna Charta of the liturgical movement, this encyclical was the first to be entirely devoted to the liturgy. Although it is generally positive in tone, it contains many statements which reflect the spirit of unrest which the liturgical movement had engendered

in various European countries. Nevertheless the document gave the liturgical renewal a decisive impetus,

On November 28, 1947 a bilingual ritual was approved for use in France. Although the texts were simply translations of the *Rituale Romanum* without any emendations or additions, the publication was a move in the right direction. Eventually, similar rituals were published in the major modern languages for general use throughout the Church.

In 1948 Father Jungmann published his *Missarum Sollemnia*. Although written during the war years with limited scholarly resources at hand, the book is a milestone in the history of liturgical research; it is a work of monumental learning combined with a catechetical and pastoral perspective.

For the next few years progress in the liturgical movement was rather slow. In June 1950 the first national German Liturgical Congress was held dealing with the Sunday celebration of the Eucharist. This was the first public conference organized by the institute at Trier. Of special importance was an address given by Romano Guardini which eventually led to the resolution that the German bishops should ask the Holy Sec to transfer the Holy Saturday liturgy to the evening or night. On November 2, 1950 the bishops of Germany, Austria and France asked for this transfer *of the* Holy Saturday liturgy. The request was favorably received and on February 9, 1951 the Holy Sec granted permission for the evening celebration.

From July 12-15, 1951 the first international liturgical study week, organized by the Liturgical Institute at Trier and the Centre de Pastorale Liturgique, met at the abbey of Maria Laach. Some forty scholars, mainly from France, Germany and Belgium, discussed the "Problems of the *Missale Romanum*." In 1948 an investigation had been made by *Ephemerides Liturgicae* to find out which proposed reforms of the Roman liturgy enjoyed widespread support. The first international meeting, therefore, concerned itself mainly with those proposals which centered around the rite of the Mass and the Easter Vigil service. Many of the conclusions from this session, which were passed on to the Sacred Congregation of Rites, were adopted in the *Ordo Sabbati Sancti* and in the decrees which simplified the rubrics.

In the following year a somewhat larger meeting of scholars was held at Saintc-Odile near Strasbourg to follow up the work done at Maria Laach. These meetings proved to be quite helpful for channeling liturgical investigations; consequently, it was decided that the scope of the sessions should be expanded at a meeting to be held the following year at Lugano. This site was chosen mainly so that the Italians could attend. The national liturgical organizations of Germany, France, Italy and Switzerland collaborated in planning the Lugano gathering, which was attended by Cardinals Ottaviani, Pro-prefect of the Holy Office, Frings of Cologne, and Lercaro of Bologna, by officials of the Sacred Congregation of Rites, and by bishops, priests and laymen from approximately a dozen countries, including the United States and England. The bishops submitted the four major resolutions of the conference to Rome. They included a request for a reform of the entire Holy Week liturgy, permission to extend the format of the "German Solemn Mass" to other countries, permission to have the liturgical readings in the vernacular, and encouragement of more active participation on the part of the faithful.

The following year, 1954, the fourth international study meeting was held at the abbey of Mont César in Louvain. The major topics discussed were the system of pericopes and concélébration. No definite resolutions were passed on to the Holy See because the subjects had not yet been sufficiently investigated.

On March 23, 1955 the decree *Cum nostra hac aetate* was issued by the Sacred Congregation of Rites. Similar to the January 6, 1953 apostolic constitution, *Christus Dominus*, which simplified the regulations governing evening Mass and the eucharistic fast, the 1955 decree provided for a general simplification of the rubrics. It provided for a reduction of commemorations, the number of octaves, and the number of days on which the Creed was to be recited. Far-reaching changes in the Holy Week liturgy were effected the following November 16 by the decree *Maxima redemptionis nostrae*.

On December 25, 1955 Pope Pius XII issued his encyclical letter *Musicae Sacrae Disciplina*. International congresses on church music had been held in Rome in 1950 and in Vienna in 1954, but neither of these meetings had been pastorally orientated;

they were of interest mainly to musicologists and treated such relatively unimportant matters as orchestral Masses and singing by women. In his encyclical letter, Pius XII sought to expound the true place of sacred music in the liturgy. This theme was taken up and numerous practical points were made in the instruction issued by the Sacred Congregation of Rites on September 3, 1958. This latter instruction also contained important regulations governing the active participation of the laity in the liturgy.

In September, 1956 the fifth international study meeting was held at Assisi as a tribute to Pope Pius XII on the occasion of his eightieth birthday. Far-reaching liturgical reform took place during his reign and his encyclicals *Mystici Corporis* and *Mediator Dei* helped to clarify the theological foundations of the liturgy and to give inspiration to the liturgical renewal. It was under Pius XII's leadership above all that the liturgical movement became a pastoral apostolate. It was to express their gratitude to the Holy Father that the liturgical and pastoral leaders of the world gathered for the Assisi congress. There were approximately 1200 participants from all over the world, including a half-dozen cardinals and about eight hundred bishops. The congress closed with an allocution by the Pope in the course of a papal audience in Rome. The Holy Father dealt particularly with the relation between the Eucharist and the altar and the problem of concélébration. In general, Rome seemed to be disturbed by the quickening pace of the liturgical movement and by the far-reaching demands made by the northern European countries. As a result, the development of the liturgical movement was delayed for a considerable time following the Assisi meeting.

The advances made by the biblical movement and the liturgical movement were brought together at the Congress at Strasbourg in July 1957. Scholars had come to realize that no true liturgical progress is possible without a biblical catechesis of Christians, for without the Bible there is no liturgy. It was the biblical movement that gave the liturgical movement the authenticity and profundity that it needed.

Brief mention has already been made of the instruction on sacred music and the sacred liturgy issued by the Sacred Congregation of Rites on September 3, 1958. This was simply a codification of current laws and the exhortations of the various popes.

Shortly after the publication of the encyclical *Mediator Dei*, Pope Pius XII instituted on May 28, 1948 a Pontifical Commission for the General Liturgical Restoration. The major efforts of this commission during his pontificate were the Holy Week restoration of 1955, effective with the Holy Week rites of 1956; the simplification of the rubrics in 1955; and the 1958 instruction mentioned above.

With the accession of Pope John XXIII to the papacy in October 1958, the commission for the liturgical restoration was retained. Although the Holy Father announced plans for an ecumenical council in January 1959, the status of the commission was unaffected by the notice, since a general council could not be expected to enact the minute rubrical details of liturgical celebration. On June 5, 1960, however, the Holy Father appointed a new Pontifical Liturgical Commission to prepare for the Second Vatican Council. Nevertheless, it was felt that a preliminary correction of the rubrics should be undertaken even before the council discussed the more general problems of the liturgy. Consequently, the Holy Father published a new code of rubrics on July 26, 1960. This new code served an immediate need for sounder and clearer rubrics and it also was an important step in preparation for the liturgical renewal of the council itself.

The only other significant publication before the first session of the council was a new edition of the second part of the *Pontificale Romanum*, which included among other things a simplification of the rite for the consecration of a church. This was issued by the Sacred Congregation of Rites on April 13, 1961.

Shortly after he had announced the forthcoming ecumenical council, Pope John XXIII established three secretariats and eleven commissions to prepare the council agenda. Unlike the other commissions, the liturgical commission faced problems which had already been quite clearly formulated over the past fifteen years. Four points especially had come to the fore: the pastoral character of the liturgy, its importance in missionary countries, the desire and the need for vernacular in the liturgy, and the desire for concélébration.⁸

⁸ For the immediate background of *The Constitution on the Sacred Liturgy*, the author wishes to acknowledge his indebtedness to P. M. Gy for his article

As country after country had come into contact with the liturgical apostolate, the conviction grew that the liturgy is intrinsically pastoral. At the Assisi Congress, it was especially evident that the liturgical movement had taken on universal dimensions. Due to the Nijmegen and Fichstatt Congresses, the zeal *of* various missionary bishops, and the apostolate of Fr. Johannes Hofinger, it became increasingly clear that missionary activity must incorporate efforts at liturgical renewal. But as the movement spread it was apparent that insurmountable hurdles had to be overcome before the most important reforms could be made. This was certainly the case with the question of the vernacular in the liturgy. Although bilingual rituals were in use in many countries and other vernacular concessions had been made in missionary countries, the vernacular proclamation of the Word in the Mass was still excluded.

Likewise major obstacles stood in the way of a restoration of the rite of *concélebration*. It seems that permission for *concélebration* was seriously considered for the Holy Thursday liturgy in 1955, and it was certainly considered for the celebrations at Lourdes in 1957; but action was delayed in view of various theological controversies occasioned by the writings of Karl Rahner and others, and also because of the prevalence of a narrow kind of priestly eucharistic piety which views *concélebration* as an infringement on one's private Mass and hence as a disturbing innovation. In spite of the fact that Pius XII had sought to clarify the theological basis for *concélebration* in his discourse to the Assisi Congress and through a response of the Holy Office, a practical rite was never formulated.

Although it would have seemed natural for Pope John to look to the countries where the liturgical reform had made most progress when naming the personnel of the pre-conciliar commission on the liturgy, this was not the case. In the beginning the liturgical experts among the French and German bishops and those on the staffs of the liturgical centers at Paris and Trier were not included, but when it became obvious that their help was needed the following were named to the commission: Bishop

in *La Maison-Dieu*, No. 76, 1963, and to A. Bugnini for his article in the *Osservatore Romano*, April I, 1962.

O. Spuclbeck of Meissen, East Germany, Bishop Jenny of Cambrai, France, Fathers A.-G. Martimort and A.-M. Roguet from the Center of Pastoral Liturgy in Paris, and Monsignor Johannes Wagner, the director of the liturgical institute at Trier. In recruiting the members for the commission, the president, Cardinal Gaetano Cicognani, ultimately tried to secure the services of the most competent men and also to ensure an equitable representation from the various parts of the Church. Father A. Bugnini, an Italian Lazarist who had been secretary of the commission for reform set up by Pius XII, was also chosen as secretary of the pre-conciliar liturgical commission. The choice was fortunate because he proved himself to be a gifted organizer and possessed a pastoral spirit and an open mind.

The work of the commission was described by Father Bugnini in an article written for the *L'Osservatore Romano* on April 1, 1962. The projects were divided among subcommittees which spent four months of intensive work on the thirteen divisions of the schema: the liturgical mystery, liturgical formation, participation, language, adaptation (chapter 1); the Mass and concélébration (chapter 2); the sacraments (chapter 3); the divine office (chapter 4); sacred music (chapter 6); sacred art, vestments and church furnishings (chapter 7); and the calendar (appendix). In the end a special chapter dealing with the liturgical year was added. Every sub-committee had at least one bishop, although he did not necessarily take charge.

The texts composed by the sub-committees were compiled to make the complete schema which was examined by the pre-conciliar commission three times in its session held in April, 1961, again by means of a written evaluation, and finally in a session held in January, 1962. The commission then had to prepare a document which would be presented to the council fathers.

Before all else two preliminary problems had to be solved. The first was the scope of the document: should it be confined to a treatment of the Latin liturgy alone or should it be concerned with the other Catholic liturgies as well? The second problem was the orientation of the document: should it be juridical or should it attempt to give a theological justification for its decisions on practical reform?

The first question was quite important, since the council was to be ecumenical and not simply a council of the Latin Church. The objection that a general council should not undertake to discuss the reformation of a single rite was a valid objection. Surely the preponderance in numbers of the council fathers belonging to the Roman rite would naturally lead to a one-sided treatment of various issues; furthermore, it was not agreed that members of other rites should take part in the discussions on the reform of the Roman rite. However, often objections of this kind were raised not so much out of deference for the eastern rites as out of a desire to defeat a reform in the liturgy of the Roman rite. At any rate when the council did assemble the fathers from the Oriental Churches expressed their willingness to consider the reform *of the* Roman rite because they recognized that the principles underlying the liturgical reform of one rite are valid for all rites and for the whole Church.

The solution to the second problem appeared to be obvious: the schema should be both disciplinary and doctrinal, or in conciliar language, it should not be a simple decree but rather a constitution. In this regard it was unfortunate that there was not collaboration between the theological commission and the liturgical commission in formulating the document.

The style in which the schema was to be cast presented another problem. The documents submitted to the fathers at Trent and Vatican I were biblically and patristically oriented and abstracted as far as possible from theological disputes. However, since Pius XII's encyclical, *Mediator Dei*, and other recent decrees of the Holy Sec attempted to deal with the contemporary theological aspects of the liturgy, it did not seem possible to maintain a distance from the theological implications in the modern liturgical developments. It was finally agreed that the traditional conciliar style of a constitution would be adopted but where necessary disciplinary directives would be made. In other words, the constitution would be biblical and patristic in its foundation but certain general canonical precisions would also be made.

The degree of detail to be incorporated into the constitution presented another problem. On the one hand it was desirable to have a precise program of reform so as to ensure implementation but on the other hand the enactment of a detailed disciplinary

document was not the work of an ecumenical council. The result was a schema which outlined the general principles of reform and a long list of *declarationes* to explain the text for the council fathers. The *declarationes* are really the foundation for the schema, and although they are not binding on the post-conciliar commission, they do indicate the general lines of interpretation which should be given to the constitution.

On January 13, 1962, the final draft of the schema prepared by the pre-conciliar liturgical commission was accepted at a plenary session. The text was transmitted immediately to the central commission. Since the program of reform was so vast, Cardinal Gaetano Cicognani, the president of the liturgical commission, hesitated to sign the document. He finally signed it on February 1 and died a few days later.

Cardinal A.M. Larraona, a Spanish Claretian who had long been associated with the Congregation for Religious, was appointed as Cardinal Cicognani's successor on February 22, 1962. Cardinal Larraona was almost completely innocent of any comprehension of the true nature of liturgical reform. In fact in the beginning he was strongly opposed to the reform and consequently often proved to be an annoying obstacle in the work of the liturgical commission.

Also on February 22, the Holy Father promulgated the mysterious Apostolic Constitution, *l'eterna Sapientia*, which forbade any opposition to the use of Latin in the Roman liturgy. In light of this document restrictive changes were made in the liturgical schema after it had been discussed by the central conciliar commission. About this time also Father Bugnini lost his chair in liturgy at the Pontifical Lateran University, and when the conciliar liturgical commission was named he was not appointed secretary.

The Council itself opened on October 11, 1962; shortly afterwards the fathers elected the members of the various commissions. Six of the bishops elected, including Cardinal Giacomo Lercaro and Bishop G. van Bakkum, had been members of the pre-conciliar liturgical commission. Father Ferdinand Antonelli, a Franciscan who had served on the commission for liturgical reform set up by Pius XII, was named secretary.

The liturgical schema was debated at fifteen general congregations of the council from October 22 to November 13. There were 328 oral interventions and more than the same number of written interventions. Although the debate was poorly organized and was often repetitious it familiarized the fathers who were not informed on liturgical matters with the thought underlying the schema and it gave them an opportunity to get abreast of the developments. Much to the surprise of many of the Roman prelates, it was soon discovered that the desire for liturgical reform was very strong among the bishops. The council fathers who had come from mission territories and from Latin America even went further in their demands for the vernacular and for adaptation than the pre-conciliar commission.

The question of liturgical language was in the debates, but of all the problems discussed, that of communion under both species met with the strongest opposition. If that part of the constitution had been put to a separate vote, it probably would not have been passed. There were also many conflicting opinions on the question of the reform of the divine office. The question proved especially difficult because of the absence of any absolute criteria afforded by divine institution. Since Christ instituted the sacraments and gave precise directives concerning at least several of them, there are absolute standards against which to judge, but this is not the case with the divine office. Finally, it is interesting to note that although sacred music plays a considerable role in the liturgy and on the part of some was thought worthy of having a central place in the constitution, the whole question attracted very little attention in the council itself, probably because the fathers knew so little about the topic.

On November 14, 1962, the council fathers gave approval in principle to the liturgy schema by a vote of 2162 to 46. The conciliar commission then set about its task of analyzing the written interventions of the fathers and making the amendments which they desired. Between November 17 and December 6, 1962, the amendments to articles 1 to 46 were voted upon. Chapters 2 to 8 were revised between the first and second sessions of the Council and were voted on during the second session of the council.

Each chapter of the constitution was submitted to a final vote; the terms were *placet*, *placet juxta modum*, and *non placet*. Although

votes *juxta modum* were counted as *placet*, the commission had to indicate to the fathers the nature of the *modi*. In several cases where there were so many qualified votes, the commission chose to present a new amendment to the fathers. For example, since there were 781 votes *juxta modum* on the Mass, the commission decided to make an amendment granting the local ordinary general control over concélébration. Also since the vote on the sacraments was 1054 votes *juxta modum*, the commission decided to let the choice of the language of the sacraments up to the episcopal conferences. The final vote on the complete constitution was taken on November 22, 1963.

The various amendments that were made to the constitution seem to fall into two significant categories. The one class was doctrinal and was aimed at establishing continuity between the teaching of Trent and Vatican II; the other class was pastoral and was concerned with the use of the vernacular.

If the present council complements Vatican I from the point of view of ecclesiology, it may be compared with Trent in matters of liturgy and sacramental theology. Today there is no need for the Church to defend her sacramental theology against the attacks of the Reformers; in fact she must acknowledge that a number of liturgical perceptions of the Reformers were quite valid. Protestant observers at the council were pleased to see such a manifestation of truthfulness and humility on the part of many of the council fathers. Nevertheless, the Church must not give the opinion that she has reversed her position; she must demonstrate that her present teaching is in accord with earlier conciliar teaching. It was for this reason that a number of amendments emphasizing the sacrificial character of the Eucharist, affirmed so strongly at Trent, were inserted into chapter II of the constitution. Some of the fathers maintained that this aspect of the Eucharist had been overshadowed in the constitution by the lengthy consideration of the Mass as a meal.

In regard to the vernacular, the fathers realized that if it is to be truly pastoral, the council must not only provide for the immediate needs of the Church but must also anticipate the future developments. From a pastoral point of view, changes which are too radical can be debilitating; however, provision must be made for progressive evolution in the Church's institutes. It

is in this sense that the Constitution on the Sacred Liturgy is truly pastoral. In this regard Father Edward Schillebeeckx has remarked that some theologians

. . . have interpreted the affirmation of the pastoral orientation of the Council in a purely *pragmatic* sense, a pastoral care which is less concerned with the truth, or at any rate the formulation of the truth, than with the fully existential experience of faith, for which a vague indication of the content of belief would suffice. . . . The fact that today's modern language is 'dated' tomorrow simply implies that expressing the truth is a never-ending task which has to be begun anew all the time, but it is quite out of the question that one could ever hope to promote a certain historical interpretation to the status of a timeless statement that could of itself provide an absolute formulation of the faith. . . . This . . . is the painful mistake people make who think the Church 'must speak its own language' (which it must) but who then identify that language with one particular phase of the perennially new language of revelation. The Catholic Church must undoubtedly speak its own language of revelation. The Catholic Church must undoubtedly speak its own language, and it should not, in the name of irenics, speak a language alien to it. But the Church's own language is the ever-changing language of the people, only cast in the idiom of the one revelation and also, as a negative norm, in the language of the Bible.⁹

Pope Paul, who as the cardinal-archbishop of Milan had given the liturgy schema his support on the first day of debate, October 22, 1962, promulgated the *Constitution on the Sacred Liturgy* as head of the Church on December 4, 1964. The following January 27, 1964, he issued a *Motu proprio* putting part of the constitution into effect. Mystery surrounds the release of this document. The text of the document was drawn up by the Sacred Congregation of Rites under the direction of Cardinal Lercaro and Father Antonelli. Apparently the first draft did not meet with complete papal approval; when it was finally issued it was castigated as a betrayal of the council fathers who had approved the constitution. Not only did the text fail to say anything about the changes contemplated in the Mass, but it actually contradicted the constitution in regard to the approval

⁹ "The Second Vatican Council," *The Layman in the Church* (New York: Alba House, 1963), pp. 22-26.

needed for vernacular texts. Whereas the constitution authorized regional conferences of bishops to select and approve these texts, the Motu proprio required that these translations be submitted for approval to the Holy Sec. Cardinal Larroana, the prefect of the Congregation of Rites, who had been opposed to the original liturgical schema, let it be known that he was not responsible for the restriction. He also indicated that several members of the Holy Office had had access to the Pope while the document lay on his desk waiting for approval.

On January 28, 1964, *L'Osservatore Romano* carried an article by the Benedictine liturgist, Dorn Salvatore Marsili, which said clearly that the Motu proprio grants very little. His conclusion was preceded by a number of significant insights. He noted that the liturgy constitution was not intended as a code of rubrics; as a document based on contemporary theological perspectives, it called for a transformation of mentality in ceremonial matters. He admitted the need for a certain elasticity in liturgical matters and the desirability of adapting the liturgy to provide for the diverse spiritual needs in the Church and in the world. The whole tone of the article seemed to indicate that it was directed at the Congregation of Rites and other Roman prelates who simply did not grasp the pastoral implications in the liturgy constitution. For writing so bold an article, Father Marsili was literally banished from Rome but was later rescued by Cardinal Lercaro and restored to his former academic positions in Rome.

Since the Belgian, German, and French bishops had authorized vernacular versions of the Mass and sacraments in early January on the basis of the constitution, they protested to the Pope about the Motu proprio. After considerable wrangling within the curia, a final version of the Motu proprio was drawn up and printed in the *Acta Apostolicae Sedis*. The next text stated clearly that the bishops need submit to the Holy See only their decisions concerning the vernacular translations and not the translations themselves. Also those phrases which had been introduced to suggest that the basis for the changes was the Pope's good pleasure and not the constitution itself were withdrawn.

When Pope Paul announced the membership of the post-conciliar commission which would oversee the implementation of

the constitution, most liturgists were pleased, for they recognized the competency of most of the men appointed. Cardinal Lercaro was named president, and Father Bugnini secretary. The establishment *of* this commission was looked upon as an important step in acknowledging the collegial character *of* the episcopacy. In light of the constitution the bishops are co-responsible along with the Pope for directing the worship *of* the Church. For the past three hundred and fifty years the Roman Congregation of Rites has exercised almost exclusive control over liturgical matters. It is to be expected that various members of the curia will fight hard to retain their power over the Church's worship, "but it is the hope of seasoned observers, that the leaven of contact between the people and the living eucharistic mystery of the Church resulting from the application of the Constitution will work in favor of Pope John's *aggiornamento of* the Church, despite such misgivings."¹⁰

Through this brief survey of the liturgical movement an attempt has been made to set the background against which the *Constitution on the Sacred Liturgy* must be viewed. The advances and the experiences of the liturgical movement especially since the reign of St. Pius X form the underlying foundations of the document. A cursory study of the constitution indicates the patterns which the Church follows in her work of renewal and reform. She looks back over her long history and she studies her tradition not to copy the historical past, but rather to discover in the past the valid principles for a truly dynamic liturgical renewal. But the Church also looks out upon the world as it is today and she tries to anticipate what the world will be like tomorrow, so that the liturgy will be an effective means of sanctification for men of all ages. Above all, the Church looks to the Church, to the People of God, for it is God's People whom she hopes to sanctify, it is to God that she hopes to give glory. Unlike so many of the decrees that appear in this volume, the constitution is not a juridical document; it is rather a magisterial statement of profound theological import. For that reason it will

¹⁰ Xavier Rynne, *The Second Session* (New York: Farrar, Straus & Giroux, 1964), p. 305.

possibly be passed over quickly by those who respond only to juridical terms, or more likely, juridical interpretation will be given where it does not belong. True renewal and reform, liturgical or otherwise, cannot be legislated. It is principally an interior thing which manifests itself in the life that is Christian. It is to enable men to live this life better that Pope Paul has promulgated the *Constitution on the Sacred Liturgy*.

ITURGICAL DOCUMENTS

THE RESTORATION OF CHURCH MUSIC

Motu proprio of Pope St. Pius X

November 22, 1903

(*Tra le sollecitudini*, ASS 36, 1903, 329-339)

Chief among the anxieties of the pastoral office, not only of this Supreme Chair, which we, although unworthy, occupy through the inscrutable disposition of Providence, but of every local church, is without doubt that of maintaining and promoting the decorum of the house of God where the august mysteries of religion are celebrated, and where the Christian people assemble to receive the grace of the sacraments, to be present at the holy sacrifice of the altar, to adore the august sacrament of the Lord's Body and to join in the common prayer of the Church in the public and solemn liturgical offices. Nothing then should take place in the temple calculated to disturb or even merely to diminish the piety and devotion of the faithful, nothing that may give reasonable cause for disgust or scandal, nothing, above all, which directly offends the decorum and the sanctity of the sacred functions and is thus unworthy of the house of prayer and of the majesty of God.

We do not deal separately with the abuses which may occur in this matter. Today our attention is directed to one of the most common of them, one of the most difficult to eradicate and the existence of which is sometimes to be deplored even where everything else is deserving of the highest praise—the beauty and sumptuousness of the temple, the splendor and the accurate order of the ceremonies, the attendance of the clergy, the gravity and piety of the officiating ministers. Such is the abuse in connection with sacred chant and music. And, indeed, whether it is owing to the nature of this art, fluctuating and variable as it is in itself, or to the successive changes in tastes and habits in the course of time, or the sad influence exercised on sacred art by profane and theatrical art, or the pleasure that music directly produces, and that is not always easily kept within the proper limits, or finally to the many prejudices on the matter so lightly introduced and so tenaciously maintained even among responsible and pious persons, there is a continual tendency to deviate from the right rule, fixed by the end for which art is admitted to the service of worship and laid down very clearly in the ecclesiastical canons, in the ordinances of the general and provincial councils, in the prescriptions which have on various occasions emanated from the Sacred Roman congregations, and from our predecessors, the sovereign pontiffs.

It is pleasing to us to be able to acknowledge with real satisfaction the large amount of good that has been done in this respect during the last decades in this our fair city of Rome, and in many churches

in our country, but in a more especial way among some nations in which excellent men, full of zeal for the worship of God, have, with the approval of this Holy See and under the direction of the bishops, united in flourishing societies and restored sacred music to the fullest honor in nearly all their churches and chapels. Still, the good work that has been done is very far indeed from being common to all, and when we *consult* our own personal experience and take into account the great number of complaints that have reached us from all quarters during the short time that has elapsed since it pleased the Lord to elevate our humble person to the summit of the Roman pontificate, we *consider* it our first duty, without further delay, to raise our voice at once in reproof and condemnation of all that is out of harmony with the right rule above indicated, in the functions of worship and in the performance of the ecclesiastical offices. It being our ardent desire to see the true Christian spirit restored in every respect and be preserved by all the faithful, we deem it necessary to provide before everything else for the sanctity and dignity *of* the temple, in which the faithful assemble for the object of acquiring this spirit from its foremost and indispensable fount, which is the active participation in the holy mysteries and in the public and solemn prayer of the Church. And it is vain to hope that the blessing of heaven will descend abundantly upon us for this purpose when our homage to the Most High, instead of ascending in the odor of sweetness, puts into the hand of the Lord the scourges with which the divine redeemer once drove the unworthy profaners from the temple. Wherefore, in order that no one in the future may be able to plead in excuse that he did not clearly understand his duty, and that all vagueness may be removed from the interpretation of some things which have already been commanded, we have deemed it expedient to point out briefly the principles regulating sacred music in the functions of public worship, and to gather together in a general survey the principal prescriptions of the Church against the more common abuses in this matter. We, therefore, publish, *motu proprio* and with sure knowledge, our present “instruction” to which, as “to a juridical code of sacred music,” we desire with the fullness of our apostolic authority that the force of law be given, and we impose its scrupulous observance on all by this document in our own handwriting.

INSTRUCTION ON SACRED MUSIC

i

General Principles

I. Sacred music, as an integral part of the solemn liturgy, participates in its general object, which is the glory of God and the sanctification and edification of the faithful. It tends to increase the decorum and the splendor of the ecclesiastical ceremonies, and since its principal

office is to clothe with befitting melody the liturgical text proposed for the understanding of the faithful its proper end is to add greater efficacy to the text, in order that by means of it the faithful may be the more easily moved to devotion and better disposed to receive the fruits of grace associated with the celebration of the most holy mysteries.

2. Sacred music should consequently possess, in the highest degree, the qualities proper to the liturgy, and precisely sanctity and goodness of form from which spontaneously springs its other character, universality.

It must be holy, and must, accordingly, exclude all profanity not only in itself, but in the manner in which it is presented by those who execute it.

It must be true art, for otherwise it will be impossible for it to exercise on the minds of those who hear it that efficacy' which the Church aims at obtaining in admitting into her liturgy the art of musical sounds.

But it must, at the same time, be universal in this sense, that while every nation is permitted to admit into its ecclesiastical compositions those special forms which in a certain manner constitute the specific character of its native music, still these forms must be subordinated in such a manner to the general characteristics of sacred music that nobody of another nation may receive, on hearing them, an impression other than good.

2

The Kinds of Sacred Music

3. These qualities are possessed in the highest degree by the Gregorian chant, which is, consequently, the chant proper to the Roman Church, the only chant she has inherited from ancient fathers, which she has jealously guarded for centuries in her liturgical codices, which she directly proposes to the faithful as her own, which she prescribes exclusively for some parts of the liturgy, and which the most recent studies have so happily restored to their integrity and purity.

Upon these grounds the Gregorian chant has always been regarded as the supreme model for sacred music, so that the following rule may be safely laid down: The more closely a composition for church approaches in its movement, inspiration and savor the Gregorian form, the more sacred and liturgical it is; and the more out of harmony it is with that supreme model, the less worthy it is of the temple.

The ancient traditional Gregorian chant must, therefore, be largely restored in the functions of public worship, and everybody must take for certain that an ecclesiastical function loses nothing of its solemnity when it is accompanied by no other music except them.

Efforts must especially be made to restore the use of the Gregorian chant by the people, so that the faithful may again take a more active

part in the ecclesiastical offices, as they were wont to do in ancient times.

4. The qualities mentioned are also possessed in an excellent degree by the classic polyphony, especially of the Roman school, which reached its greatest perfection in the fifteenth century, owing to the works of Pierluigi da Palestrina, and continued subsequently to produce compositions of excellent quality from the liturgical and musical standpoint. The classic polyphony approaches closely to the Gregorian chant, the supreme model of all sacred music, and hence it has been found worthy of a place side by side with the Gregorian chant in the more solemn functions of the Church, such as those of the Pontifical chapel. This, too, must therefore be restored largely in ecclesiastical functions, especially in the more important basilicas, in cathedrals and in the churches and chapels of seminaries and other ecclesiastical institutions in which the necessary means are usually not lacking.

5. The Church has always recognized and favored the progress of the arts, admitting to the service of worship everything good and beautiful discovered by genius in the course of ages—always, however, with due regard to the liturgical laws. Consequently modern music is also admitted in the Church, since it, too, furnishes compositions of such excellence, sobriety and gravity that they are in no way unworthy of the liturgical functions.

But as modern music has come to be devoted mainly to profane uses, greater care must be taken with regard to it, in order that the musical compositions of modern style which are admitted in the Church may contain nothing profane, be free from reminiscences of motifs adopted in the theatres and be not fashioned even in their external forms after the manner of profane pieces.

6. Among the various kinds of modern music that which appears less suitable for accompanying the functions of public worship is the theatrical style, which was in the greatest vogue, especially in Italy, during the last century. This of its very nature is diametrically opposed to the Gregorian Chant and the classic polyphony, and therefore to the most important law of all good music. Besides the intrinsic structure, the rhythm and what is known as the “conventionalism” of this style adapt themselves but badly to the exigencies of true liturgical music.

3

The Liturgical Text

7. The language of the Roman Church is Latin. It is therefore forbidden to sing anything whatever in the vernacular in solemn liturgical functions—much more to sing in the vernacular the variable or common parts of the Mass and Office.

8. The texts that may be rendered in music, and the order in which they are to be rendered, being determined for every liturgical function, it is not lawful to confuse this order or to change the prescribed texts for others, selected at will, or to omit them either entirely or even in part, unless when the rubrics allow that some versicles are simply recited in choir. However it is permissible, according to the custom of the Roman Church, to sing a motet to the Blessed Sacrament after the Benedictus in a solemn Mass. It is also permitted, after the offertory prescribed for the Mass has been sung, to execute during the time that remains a brief motet to words approved by the Church.

9. The liturgical text must be sung as it in the books without alteration or inversion of the words, without undue repetition, without breaking syllables and always in a manner intelligible to the faithful who listen.

4

External Form of the Sacred Compositions

10. The different parts of the Mass and the office must retain, even musically, that particular concept and form which ecclesiastical tradition has assigned to them, and which is admirably expressed in the Gregorian chant. Different, therefore, must be the method of composing an introit, a gradual, an antiphon, a psalm, a hymn, a *Gloria in Excelsis*.

11. In particular the following rules are to be observed:

a) The Kyrie, Gloria, Credo, etc., of the Mass must preserve the unity of composition proper to their text. It is not lawful, therefore, to compose them in separate pieces, in such a way that each of such pieces may form a complete composition in itself, and be capable of being detached from the rest and substituted by another.

b) In the office of vespers it should be the rule to follow the *Caerimoniale Episcoporum*, which prescribed the Gregorian chant for the psalmody and permits figured music for the versicles of the *Gloria Patri* and the hymn.

It will nevertheless be lawful on the greater solemnities to alternate the Gregorian chant of the choir with the so-called *falsibordoni* or with verses similarly composed in a proper manner.

It may be also allowed sometimes to render the single psalms in their entirety in music, provided the form proper to psalmody be preserved in such compositions; that is to say, provided the singers seem to be psalmodizing among themselves, either with new motifs or with those taken from the Gregorian chant, or based upon it.

The psalms known as *di concerto* are, therefore, forever excluded and prohibited.

c) In the hymns of the Church the traditional form of the hymn is preserved. It is not lawful, therefore, to compose, for instance,

a *Tantum Ergo* in such wise that the first strophe presents a romanza, a cavatina, an adagio and the *Genitori* an allegro.

d) The antiphons *of the* vespers must be as a rule rendered with the Gregorian melody proper to each. Should they, however, in some special case be sung in figured music, they must never have either the form of a concert melody or the fullness of a motet or a cantata.

The Singers

12. With the exception of the melodies proper to the celebrant at the altar and to the ministers, which must be always sung only in Gregorian chant, and without the accompaniment of the organ, all the rest *of the* liturgical chant belongs to the choir of lévites, and, therefore, singers in church, even when they are laymen, are really taking the place *of the* ecclesiastical choir. Hence, the music rendered by them must, at least for the greater part, retain the character of choral music.

By this it is not to be understood that solos are entirely excluded. But solo singing should never predominate in such a way as to have the greater part of the liturgical chant executed in that manner; rather should it have the character of hint or a melodic projection, and be strictly bound up with the rest of the choral composition.

13. On the same principle it follows that singers in church have a real liturgical office, and that therefore women, as being incapable of exercising such an office, cannot be admitted to form part of the choir or of the musical chapel. Whenever, then, it is desired to employ the acute voice *of* sopranos or contraltos, these parts must be taken by boys, according to the most ancient usage of the Church.

14. Finally, only those are to be admitted to form part of the musical chapel of a church who are men of known piety and probity of life, and these should by their modest and devout bearing during the liturgical functions show that they are worthy of the holy office they exercise. It will also be fitting that singers while singing in church wear the ecclesiastical habit and surplice, and that they be hidden behind grating when the choir is excessively open to the public gaze.

6

Organ and Instruments

15. Although the music proper to the Church is purely vocal music, music with the accompaniment of the organ is also permitted. In some special cases, within due limits and within the proper regards, other instruments may be allowed, but never without the special li-

ccnsc of the ordinary, according to the prescriptions of the *Caerimoniale Episcoporum*.

16. As the chant school should always have the principal place, the organ or instruments should merely sustain and never overwhelm it.

17. It is not permitted to have the chant preceded by long preludes or to interrupt it with intermezzo pieces.

18. The sound of the organ as an accompaniment to the chant in preludes, interludes and the like must be not only governed by the special nature of the instruments, but must participate in all the qualities proper to sacred music as enumerated.

19. The employment of the piano is forbidden in church, as is also that of noisy or frivolous instruments such as drums, cymbals, bells and the like.

20. It is strictly forbidden to have bands play in church, and only in a special case and with the consent of the ordinary will it be permissible to admit a number of wind instruments, limited, judicious and proportioned to the size of the place—provided the composition and accompaniment to be executed be written in a grave and suitable style, and similar in all respects to that proper to the organ.

21. In processions outside the church the ordinary may give permission for a band, provided no profane pieces are executed. It would be desirable in such cases that the band confine itself to accompanying some spiritual canticle sung in Latin or in the vernacular by the singers and the pious associations which take part in the procession.

7

The Length of the Liturgical Chant

22. It is not lawful to keep the priest at the altar waiting on account of the chant or the music for a length of time not allowed by the liturgy. According to ecclesiastical prescriptions the Sanctus of the Mass should be over before the elevation, and therefore the priest must here have regard to the singers. The Gloria and the Credo ought, according to the Gregorian tradition, to be relatively short.

23. In general, it must be considered to be a very grave abuse when the liturgy in ecclesiastical functions is made to appear secondary to and in a manner at the service of the music, for the music is merely a part of the liturgy and its humble handmaid.

8

Principal Means

24. For the exact execution of what has been herein laid down, the bishops, if they have not already done so, are to institute in their dioceses a special commission composed of persons really competent

in sacred music, and to this commission let them entrust in the manner they find most suitable the task of watching over the music executed in their churches. Nor are they to see merely that the music is good in itself, but also that it is adapted to the powers of the singers and be always well executed.

25. *In seminaries of clerics and in ecclesiastical institutions let the above-mentioned traditional Gregorian chant be cultivated by all with diligence and love, according to the Tridentine prescriptions, and let the superiors be liberal of encouragement and praise toward their young subjects. In like manner let a Schola Cantorum be established, whenever possible, among the clerics for the execution of sacred polyphony and of good liturgical music.*

26. *In the ordinary lessons of liturgy, morals, canon law given to the students of theology, let care be taken to touch on those points which regard more directly the principles and laws of sacred music, and let an attempt be made to complete the doctrine with some particular instruction in the esthetic side of the sacred art, so that the clerics may not leave the seminary ignorant of all those notions, necessary as they are for complete ecclesiastical culture.*

27. *Let care be taken to restore, at least in the principal churches, the ancient Scholae Cantorum as has been done with excellent fruit in a great many places. It is not difficult for a zealous clergy to institute such scholas even in the minor country churches—nay, in them they will find a very easy means for gathering round them both the children and the adults, to their own profit and the edification of the people.*

28. *Let efforts be made to support and promote in the best way possible the higher schools of sacred music where these already exist, and to help in founding them where they do not. It is of the utmost importance that the Church herself provide for the instruction of its masters, organists and singers, according to the true principles of sacred art.*

9

Conclusion

29. Finally, it is recommended to choirmasters, singers, members of the clergy, superiors of seminaries, ecclesiastical institutions and religious communities, parish priests and rectors of churches, canons of collegiate churches and cathedrals and, above all, to the diocesan ordinaries to favor with all zeal these prudent reforms, long desired and demanded with united voice by all; so that the authority of the Church which herself has repeatedly proposed them, and now inculcates them, may not fall into contempt.

Given from our Apostolic Palace at the Vatican, on the day of the Virgin and Martyr, St. Cecilia, November 22, 1903, in the first year of our pontificate.

Pius X, Pope

THE DAILY RECEPTION OF HOLY COMMUNION

Decree of the Sacred Congregation of the Council

December 22, 1905

(*Sacra Tridentina Synodus*, ASS 38, 1905, 400-406)

The Holy Council of Trent, having in view the ineffable riches of grace which are offered to the faithful who receive the most holy Eucharist, makes the following declaration: "The holy council wishes indeed that at each Mass the faithful who are present should communicate, not only in spiritual desire, but sacramentally, by the actual reception of the Eucharist."¹ These words declare plainly enough the wish of the Church that all Christians should be daily nourished by this heavenly banquet and should derive therefrom more abundant fruit for their sanctification.

This wish of the council fully conforms to that desire wherewith Christ our Lord was inflamed when he instituted this divine sacrament. For he himself, more than once, and in clarity of word, pointed out the necessity of frequently eating his flesh and drinking his blood especially in these words: This is the bread that had come down from heaven; not as your fathers ate the manna, and died. He who eats this bread shall live forever.² From this comparison of the food of angels with bread and with manna, it was easily to be understood by his disciples that, as the body is daily nourished with bread, and as the Hebrews were daily fed with manna in the desert, so the Christian soul might daily partake of this heavenly bread and be refreshed thereby. Moreover, we are bidden in the Lord's Prayer to ask for "our daily bread" by which words, the holy fathers of the Church all but unanimously teach, must be understood not so much that material bread which is the support of the body as the eucharistic bread which ought to be our daily food.

Moreover, the desire of Jesus Christ and of the Church that all the faithful should daily approach the sacred banquet is directed chiefly to this end, that the faithful, being united to God by means of the sacrament, may thence derive strength to resist their sensual passions to cleanse themselves from the stains of daily faults, and to avoid these graver sins to which human frailty is liable; so that its primary purpose is not that the honor and reverence due to our Lord may be safeguarded or that it may serve as a reward or recompense of virtue bestowed on the recipients.³ Hence the holy council calls the Eucharist "the anti-

¹ Scss. 22, ch. 6.

² Jn 6:59.

³ St. Augustine, Semi. 57 on St. Matthew, *De Orat. Dom.*, no. 7.

dote whereby we may be freed from *daily faults and be* preserved from mortal sin.”⁴

The will of God in this respect was well understood by the first Christians; and they daily hastened to this Table of life and strength. They continued steadfastly in the teaching of the apostles and in the communion of the breaking of the bread.⁵ The holy fathers and writers of the Church testify that this practice was continued into later ages and not without great increase *of* holiness and perfection.

Piety, however, grew cold, and especially afterward because of the widespread plague of Jansenism, disputes began to arise concerning the dispositions with which one ought to receive frequent and daily communion; and writers vied with one another in demanding more and more stringent conditions, as necessary to be fulfilled. The result of such disputes was that very few were considered worthy to receive the holy Eucharist daily, and to derive from this most healthgiving sacrament its more abundant fruits; the others were content to partake *of* it once a year, or once a month, or at most once a week. To such *a degree indeed*, was rigorism carried that whole classes of persons were excluded from a frequent approach to the holy table, for instance, merchants or those who were married.

Some, however, went over to the opposite view; they held that daily communion was prescribed by divine law and that no day should pass without communicating, and besides other practices not in accord with the approved usage of the Church, they determined that the Eucharist must be received even on Good Friday and in fact so administered it.

Toward these conditions, the Holy See did not fail in its duty. A decree of this Sacred Congregation which begins with the words “*Cum ad aures*,” issued on February 12, 1679, with the approbation of Pope Innocent XI, condemned these errors, and put a stop to such abuses; at the same time it declared that all the faithful of whatsoever class, merchants or married persons not at all excepted, could be admitted to frequent communion according to the devotion of each one and the judgment of his confessor: Then on December 7, 1690, by the decree of Pope Alexander VIII, *Sanctissimus Dominus noster*, the proposition of Baius was condemned, requiring a most pure love of God, without any admixture of defect, on the part of those who wished to approach the holy table.

The poison of Jansenism, however, which, under the pretext of showing due honor and reverence to the Eucharist, had infected the minds even of good men, was by no means a thing of the past. The question as to the dispositions for the proper and licit reception of holy communion survived the declarations of the Holy See, and it was a fact that certain theologians of good repute were of the opinion

that daily communion could be permitted to the faithful only rarely and subject to many conditions.

On the other hand, there were not wanting men endowed with learning and piety who offered an easier approach to this practice, so salutary and so pleasing to God. They taught, with the authority of the fathers, that there is no precept of the Church which prescribes more perfect dispositions in the ease of daily than of weekly or monthly communion; while the fruits of daily communion will be far more abundant than those of communion received weekly or monthly.

In our own day the controversery has been continued with increased heat and not without bitterness, so that the minds of confessors and the consciences of the faithful have been disturbed, to the no small detriment of Christian piety and fervor. Certain distinguished men, themselves pastors of souls, have as a result of this, urgently begged His Holiness Pope Pius X to deign to settle, by his supreme authority, the question concerning the dispositions required to receive the Eucharist daily; so that this practice, so salutary' and so pleasing to God, not only might suffer no decrease among the faithful, but rather that it increase and everywhere be promoted, especially in these days when religion and the Catholic faith are attacked on all sides, and the true love of God and piety are so frequently lacking. His Holiness, being most earnestly desirous, out of his solicitude and zeal, that the faithful should be invited to the sacred banquet as often as possible, even daily and should benefit by its most abundant fruits, committed the aforesaid question to this Sacred Congregation, to be studied and decided definitely (*definiendam*)

Accordingly, the Sacred Congregation of the Council, in a plenary session held on December 16, 1905, submitted this matter to a very careful study, and after sedulously examining the reasons adduced on either side, determined and declared as follows:

1. Frequent and daily communion, as a practice most earnestly desired by Christ our Lord and by the Catholic Church, should be open to all the faithful, of whatever rank and condition of life; so that no one who is in the state of grace, and who approaches the holy table with a right and devout intention (*recta piaque mente*) can be prohibited therefrom.

2. A right intention consists in this: that he who approaches the Holy Table should do so, not out of routine, or vain-glory, or human respect, but that he wish to please God, to be more closely united with him by charity, and to have recourse to this divine remedy for his weakness and defects.

3. Although it is especially fitting that those who receive communion frequently or daily should be free from venial sins, at least from such as are fully deliberate, and from any affection thereto, nevertheless it is sufficient that they be free from mortal sin, with the purpose of never sinning in the future; and if they have this sincere purpose,

it is impossible but that daily communicants should gradually free themselves even from venial sins, and from all affection thereto.

4. Since, however, the sacraments of the new law, though they produce their effect *ex opere operato* nevertheless produce a great effect in proportion as the dispositions of the recipient are better, therefore, one should take care that holy communion be preceded by careful preparation, and followed by an appropriate thanksgiving, according to each one's strength, circumstances and duties.

5. That the practice of frequent and daily communion may be carried out with greater prudence and more fruitful merit, the confessor's advice should be asked. Confessors, however, must take care not to dissuade anyone from frequent or daily communion, provided he is found to be in a state of grace and approaches with a right intention.

6. But since it is plain that by the frequent or daily reception of the holy Eucharist union with Christ is strengthened, the spiritual life more abundantly sustained, the soul more richly endowed with virtues, and the pledge of everlasting happiness more securely bestowed on the recipient, therefore, parish priests, confessors and preachers, according to the approved teaching of the Roman catechism⁶ should exhort the faithful frequently and with great zeal to this devout and salutary practice.

7. Frequent and daily communion is to be promoted especially in religious institutes of all kinds; with regard to which, however, the decree *Quemadmodum*, issued on December 17, 1890, by the Sacred Congregation of Bishops and Regulars, is to remain in force. It is to be promoted especially in ecclesiastical seminaries, where students are preparing for the service of the altar; as also in all Christian establishments which in any way provide for the care of the young (*ephebeis*).

8. In the case of religious institutes, whether of solemn or simple vows, in whose rules, or constitutions, or calendars, communion is assigned to certain fixed days, such regulations are to be considered as directive and not perceptive. The prescribed number of communions should be regarded as a minimum but not a limit to the devotion of the religious. Therefore, access to the eucharistic table, whether it be rather frequently or daily, must always be freely open to them according to the norms above laid down in this decree. Furthermore, in order that all religious of both sexes may clearly understand the prescriptions of this decree, the superior of each house will provide that it be read in community, in the vernacular, every year within the octave of the feast of Corpus Christi.

9. Finally, after the publication of this decree, all ecclesiastical writers are to cease from contentious controversy concerning the dispositions requisite for frequent and daily communion.

⁶ Part 2, ch. 4, no. 60.

All this having been reported to His Holiness Pope Pius X by the undersigned Secretary of the Sacred Congregation in an audience held on December 17, 1905, His Holiness ratified this decree, confirmed it and ordered its publication, anything to the contrary notwithstanding. He further ordered that it should be sent to all local ordinaries and regular prelates, to be communicated by them to their respective seminaries, parishes, religious institutes, and priests; and that in their report on the state of their dioceses or institutes they should inform the Holy See concerning the execution of the prescriptions therein enacted.

Given at Rome, the 20th day of December, 1905.

Vincent, Cardinal Bishop of Palestrina, Prefect
Cajetan DeLai, Secretary

THE USE OF THE SLAVONIC LANGUAGE IN THE LITURGY

Decree of the Sacred Congregation of Rites

December 18, 1906

*{De usu linguae Slavonicae, Decreta Authentica Congregationis
Sacrorum Rituum VI, 4196}*

i. Seeing that the Apostolic See has judged it to be fitting now to limit within certain bounds what it before legislated concerning the use of the Glagolitic language in the liturgy, the use of this language ought to be considered and held by everyone to be a local privilege, belonging to certain churches; it should by no means be considered a personal privilege belonging to certain priests. For this reason, those priests who are trained in the use of Old Church Slavonic will not be able to use this language when celebrating Mass in a church which does not have this privilege.

2. Once the index of privileged churches has been compiled and published, it will be allowed to no one for whatever cause or pretext, to introduce the use of Old Church Slavonic into any other church. If any priest, whether secular or regular, does otherwise, or attempts to, he remains *ipso facto* suspended from the celebration of Mass and the performance of his other priestly duties until he has obtained pardon from the Holy See.

3. In churches which enjoy the privilege, it will be allowed that Mass may be celebrated and office recited according to public and solemn rite, only in Old Church Slavonic. The admixture of any other language whatsoever is excluded (except as is provided for in the eleventh article of this decree).

4. Wherever the people are accustomed to reply to the celebrant or sing parts of the Mass, this also may be done in the privileged churches only in Old Church Slavonic. That this may be done more easily the ordinary may allow for the faithful exclusively the use of a hand missal written in Latin characters, rather than in Slavonic letters.

5. In these aforesaid churches which undoubtedly possess the privilege of the use of the Slavonic language, the ritual, printed in that language, may be used in the administration *of* sacraments and sacramentals, provided that the ritual is one approved and recognized by the Holy See.

6. The bishops should take care that in their seminaries the studies both of Latin and Old Church Slavonic should be carried on, so that the priests may be ready to serve in either a Latin or a Slavonic diocese as necessity may dictate.

7. Unless some other necessity dictates a different course of action, it will be the duty of the bishops, before holy ordination, to designate those clerics who are going to be sent to Latin churches and those who are going to be sent to Slavonic churches; the bishops shall do this after they have looked into the wishes and dispositions of the candidates.

8. If any priest, attached to a church where the Latin language is used, should be assigned to another church, which enjoys the privilege *of* using Old Church Slavonic, he will be obliged to sing the solemn Mass and the divine office in Slavonic; however, he may celebrate the liturgy privately and fulfill the canonical hours privately in the Latin language.

A priest, however, attached to a church of Old Slavonic, but by chance serving a Latin church, is obliged to celebrate both solemn and private Mass and also to sing the canonical hours in the Latin language; but he has the faculty of reciting the office privately in Glagolitic.

9. It is likewise permitted for priests, attached to Latin-speaking churches, to celebrate Mass privately in Latin in another church which enjoys the privilege of Old Slavonic. However, priests attached to churches of Old Slavonic may not celebrate in this language even privately in churches where the Latin language is used.

10. In a church *of* the Latin language, where it is customary to sing at solemn Mass the epistle and gospel in Slavonic after it is sung in Latin, this custom may be preserved. At parish Masses, it is permitted, after the recitation of the gospel, to read it in the vernacular for the instruction of the faithful.

11. In those parishes where the privilege of using Old Slavonic prevails, if one of the faithful so desires, baptism or the other sacraments, including marriage, may be administered according to the Roman Latin ritual, and this may be done publicly. The ritual prayers for the burial of the dead may be in the same language. Priests are severely forbidden to oppose such a desire in any way.

12. In preaching the word of God or in other acts of cult which are not strictly liturgical, the vernacular Slavonic language may be

used for the convenience and welfare of the people, but the general decrees of this Sacred Congregation of Rites must be observed.

T3. The bishops of those regions where the language in use is a vernacular language should seek to provide for a uniform version of prayers and hymns in which the people participate, so that when they move from one diocese or parish to another there may be no conflict in any of the prayers or hymns.

14. Devotional books in which there is a vernacular edition of liturgical prayers issued for the private use of the faithful, are to be authorized and approved by the bishops.

THE AGE FOR ADMISSION TO FIRST COMMUNION

Decree of the Sacred Congregation of the Sacraments

August 8, 1910

(*Quam singulari*, AAS 2, 1910, 577-583)

The pages of the gospels plainly testify to the special love which Christ showed while on earth to the little ones. It was his delight to be in their midst. He laid his hands upon them. He embraced and blessed them. He was indignant when they were repulsed by his disciples and reprimanded the latter in the following words: "Suffer the little children to come unto me and forbid them not; for of such is the kingdom of God" (Mk 10:13-16). How highly he prized their innocence and simplicity of soul he shows when, calling a little one, he said to his disciples: "Amen I say to you, unless you be converted and become as little children, you shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, he is the greater in the kingdom of heaven. And he that shall receive one such little child in my name, receives me" (Mt 18:3-5).

Bearing this in mind, the Catholic Church from the beginning took care to bring Christ to the little ones through eucharistic communion, which was given even to the sucklings. This as was prescribed in almost all the ancient rituals till the thirteenth century, was done at baptism, and the same custom prevailed for a long time in some places; it is still in vogue with the Greeks and Orientals. But to avoid all danger, lest the children should spit out the consecrated host, the custom obtained from the beginning of giving the holy Eucharist under the species of wine alone.

The infants did not, however, receive holy communion only at baptism, but they frequently afterward partook of the divine repast. For it was the custom in many churches to give communion to the children immediately after the communion of the adults.

Later on this custom became obsolete in the Latin Church, neither were children permitted to approach the holy table before the dawn of the use of reason and before having some knowledge of the august sacrament. This new discipline, already accepted by several particular councils, was solemnly confirmed in the Fourth Latcran Ecumenical Council by promulgating the celebrated twenty-first canon, in which the reception of the sacraments of penance and holy communion is prescribed to all the faithful having arrived at the use of reason in the following words: "All the faithful of both sexes, after coming to the use of reason, shall confess all their sins alone to their proper priest at least once a year, strive to fulfill the enjoined penance as far as possible, devoutly receiving holy communion at least at Easter time, unless by the advice of the priest and for some reasonable cause he should deem it well to abstain for a while."

The Council of Trent, in no way disapproving of the ancient discipline of giving holy communion to children before they have attained the use of reason, confirmed the decree of the Latcran Council and pronounced anathema on those who hold a contrary opinion (Sess. *XXI de Communionem*, c. 4. Sess. *XIII de Eucharistia*, c. 8, can 9.) "If any one shall deny that all the faithful of both sexes, who have attained the use of reason, are obliged to receive communion every year, at least at Easter time, according to the precepts of holy Mother Church, let him be anathema."

Therefore, in virtue of the aforesaid decree of the Latcran Council still in force, the faithful as soon as they arrive at the years of discretion are obliged to receive the sacraments of penance and holy communion at least once a year.

But in establishing the year when children come to the use of reason many errors and deplorable abuses have crept in, in the course of time. There were those who considered one age necessary for the sacrament of penance, another for holy eucharist. For the sacrament of penance they judged the age necessary in which one can distinguish right from wrong, hence can commit sin; for holy Eucharist, however, they require a greater age in which a deeper knowledge of matters of faith and a better preparation of the soul can be had. And thus, according to the various customs of places and opinions of men, the age of ten years was fixed for receiving first holy communion in some places, in others fourteen years and even more were required, in the meanwhile those children under the required age being forbidden to receive holy communion.

This custom, by which, under the plea of safeguarding the august sacrament, the faithful were kept away from the same, was the cause of many evils. It happened that the innocence of childhood, torn away from the embraces of Christ, was deprived of the sap of interior life; from which it also followed that youth destitute of this strong help, surrounded by so many snares, having lost its candor, fell into vice before ever tasting of the sacred mysteries. Even though a more

thorough preparation and an accurate sacramental confession should precede first holy communion, which does not happen everywhere, yet the loss of first innocence is always to be deplored and might have been avoided by receiving the holy Eucharist in more tender years.

Not less is the custom, which exists in many places, to be condemned, according to which children are not allowed to receive the sacrament of penance before they are admitted to communion, or else absolution is not given to them; thus it happens that burdened, perhaps, with mortal sins, they remain a long time in great danger.

But the worst of all is that, in some places, children not yet admitted to first holy communion are not permitted to receive the sacred viaticum, even when in danger of death, and thus, dying and being buried as infants, they are not helped by the prayers of the Church.

Such injury is caused by those who insist on an extraordinary preparation for first holy communion, more than is reasonable, not realizing that this kind of precaution proceeds from the errors of the Jansenists, who maintain that holy Eucharist is a reward, not a remedy for human frailty. The Council of Trent holds a different opinion when it teaches that it is "an antidote by which we are freed from daily faults and preserved from mortal sins" (*Sess. XIII de Eucharistia, c. 2*), which doctrine has lately been inculcated by a decree given on the 26th day of December, 1905, in which daily approach to communion is opened to all, both old and young, two conditions only being required, the state of grace and a right intention. Neither does it appear reasonable that while formerly even sucklings received the remnant of the sacred particles, at present an extraordinary preparation should be required from the children, who are in the happy state of innocence and candor and greatly need this heavenly food on account of the many temptations and dangers of our times.

The abuses which we condemn may be traced to the fact that those who demand a certain age for penance and another for holy Eucharist have neither wisely nor rightly defined the required age. The Lateran Council requires one and the same age for both sacraments, since it imposes a joint obligation of penance and communion. Therefore, since the age of discretion required for penance is that at which right can be distinguished from wrong—namely when one comes to the use of reason—so also for communion that age is required which can distinguish the eucharistic bread from the common, which in turn is also the age at which a child attains the use of reason.

Nor did the principal interpreters of the Lateran Council and those who lived at that time think differently. From the history of the Church it is evident that many synods and episcopal decrees, beginning with the twelfth century, shortly after the Lateran Council, admitted children of seven years of age to holy communion. There is, moreover, a testimony of the greatest authority, St. Thomas Aquinas, which reads: When children begin to have some use *of* reason so that they can conceive some devotion toward the sacrament (Eucharist), then this

sacrament can be given to them." The same is explained by Ledesma as follows: "I say with the consent of all, that holy Eucharist should be given to all having the use *of* reason, no matter how soon they may acquire the same; even though the child should have a confused idea of what it is doing." Vasquez explains the same passage in the following words: "As soon as a child attains the use of reason it is obliged by divine law so that not even the Church can dispense it from the same. The same is taught by St. Antoninus, writing: "But when a child is capable of wrongdoing—that is, of committing mortal sin, then he is subject to the precept of confession and consequently Communion" (3 *tit.* 14 ch. 2, 5). The Council of Trent also forces us to the same conclusion. While it declares that "infants, lacking the use of reason, are not obliged to receive holy communion, it assigns as the only reason, because they cannot commit sin (sess. 21, canon 4): "Since," it says, "at the age they cannot lose the acquired grace of the children of God." From which it is evident that the council believed the children obliged to receive communion as soon as they could lose grace by sin.' The words *of the* Roman council, held under Benedict XIII, agree with this teaching that the obligation of receiving holy Eucharist begins "after the boys and girls have come to the use of reason, to that age, namely, in which they are capable of distinguishing this sacramental food, which is no other than the true body of Jesus Christ, from common and profane bread, and know how to approach the same with the proper devotion and religion" (*Istruzione per quei die debomia la prima volta ammettersi alla S. Comunione, Append. 30, 2*). The Roman catechism, however, says: "At what age better than the one prescribed by the father or the priest to whom they confess their sins. For theirs is the duty to find out and to inquire of the children if they have acquired some knowledge of this admirable sacrament and a taste for the same."

From all this it follows that the age of discretion required for holy communion is that at which the child can distinguish the eucharistic from common material bread and knows how to approach the altar with proper devotion.

A perfect knowledge of the articles of faith is, therefore, not necessary, as a few elements alone are sufficient; nor is the full use of reason required, since the beginning of the use of reason, that is, some kind of use of reason, suffices. Wherefore, to put off communion any longer or to exact a riper age for the reception of the same is to be rejected absolutely, and the same has been repeatedly condemned by the Holy See. Thus Pius IX, of happy memory, in the letters of Cardinal Antonelli to the bishops of France given on the 12th day of March, 1866, severely condemned the growing custom existing in some dioceses of putting off holy communion to a maturer age and rejected the number of years as fixed by them.

The Sacred Congregation of the Council, on the 15th day of March, 1851, corrected a chapter of the provincial council of Rouen, in which

children under twelve years of age were forbidden to receive holy communion. This same Congregation on the Discipline of Sacraments, acting in a similar manner in a case proposed to it from Strasbourg on March 25, 1910, in which having been asked whether children of twelve or fourteen years could be admitted to holy communion it answered: "Boys and girls are to be admitted to holy communion when they arrive at the age of discretion or attain the use of reason."

Having seriously considered all these things, the Sacred Congregation on the Discipline of Sacraments at a general meeting held on the 15th of July, 1910, in order that the above mentioned abuses might be removed and the children of tender years become attached to Jesus, live his life and obtain assistance against the dangers of corruption, has judged it opportune to lay down the following norm for admitting, children to first holy communion to be observed everywhere:

1. The age of discretion required both for confession and communion is the time when the child begins to reason, that is, about the seventh year, more or less. From this time on the obligation of satisfying the precept of both confession and communion begins.

2. Both for first confession and first communion a complete and perfect knowledge of Christian doctrine is not necessary. The child will, however, be obliged to gradually learn the whole catechism according to its ability.

3. The knowledge of Christian doctrine required in children in order to be properly prepared for first holy communion is that they understand according to their capacity those mysteries of faith which are necessary as a means of salvation, that they be able to distinguish the Eucharist from common and material bread, and also approach the sacred table with the devotion becoming their age.

4. The obligation of the precept of confession and communion which rests upon the child falls back principally upon those in whose care they are, that is, parents, confessors, teachers and their pastor. It belongs to the father, however, or to the person taking his place, as also to the pastor, to admit the child to first holy communion.

5. The pastors shall take care to announce and distribute general communion once or several times a year to the children, and on these occasions they shall admit not only first communicants, but also others who, with the consent of their parents and the pastor, have already been admitted to the sacred table before. For both classes several days of instruction and preparation shall precede.

6. Those who have the care of children should use all diligence so that after first communion the children shall often approach the Holy Table, even daily if possible, as Jesus Christ and Mother Church desire, and that they do it with a devotion becoming their age. They should bear in mind their most important duty, by which they are obliged to have the children present at the public instructions in catechism, otherwise they must supply this religious instruction in some other way.

THE NEW LITURGY

7. The custom of not admitting children to confession, or of not absolving them, is absolutely condemned. Wherefore the ordinaries of places using those means which the law gives them shall see that it is done away with.

8. It is an utterly detestable abuse not to administer viaticum and extreme unction to children having attained the use of reason and to bury them according to the manner of infants. The ordinaries of places shall proceed severely against those who do not abandon this custom.

These resolutions of the eminent fathers, the cardinals of this Sacred Congregation, have been approved by our Most Holy Lord Pope Pius X in an audience given on the 7th day of the current month, and he has commanded the present decree to be edited and promulgated. He has commanded all the ordinaries that the present decree should be made known not only to the pastors and the clergy, but also to the people, to whom it shall be read yearly at Easter time in the vernacular language.

The ordinaries themselves will be obliged at the end of every five years (together with the other affairs of their diocese) to give an account of the observance of this decree to the Holy See.

Everything else to the contrary notwithstanding.

Given in Rome at the residence of the same Sacred Congregation on the 8th day of August, 1910.

D. Cardinal Ferrata, Prefect
Ph. Giustini, Secretary

THE NEW ARRANGEMENT OF THE PSALTER IN THE ROMAN BREVIARY

Apostolic Constitution of Pope St. Pius X

November I, 1911

(*Divino afflatu*, AAS 3, 1911, 633-638)

It is beyond question that the psalms composed under divine inspiration, which are collected in the sacred books, have from the beginning of the Church not only contributed wonderfully to foster the piety of the faithful offering the sacrifice of praise always to God, that is to say, the fruit of lips confessing to his name (Heb 13:15), but have also had a conspicuous part, from custom introduced under the old law, in the sacred liturgy itself and in the divine office. Hence, as Basil says, that natural voice of the Church (*Hotnil. in Ps. 1*, no. 2,) and the psalmody called by our predecessor Urban VIII (in *Divinam psahnodiam* the daughter of her hymnody which is constantly sung before

the throne of God and the Lamb, and which, according to Athanasius, teaches the men whose chief care is the divine worship the manner in which God is to be praised and the words in which they are fitly to confess him (*Epist. ad Marcellinum in interpret. Psalmor* no. 10). Augustine beautifully says on the subject: "That God may be praised well by man, God himself has praised himself; and since he has been pleased to praise himself man has found the way to praise him (*In Psalm, cxliv.* no. 1).

Besides, there is in the Psalms a certain -wonderful power for stimulating zeal in men's minds for all the virtues. For although all our Scripture, both the Old and New, is divinely inspired and useful for doctrine, as is written, the Book of Psalms, like a paradise containing in itself (the fruits) all the others, gives forth songs, and with them also shows its own songs in psalmody (*cantus edit, et proprios insuper cum ipsis inter psallendum exhibet*). Such are the words of Athanasius (*Epist. ad Marcell.* op. cit. no. 2), who rightly adds in the same place: "To me it seems that the psalms for him who sings them are as a mirror in which he may contemplate himself and the movements of his soul and, under this influence, recite them" (op. cit. no. 12). Hence, Augustine says in his *Confessions*: "How I wept in hymns and canticles, deeply moved by the voices of your sweetly sounding Church! These voices poured into my ears and truth became clear in my heart and then feelings of piety grew warm within me and my tears flowed and it was well with me for them" (book IX, ch. 6). For who can fail to be stirred by those numerous passages of the psalms which proclaim so loudly the immense majesty of God, his omnipotence, his ineffable justice or goodness or clemency, and his other infinite praises? Who can fail to be inspired with similar feelings by those thanksgivings for benefits received from God, or by these so trustful prayers for benefits desired, or those cries of the penitent soul for its sins? Who is not stirred to admiration by the Psalmist as he recounts the acts of divine goodness toward the people of Israel and the whole race of man and when he hands down the dogmas of heavenly wisdom? Who is not kindled with love by the picture of Christ the Redeemer lovingly shadowed forth whose voice Augustine heard in all the psalms, praising or mourning, rejoicing in hope or yearning for accomplishment? (*In Ps. xlii.*, no. 1.)

With good reason was provision made long ago, by decrees of the Roman pontiffs, by canons of the councils, and by monastic laws, that members of both branches of the clergy should chant or recite the entire psalter every week. And this same law, handed down from antiquity, our predecessors St. Pius V, Clement VIII and Urban VIII religiously observed in revising the Roman breviary. Even at present the psalter should be recited in its entirety within the week were it not that owing to the changed condition of things such recitation is frequently hindered.

For in the course of time there has been a constant increase among the faithful in the number of those whom the Church, after their mortal

life, has been accustomed to count among the denizens of heaven and to set before the Christian people as patrons and models. In their honor the offices of the saints began to be gradually extended until it has come about that the offices of the Sundays and ferias are hardly ever heard, and thus neglect has fallen on not a few Psalms, albeit these are, no less than the others, as Ambrose says (*Enarrat. in Ps. i. t.* no. 9), "the benediction of the people, the praise of God, the praising of the multitude, the rejoicing *of* all, the speech of all, the voice of the Church, the resounding confession *of* faith, the full devotion of authority, the joy of liberty, the cry of gladness, the echo of joy. More than once serious complaints have been made by prudent and pious men about this omission, on the ground that owing to it those in sacred orders have been deprived of so many admirable aids for praising the Lord and expressing the inmost feelings of the soul, and that it has left them without that desirable variety in praying so highly necessary for our weakness in supplicating worthily, attentively and devoutly. For, as Basil has it, "the soul, in some strange way, frequently grows torpid in sameness, and what should be present to it becomes absent; whereas by changing and varying the psalmody and the chant for the different hours, its desire is renewed and its attention restored (*Regulae fusius tractatae*, q. 37, no. 5.)

No wonder, then, that a great many bishops in various parts of the world have sent expressions of their opinions on this matter to the Apostolic See, and especially in the Vatican Council when they asked, among other things, that the ancient custom of reciting the whole psalter within the week might be restored as far as possible, but in such a way that the burden should not be made any heavier for the clergy, whose labors in the vineyard of the sacred ministry are now increased owing to the diminution in the number of the laborers. These petitions and wishes, which were our own, too, before we assumed the pontificate, and also the appeals which have since come from others of our venerable brothers and from pious men, we have decided should be granted—but with care, so that from the reciting of the entire psalter within the week no diminution in the cultus of the saints may follow, on the one hand, and on the other, that the burden of the divine office may become not more oppressive, but actually lighter. Wherefore, after having suppliantly implored the Father of Lights and asked for the assistance of holy prayers on the matter, following in the footsteps of our predecessor, we chose a number of learned and active men with the task of studying and consulting together in order to find some way, which might meet our wishes, for putting the idea into execution. In fulfillment of the charge entrusted to them they elaborated a new arrangement of the psalter, and this having been approved by the cardinals of H. R. C. belonging to the Congregation of Sacred Rites, we have ratified it as being in entire harmony with our own mind, in all things, that is, as regards the order and partition of the psalms, the antiphons, versicles, hymns with their rubrics and

rules, and we have ordered an authentic edition of it to be set up in our Vatican printing press and then published.

As the arrangement of the psalter has a certain intimate connection with all the divine office and the liturgy, it will be clear to everybody that by what we have here decreed we have taken the first step to the emendation of the Roman breviary and the missal, but for this we shall appoint shortly a special council or commission. Meanwhile, now that the occasion presents itself, we have decided to make some changes at present, as is prescribed in the accompanying rubrics; and first among them that in the recitation of the divine office due honor, by their more frequent use, be restored to the appointed lessons of sacred Scripture with the responsories of the season, and, second, that in the sacred liturgy those most ancient Masses of the Sundays during the year and of the ferias, especially those of Lent, recover their rightful place.

Therefore, by the authority of these letters, we first of all abolish the order of the psalter as it is at present in the Roman breviary, and we absolutely forbid the use of it after the 1st day of January of the year 1913. From that day in all the churches of the secular and regular clergy, in the monasteries, orders, congregations and institutes of religious, by all and several who by office or custom recite the canonical hours according to the Roman breviary issued by St. Pius V and revised by Clement VIII, Urban VIII and Leo XIII, we order the religious observance of the new arrangement of the psalter in the form in which we have approved it and decreed its publication by the Vatican printing press. At the same time we proclaim the penalties prescribed in law against all who fail in their office of reciting the canonical hours everyday; all such are to know that they shall not be satisfying this grave duty unless they use this our disposition of the psalter'.

We command, therefore, all the patriarchs, archbishops, bishops, abbots and other prelates of churches, not excepting even the cardinal archpriests of the patriarchal basilicas of the city, to take care to introduce at the appointed time into their respective dioceses, churches or monasteries, the psalter with the rules and rubrics as arranged by us; and the psalter and these rules and rubrics we order to be also inviolately used and observed by all others who are under the obligation of reciting or chanting the canonical hours. In the meanwhile it shall be lawful for everybody and for the chapters themselves, provided the majority of a chapter be in favor, to use duly the new order of the psalter immediately after its publication.

This we publish, declare, sanction, decreeing that these our letters always are and shall be valid and effective, notwithstanding apostolic constitutions and ordinances, general and special, and everything else whatsoever to the contrary. Wherefore, let nobody infringe or temerarily oppose this page of our abolition, revocation, permission, ordinance, precept, statute, induit, mandate and will. But if anybody shall presume to attempt this let him know that he will incur the in-

dignation of almighty God and of his apostles the blessed Peter and Paul.

Given at Rome at St. Peter's in the year of the incarnation of our Lord 1911, on November the first, the feast of All Saints, in the ninth year of our pontificate.

A. Cardinal Agliardi, Chancellor of H. R. C.
Fr. Scb. Cardinal Martinelli, Prefect to the S. C. R.

Visa

M. Riggi, C. A., Not.

Rubrics

*For the Recitation of the Divine Office
and the Celebration of Mass
According to the Constitution Divino afflatu.*

Title i

*On the method of Reciting the Divine Office According to the New Order
of the Psalter.*

I. In the recitation of the divine office, according to the Roman rite, the psalms for each of the canonical hours are to be taken daily from the day of the week as they are distributed in the newly arranged psalter which is to be published, to take the place of the old arrangements, in the new editions of the Roman breviary.

2. But exception is to be made for all the feasts of our Lord and their entire octaves, the Sundays within the octaves of the Nativity, Epiphany, the Ascension and Corpus Domini, the vigil of the Epiphany and the Friday after the octave of the Ascension, when the office of these days is to be said; so also for the vigil of the Nativity at lauds and at the other little hours up to none, and the vigil of Pentecost; also for all the feasts of the Blessed Virgin Mary, of the holy angels, of St. John the Baptist, St. Joseph, the saints, apostles and doubles of the first and second class, and for the entire octaves of all of them, if their office is said, which is to be said in the manner assigned, either in the breviary or in the Proper of the diocese or institute, with this rule, however, that the psalms at lauds, the hours and compline are to be taken from the Sunday, as in the new psalter; but at matins and vespers they are to be said as given in the common unless where special psalms are assigned. For the last three days of the Holy Week no change is to be made, but the office is to be said integrally as it now exists in the breviary, the psalms at lauds, however, being taken from the current feria as in the new psalter, with the exception of the canticle of Holy Saturday, which remains still: *Ego dixi: In dimidio*. At compline the psalms are taken from the Sunday as in the new psalter.

3. In every other double or major double feast, or in a semi-double or simple, and in the ferias during Eastertide the psalms with their antiphons at all the hours and the verses at matins are to be said as they are given in the psalter for the occurring day of the week; all the rest, and the antiphons at the Magnificat and Benedictus, as in the proper or common. But if any such feasts have proper or specially assigned antiphons in any of the greater hours it shall retain them in the same with its psalms as given in the breviary: in the other hours the psalms and antiphons are to be said from the occurring feria.

4. The lessons at matins in the first nocturn are always to be read from the occurring Scripture, even though sometimes in the breviary lessons from the common be assigned—except on feasts of our Lord or feasts, of any class, of the Blessed Virgin, the angels, St. John the Baptist, St. Joseph, the apostles or a double of the first or second class, or in the case of a feast which has its lessons proper and not from the common or which occurs in ferias which have no lessons from the Scripture, and therefore necessarily take their lessons from the common. In feasts in which hitherto there were lessons from the common but proper responsories, the same lessons with the proper responsories are to be retained.

5. In double and semi-double feasts not excepted above the office is to be said as follows:

At matins, invitatorium, hymn, lessons of the second and third nocturn and responsories of the three nocturns proper or from the common; the antiphons, psalms and verses of the three nocturns and the lessons of the first nocturn from the occurring feria.

At lauds and vespers the antiphons with psalms from the feria; the chapter, hymn, verses and antiphons at the Benedictus or Magnificat, with the prayer either from the proper or from the common.

At little hours and compline the antiphons with the psalms are always said from the occurring feria. At prime for the short lesson is read the chapter of none from the proper or common. At tierce, sext and none, the chapter, short responsory and prayer are likewise taken from the proper or the common.

6. In the Saturday office of our Lady and in simple feasts the office is to be said thus: at matins the invitatorium and hymn are said from the same office or the same feasts; the psalms with their antiphons and verse from the occurring feria; the first and second lessons from the feria, with responsories proper or from the common; the third lesson from the office or feast, the two lessons being joined whenever there are two lessons for the feast; at the other hours all are said as set forth above in no. 5 for double feasts.

In ferias and in simple feasts the psalms at matins, which are found in the new psalter distributed into three nocturns, are to be said without interruption with their nine antiphons to the third verse inclusively, omitting the first and second verses.

Title 2

On the Order of Importance of Feasts

1. To judge rightly which of several offices is higher, and consequently, either in occurrence or concurrence or in order of deferment or translation is to be chosen, the following characteristics of dignity are to be considered:

- a) *higher rite*, unless when there occurs a privileged Sunday, or octave day, or even any octave day according to the rubrics;
- b) *the quality of primary or secondary*,
- c) *personal dignity*, according to the following order: feasts of our Lord, the Blessed Virgin Mary, the angels, St. John the Baptist, St. Joseph, saints, apostles and evangelists;
- d) *external solemnity*, that is, if the feast is *feriatum* or if it is celebrated with an octave.

2. In cases of *occurrence*, and in order of deferment or translation, another characteristic also is to be considered, *viz.:*

- e) *the quality of Proper* in feasts. A feast is said to be *Proper* of a place in the case of the title of a church, the patron, even secondary, of the place, a saint (described in the martyrology or in its approved appendix) whose body or any notable and authentic relic of whom is possessed, or a saint who has some special connection with the church, or the place, or the community. Therefore, any proper feast of this kind, *ceteris paribus*, takes precedence of a feast of the universal Church; to be excepted, however, are the privileged Sundays, ferias, octave days and vigils, as well as primary double feasts of the first class of the universal Church, which are considered and are proper of all places. A feast of the universal Church, of any rite whatsoever, inasmuch as it is preceptive, is, *ceteris paribus*, to take precedence of feasts granted to special places by mere induit of the Holy Sec, which cannot be said to be *proper* in the sense above described.

Title 3

On the Accidental Occurrence and Translation of Feasts

I. On major Sundays of the first class, whatever feast may occur on them, their office is always to be said; Sundays of the second class give way only to double feasts of the first class, in which case commemoration of the Sunday is made in both vespers, lauds and in the Mass, together with the ninth lesson at matins.

2. On minor Sundays, or Sundays through the year, the office of the day is always to be said, unless there occurs any feast of our Lord, or a double of the first or second class, or an octave day of the feast of our Lord, in which case in the office of the feast or octave day com-

memoration is made of the Sunday in both vespers, lauds and Mass, with the ninth lesson at matins. If the Sunday within the octave of the Nativity occurs on the feast of St. Thomas, bishop and martyr, or on the feast of St. Sylvester, bishop and confessor, the office of the Sunday is said with the commemoration of the occurring feast; in which case on December 30, in the office of the day within the octave, the lessons of the first and second nocturns are taken from the feast of the Nativity, with the responsories of the Sunday. With regard to the Sunday which falls between the feast of the Circumcision and the Epiphany no change is to be made.

3. Doubles of the first and second class which are hindered either by some major Sunday or by some higher office are to be transferred to the nearest following day which is free from another double feast of the first or second class, or from offices excluding such feasts, saving, however, the privilege conceded by the rubrics to the feasts of the Purification and Annunciation of the Blessed Virgin Mary and of the solemn commemoration of St. Joseph.

4. Double major feasts of whatever dignity and double minor feasts of the doctors of the Church can no longer be transferred, but when they are hindered, commemoration is made of them, as the rubrics prescribe for other hindered double minor feasts (saving what is laid down in the following paragraph concerning the omission on Sundays of the ninth historical lesson) unless they happen to occur on doubles of the first class, in which commemoration is to be made of no office, except of the occurring Sunday, or feria, or privileged octave.

5. If in a major Sunday there occurs a double major or minor office, or a semi-double or simple, the office of the Sunday is to be said with commemoration of the occurring office in both vespers (but only in first vespers for a simple feast), lauds and Mass, without the ninth historical lesson. So also the Sunday office is to be said in minor Sundays, unless there occurs on them any feast of our Lord, or any double of the first and second class, or the octave day of a feast of our Lord, in which case, as has been said above in no. 1, the office is to be of the octave day with the commemoration and ninth lesson of the Sunday.

6. The day on which is celebrated the conunemoration of all the faithful departed excludes the translation of any feast whatsoever.

Tit l e 4

On the Perpetual Occurrence of Feasts and Their Translation

I. All double feasts, major or minor, or semi-doubles, which are perpetually hindered are transferred to the first free day, according to the rubrics.

2. Double feasts of the first and second class perpetually hindered are transferred, as to their proper place, to the first day free from another double feast of the first or second class or from any octave day, or from

offices excluding feasts of this kind, saving the privilege conceded to the feast of the Purification of the Blessed Virgin Mary.

3. Major Sundays exclude the perpetual assignation of any double feast even of the first class. Minor Sundays exclude the assignation of any major or minor double, except it be a feast of our Lord. The feast of the Most Holy Name of Mary is perpetually assigned to September 12.

4. November 2 excludes both occurring feasts which are not doubles of the first class and perpetually transferred feasts of whatever rank.

Tit l e 5

On the Concurrence of Feasts

I. Major Sundays have integral vespers in concurrence with any feast whatsoever unless it be a double of the first or second class; therefore, in the first vespers the antiphons with the psalms are taken from the Saturday; but in Advent the antiphons are said from the Sunday lauds, with the Saturday psalms.

2. Minor Sundays cede vespers to doubles of the first and second class to all feasts of our Lord and to the octave days of the feasts of our Lord; feasts, the antiphons and psalms in first vespers being taken from the Saturday.

3. The rules regulating vespers within the octave of the Nativity of our Lord remain unchanged.

Tit l e 6

On Commemorations

I. On doubles of the first class commemoration of the preceding office is not made, unless the latter be Sunday, even *per annum*, or a double of the first or second class, or the octave day of some primary feast of our Lord, or a day within a privileged octave, or a major feria. In occurring offices commemoration is made only of the Sunday, of whatever rite it be, a privileged octave and a major feria. Of the following office (even when celebrated as a simple) commemoration is always to be made—but not of a day within a non-privileged octave or of a simple.

2. In doubles of the second class commemoration is always to be made of the preceding office, unless this be of a semi-double feast or of a day within a non-privileged octave. In cases of occurrence commemoration is made of every Sunday, of every double or semi-double reduced to a simple, of a privileged octave, or a major feria and of a vigil; but of a simple, commemoration is made only at lauds and in

private Masses. But of any following office, even a simple or one observed as a simple, commemoration is always to be made, and also of the day within the octave if the office of this is to be observed on the following day; and in that case with the antiphon and versicle and first vespers of the feast.

Although the feasts of our Lord and their octave days have the privilege of prevailing over minor Sundays when they occur with these, still when several commemorations are to be made (remembering always that in the vespers the first commemoration is of the concurring office whatever be its rite and dignity) the following order is to be observed both in vespers and in lauds and Mass: first, of the Sunday whatever its rank; second, of the day within the octave of Epiphany or Corpus Christi; third, of an octave day; fourth, of a major double; fifth, of a minor double; sixth, of a semi-double; seventh, of a day within a common octave; eighth, of the Friday after the octave of the Ascension; ninth, of a major feria; tenth, of a vigil; eleventh, of a simple.

Tit l e 7

On the Proper Conclusion of Hymns and on the Proper Verse at Prime, on the Suffrages of the Saints, the Prayers, the Athanasian Creed and the Third Oratio in Mass

I. When on the same day there occur several offices which have a proper conclusion of the hymns or a proper verse at prime, the conclusion and verse to be said are those which are proper of the office which is recited on that day.

2. Henceforth, when the suffrages of the saints should be said, only one suffrage is to be recited according to the formula proposed in the ordinary of the new psaltery.

3. The Athanasian creed is added at prime in the feast of the Holy Trinity and in the Sundays only after Epiphany and after Pentecost, when the office of these is to be followed, saving the exception made in the following paragraph.

4. When on a Sunday commemoration is made of any double office, or of an octave day, or of a day within an octave, the suffrage, prayers, symbol *Quicinnqne* and the third oratio in the Mass are omitted.

Tit l e 8

Of the Votive Office and on Additional Offices

I. Since by this new disposition of the psaltery the causes of the general induit of July 5, 1883, for votive offices, these offices and other similar ones granted by special induits are entirely removed and are pronounced to be removed.

2. So also ceases the obligation of reciting in choir, on the days prescribed by the rubrics heretofore in force, the little office of the Blessed Virgin, the office *of* the dead and the gradual and penitential psalms. But the chapters which are under obligation to recite these additional offices by reason of some special constitution or legally shall ask for the commutation of them by the Holy Sec.

3. On the feast of St. Mark and in the triduum of rogations the obligation of reciting the litany of the saints, even out of choir, still remains.

Tit l e 9

On the Feasts of Dedication and of the Title of a Church and on the Patrons

I. The feast of the dedication of every church is always primary and a feast *of our* Lord.

2. The anniversary of the dedication of a cathedral church and the titular feast of the same are to be celebrated with the rite of double *of* the first class with octave throughout the whole diocese by all the clergy, regular as well as secular, who use the diocesan calendar; and by regulars of both sexes living in the diocese who use their own calendar, as a double *of* the first class, but without an octave.

3. As the sacred Lateran Arch-basilica is mother and head of all churches of the city and the world, both the anniversary of its dedication and the feast of the Transfiguration of our Lord, which, in addition to the great solemnity of the Resurrection of our Lord, is wont to be commemorated by it as titular, shall henceforth be celebrated as the double of the second class by all the clergy, secular and regular, including even those who follow some special rite.

4. The feast of the principal patron of a town, city, diocese, province or nation shall be celebrated as a double of the first class with octave by all clergy, secular and regular, who live therein and use the diocesan calendar; but by the regulars who live therein and use their own calendar the said feast, although never *feriatuni*, shall be celebrated under the same rite, but without an octave.

Tit l e 10

On the Masses on Sundays and Ferias and on Masses for the Dead

I. On Sundays, even minor ones, whatever feast occur, provided it be not a feast of our Lord or its octave day, or a double of the first or second class, the Mass of the Sunday shall always be said with commemoration of the feast. If the feast to be commemorated is a double, the third *Oratio* is to be omitted.

2. In the ferias of Lent, quartertense, second rogations and in vigils, if the office to be said is that of a double feast (but not of the first or

second class) or a semi-double, private Masses may be said *ad libitum*, either of the feast with commemoration and last gospel of the feria or vigil, or of the feria or vigil with commemoration of the feast; but private votive Masses or private Masses of the dead are forbidden on a feria, and these also are forbidden on a feria on which the Mass of the Sunday is to be anticipated or deferred. In Lent private Masses of the dead can be said only on the first weekday free in the calendar of the church in which the Mass is celebrated.

3. When in any place a feast hindered by a minor Sunday is celebrated *ex voto* or with fréquentation of the people (of which the ordinary shall be the judge) Masses of the said hindered feast can be celebrated, provided one Mass of the Sunday be not omitted. Whenever a Mass is sung or read out of the order of the office, if a commemoration is to be made of a Sunday or feria or vigil, the gospel of these is also to be read at the end.

4. At the Mass of a Sunday, even a minor one, with commemoration of a double feast, major or minor, and of a day within an octave howsoever to be celebrated, the proper color of the Sunday is to be retained, with the preface of the Most Holy Trinity, unless when there is a proper preface of the season or that of the octave of a feast of our Lord.

5. The laws for sung Masses of the dead remain unchanged. Read Masses are permitted on doubles only on the day of the death, or for the day of the death, provided it be not a feast of obligation, or a double of the first or second class or a feria excluding doubles of the first class. As regards read Masses of the dead to be said on days of semi-double or simple rite, for the future they can never be celebrated on the ferias enumerated in no. 2, save for the exception admitted therein.

But it shall be lawful in such Masses of the feria to add the *Oratio pro Defunctis* for whom the sacrifice is applied, in the last place but one, as the rubric of the missal permits. But since for the application of the indulgences of the privileged altar, Masses of the dead should hitherto be celebrated *in nigris*, the Supreme Pontiff has been pleased to grant said indulgences for the future, although the Mass of the feria be said with the *Oratio pro Defunctis*. In other ferias throughout the year not excepted in no. 2, as well as in semi-doubles, in days within non-privileged octaves and in simples, Masses of the dead as well as the other votive Masses can be said according to the rubrics.

Titl e ii

Oh the Collects in Mass

With reference to collects commanded by ordinaries, they are henceforth forbidden (unless they be prescribed for some grave reason) not only on the vigils of the Nativity and of *Pentecost* and on doubles of the first class, but even on doubles of the second class, of the major

Sundays within privileged octaves, and whenever in the Mass are to be said more than three *Orationes* prescribed on that day by the rubrics.

Tit l e 12

On Conventual Masses

In churches in which there is the obligation *of* choir, only one Mass shall always be recited with the presence of the choir members and that *of* the office of the day, unless the rubrics ordain otherwise; other Masses hitherto celebrated with the presence of the choir shall for the future be read *extra Chorum*, after the proper canonical hour; but exception from this rule is made for the Masses *in Litaniis majoribus et minoribus* and the Masses on the feast of the Nativity of our Lord. So also exception is made for the Masses on the anniversaries of the creation and coronation of the supreme pontiff, of the election and consecration or translation *of* the bishop, as well as on the anniversary *of* the latest deceased bishop and *of* all the bishops or canons; and for all Masses *ex fundatione*.

Tit l e 13

On the Commemoration of All the Faithful Departed

I. On the commemoration of all the faithful departed the office and Mass of the current day are to be omitted and only the office and Mass of the dead are to be said as is prescribed in the appendix of the new psaltery.

2. If on November 2 there occur a Sunday or a double of the first class the commemoration of the dead shall be celebrated on the first following day not similarly hindered; on which, should a double of the second class chance to occur, this is transferred according to the rule laid down in tit. III, no. 3.

Tempo r a y P r e s c r i p t i o n s

I. The calendar of every diocese or order or congregation using the Roman breviary for the year 1913 shall absolutely be drawn up according up the rules above set forth.

2. On Sundays on which in the calendars for the coming year 1912 are inscribed, under double rite major and minor, feasts of the saints, or of the angels, or even of the Blessed Virgin Mary, or an octave day of feasts other than those of our Lord, both the office in private recitation and the read Masses shall be *ad libitum*, either as is given in the calendar of the year 1912 or of the Sunday with commemoration of the double, major or minor. Also in the ferias, concerning which in tit. X, no. 2, private Masses can be celebrated as is there noted.

3. What has been laid down in tit. XIII of these rubrics with regard to the commemoration of all the faithful departed is to be put into application absolutely from the year 1912.

4. Until the new correction of the Roman breviary and missal decreed by our Most Holy Lord be published:

a) Perpetual calendars are not to be sent to the Sacred Congregation of Rites for correction and approval;

b) No petition is to be made to raise the degree of a rite or to introduce new feasts;

c) As regards special feasts, either of the Blessed Virgin Mary or of saints or blessed, or double rite major or minor, assigned for Sundays, the local ordinaries or the superiors of regulars are to prescribe that they be either commemorated in both vespers, in lauds and in the Mass, or provide, by presenting valid arguments to the Sacred Roman Congregation, for their transference to another day; or better, they are to be omitted;

d) No correction of the rubrics having been made in the meanwhile, the rules above laid down are to be inserted in the new breviaries and missals after the general rubrics, omitting the decrees of the Sacred Roman Congregation hitherto inserted at the beginning of the breviary;

e) In future editions of the breviary the following antiphons at lauds are changed in consequence of the new reformation of the breviary:

On Sexagesima Sunday: ant. 5. *In Excelsis laudate Deum.*

On the third Sunday of Lent: ant. 3. *Adhæsit anima mea * post te, Deus meus.*

On the fourth Sunday of Lent: ant. 4. *Me suscepit * dextera tua, Domine.*

On Thursday of Holy Week: ant. 3. *Tui autem, Domine * scis omne concilium eorum adversum me in mortem,* ant. 5. *Fac, Domine * iudicium injuriam patientibus: et vias peccatorum disperde.*

THE FORM OF LITURGICAL VESTMENTS

Decree of the Sacred Congregation of Rites

December 9, 1925

(Æ4S 18, 1925, 58-59)

The following question was submitted to the Sacred Congregation of Rites:

Question: Whether in executing and using vestments for the sacrifice of the Mass and sacred functions it is permissible to depart from the approved usage in the Roman Church and to introduce another style or even the ancient cut?

Reply: It is not permitted to depart, without consulting the Holy See, according to the decree or circular letter of the Sacred Congregation of Rites given to the most reverend ordinaries on August 21, 1863.

An example of this letter is as follows:

To the Most Reverend Bishop as to a Brother:

Because of reports from some most reverend bishops and from other ecclesiastics and laymen, it has not escaped the notice of the Holy See that some dioceses in England, France, Germany and Belgium have changed the shape of the sacred vestments which are used in the celebration of the holy sacrifice of the Mass, and have conformed them with an indeed more fastidious art to the style known as Gothic. In order to safeguard the rites appointed by law, the Sacred Congregation could by no means neglect to make a precise investigation concerning a proposed change of this kind.

As a result of this investigation, although the same Sacred Congregation well knows that vestments in the Gothic style were in vogue especially in the thirteenth, fourteenth and fifteenth centuries, it has as well recognized that, from the sixteenth century, namely from almost the very time of the Council of Trent, and up to our own days, the Roman Church and other churches of the Latin rite throughout the world have abandoned this custom. During this time, the Holy See by no means objected to this development. Further, the Sacred Congregation judged that no innovations should be made, throughout the time of this same observance, as many of the sovereign pontiffs have taught in their constitutions, wisely admonishing that these changes, inasmuch as they are contrary to the approved customs of the Church, can often bring about disturbances, and lead the souls of the faithful to scandal. But since the Sacred Congregation of Rites judges that the reasons that have suggested the present innovation may be of some substance, after an audience with our most Holy Father Pius IX, it has decided to invite your grace, in a most friendly way, to explain the courses of such changes to the extent that such changes have taken place in your diocese.

THE KINGSHIP OF CHRIST

Encyclical Letter of Pope Pius XI

December 11, 1925

(*Quas primas*, AAS 17, 1925, 593-610)

To our venerable brethren, the patriarchs, primates, archbishops, bishops and other ordinaries in peace and communion with the apostolic see.

1. In our first encyclical letter addressed to the bishops *of* the universal Church at the beginning of our pontificate we referred to the main cause of the evils that weigh down the world. The cause, we declared, was the complete neglect of Jesus Christ and his holy law by the majority of men. We stated then that as long as this condition remained, and our Savior had no place either in private or public life, there would be little hope for lasting peace among nations.

2. Men must seek the peace of Christ in the kingdom of Christ. For peace cannot be founded on a stronger basis. The future looked brighter to us as we saw evidence of a wider interest everywhere in the Church of Christ the one source of salvation. Men were anxious to return to their Father's household, from which they had strayed.

3. The missionary exhibition that has been a feature of this Holy Year has shown men the untiring zeal of the Church in spreading Christ's kingdom to the ends of the earth. And it has also called attention to the vast regions still uncached by the sweet law of our gentle Savior.

4. Pilgrims coming to Rome during this Holy Year have had but one aim: to expiate their sins at the tombs of the apostles, and to promise in our presence loyalty to the law of Christ.

5. It gave joy to our heart when thousands of our faithful children gathered in St. Peter's with one voice proclaimed Christ the King of Glory, as they heard our decree raising to the honors of the altar six confessors and virgins. While men and nations, spuming Christ's law, are hurrying to ruin and death, the Church of Christ continues to nourish generation after generation of Christ's faithful followers with the teachings and law of his kingdom on earth, as they pilgrimage to the eternal kingdom.

6. We have commemorated this jubilee year because it marks the sixteenth centenary of the Council of Nicaea. There is a special reason for this. For that council proclaimed and defined the dogma of the consubstantiality of the eternal Son with the eternal Father, and added to the creed the statement: "of whose Kingdom there shall be no end," thereby affirming the kingly dignity of Christ our Lord.

7. In answer to the world-wide petition of many bishops, priests and people, we deem it fitting to close this Holy Year by establishing a special feast of the kingship of Christ. We wish therefore in this encyclical to explain the meaning of the kingship of Christ, and we ask you in turn to explain it to your flocks, so that the annual celebration of the feast may be attended by ever increasing spiritual benefits to the whole Church of God.

8. Christ has long been proclaimed King because of his pre-eminence over all creatures. Christ is said to reign in the *minds* of men because of the keenness of his intellect and the extent of his knowledge, and because he is Truth itself and the source of all truth for all men.

He reigns, too, in the *wills* of men, for his own human will was ever perfectly and completely obedient to the will of the Father. More-

over by his grace and inspiration he so rules our free wills that they spring forward to the most noble endeavors.

He reigns, too, in our *hearts* by his love “which surpasses knowledge,”¹ while his mercy and kindness draw all men to him; so that no one is loved so intensely and so universally as is Jesus Christ.

9. To Christ as man belong the title and power of King in strict reality. For it is only as man that he may be said to have received from the Father “power and glory and a kingdom,”² since the Word is consubstantial with the Father and has all things in common with him, and consequently has supreme and absolute dominion over all created things.

10. He it is that shall come out of Jacob to rule,³ who is sent by the Father as King over Sion, and shall have the Gentiles for his inheritance, and the utmost parts of the earth for his possession.⁴ Of the future King of Israel, it is said: “Thy throne, O God, is forever and ever; the sceptre of thy kingdom is a sceptre of righteousness.”⁵ There are many similar passages pointing to the kingdom of Christ, none perhaps more striking than the psalm that foretells: “In his days shall justice spring up and abundance of peace . . . And he shall rule from sea to sea, and from the river unto the ends of the earth.”⁶

11. The testimony of the prophets is even more abundant. What Isaiah said is well known: “For a child is born to us and a son is given to us, and the government is upon his shoulder, and his name shall be called Wonderful, Counselor, God the mighty, the Father of the world to come, the Prince of Peace. His empire shall be multiplied and there shall be no end of peace. He shall sit upon the throne of David and upon his kingdom, to establish it and strengthen it with judgment and with justice, from henceforth and forever.”⁷

12. Jeremiah foretells “the just seed” that shall rise from the house of David, the Son of David that shall reign as king “and shall be wise and shall execute judgment on the earth.”⁸ Daniel tells of the kingdom that the God of heaven shall found, “that shall never be destroyed and shall stand forever.”⁹ And again he says: “I beheld therefore in the vision of the night, and lo, one like the son of man, came with the clouds of heaven. And he came even to the Ancient of days, and they presented him before him. And he gave him power and glory of a kingdom; and all the peoples, tribes and tongues shall serve him. His power is an everlasting power that shall not be taken away and his kingdom shall not be destroyed.”¹⁰ Zachary predicted the coming of the merciful king “riding upon an ass and a colt the foal of an ass,

¹ Eph 3:19.

³ Nm 24:19.

⁵ Ps 2.

⁷ Is. 9:6-7.

⁹ Dn. 2:44.

² Dn 7:13-14.

⁴ Ps 2.

⁶ Ps. 71.

⁸ Jcr 23, 5.

¹⁰ Dn 7:13-14.

entering Jerusalem, “the just one and savior,” amid the acclamations of the people.¹¹ The evangelists recognized the fulfillment of this prophecy on the first Palm Sunday.

13. The New Testament is still clearer than the Old in teaching and confirming the doctrine of the kingship of Christ. Gabriel, in announcing to Mary that she shall bear son, says: “the Lord God will give him the throne of David his father, and he shall be king in the house of Jacob forever; and of his kingdom there shall be no end.”¹²

14. Moreover, Christ speaks of his own kingly authority. He does this in his last discourse when he refers to the eternal reward for the just and the eternal punishment for the unjust; in his reply to Pilate, who asked him in public trial: “Art thou then a king?” And again, after his resurrection when he gave his apostles their world-wide commission to teach and baptize, he took occasion to refer to his kingship,¹³ confirming the title publicly,¹⁴ and solemnly announced that all power was given him in heaven and on earth.¹⁵ From these words we necessarily conclude the greatness of his power and the infinite extent of his kingdom.

St. John calls him “the ruler of the kings on the earth”¹⁶ and in his vision sees him as one who “has on his garments and on his thigh a name written, ‘King of kings and Lord of lords.’”¹⁷ And St. Paul asserts that it is Christ whom the Father “appointed heir of all things,”¹⁸ “for he must reign” until at the world’s end he has put all his enemies under His Father’s feet.¹⁹

15. It was only right then that the Catholic Church, Christ’s kingdom on earth, in view of all that is contained in Scripture, should salute her Founder in the yearly cycle of her liturgy as King of kings and Lord of lords. In fact, she used these titles in a variety of languages both in her ancient psalmody and in the sacramentaries. She uses them now in her daily public prayers and in the adorable sacrifice. The harmony of the Eastern liturgies with our own in this continual praise of Christ the King proves the truth of the axiom: “The rule of worship indicates the rule of faith” (*Legem credendi lex statuit supplicandi*).

16. “Christ has dominion over all creatures, which is his by essence and by nature, and not seized by violence nor usurped,” says St. Cyprian. His kingship is founded on the hypostatic union (the union of the divine and human natures in the one Person, Christ). From this it follows that to him as man, men and angels are subject and are bound to recognize his rule. Not only is he to be adored by angels and men because of the hypostatic union Christ has power over all creatures.

11 Za 9:9.

13 Mt 25:31-40.

15 Mt 28:18.

17 Ap 19:16.

19 i Cor 15:25.

12 Lk 1: 32-33

14 Jn 18:37

16 Ap 1:5

18 Heb. 1:2.

Not only has he this natural right, but he has an acquired right as well, for he is our Redeemer and has purchased his subjects with his Blood. "You were not redeemed with corruptible things, but with the precious Blood of Christ, as a lamb unspotted and undefiled."²⁰ We are no longer our own property for Christ has bought us "at a great price."²¹ Our very bodies are "the members of Christ."²²

17. Christ possesses the threefold power of lordship. First we know from the testimony of Scripture that the dominion of our Redeemer is universal, and that he was not only given to us as Redeemer but also as *Lawgiver*, to whom obedience is due. The gospels do not merely tell us that he made laws; they show him to us in the very act of making them. He promises that those who keep his laws shall remain in his love.²³ When the Jews accused him of breaking the Sabbath law, he claimed *judicial* power which had been given him by the Father. "For neither does the Father judge any man but he has given all judgment to the Son."²⁴ The right of rewarding and punishing all living men is included in this power, for this right is inseparable from that of judging. He also holds *executive* power for all must obey his commands and none can escape the sanctions he imposes.

18. Scripture proves that Christ's kingdom is spiritual; and his actions confirm this. Often when the Jews, and even the apostles, expected that the Messiah would restore the earthly kingdom of Israel, he rejected the idea. When the people wanted to make him king, he refused their offer and took to flight. He stated plainly to Pilate: "My kingdom is not of this world." As described in the gospels, Christ's kingdom is one that men prepare to enter by penance, and without faith and baptism they cannot *actually* enter it. And baptism, though an external rite, signifies and produces an interior rebirth. His kingdom is opposed to that of Satan and the powers of darkness. It demands of its citizens a spirit of detachment from riches and earthly things, as well as a spirit of gentleness. His followers must hunger and thirst after justice, deny themselves and carry the cross.

Christ's kingly office is closely bound up with his office as Redeemer and Priest. For as Redeemer he purchased his kingdom at the price of his own blood, and as Priest offers himself continually as a victim for our sins.

19. In virtue of the absolute rule over all creatures given him by the Father, Christ has authority in civil affairs. While on earth he did

²⁰ I Pet 1:18-19.

²² I Cor 6:15

²⁴ Jn 5:22.

²¹ I Cor 6:20.

²³ Jn 14:15.

not exercise that power. And while he did not possess or care for earthly goods, he did not interfere with those who held them. Nor does he today. "He who gives the heavenly kingdom does not take away the earthly" (*Non eripit mortalia qui regna dat celestia*).

20. Our predecessor Leo XIII has accurately stated this truth: "His empire includes not only Catholic nations, not only baptized persons who, though of right belonging to the Church, have been led astray by error or have been cut *off* from her by schism, but also those who are outside the Christian faith. So that truly the whole *of* mankind is subject to the power of Jesus Christ."

21. All men, whether collectively or individually, are subject to Christ. So there is no difference in this matter between the individual, the family or the state. The salvation of society, the salvation *of* the individual is in him. "Neither is there salvation in any other, for there is no other name under heaven given to men whereby we must be saved."²⁵ He is the author of happiness and prosperity for every man and for every nation. "For a nation is happy when its citizens are happy. What else is a nation but a number of men living in concord?"²⁶

3

22. If the rulers of nations wish to preserve their authority, to promote and increase the prosperity of their countries, they will not neglect the public duty of reverence and obedience to the law of Christ. What we said at the beginning of our pontificate holds true today: "With God and Jesus excluded from public life, with authority derived not from God but from man, the very basis of that authority has been taken away. For the chief reason of the distinction between ruler and subject has been done away with. The result is that human society is tottering to its fall, because it has no longer a secure and solid foundation" (*Ubi Arcano*).

23. Society will at last receive the great blessing of real liberty, well-ordered discipline, peace and harmony, once men recognize both in public and in private life that Christ is King. Our Lord's royal office invests the human authority of rulers with a religious meaning and it ennobles the citizen's duty of obedience. It is not fitting that men redeemed by Christ should serve their fellow men. That is why St. Paul urged wives to revere Christ in their husbands, and slaves to respect Christ in their masters. They were not to be obeyed as men but as the vicegerents of Christ. "You have been bought with a price; do not become the slaves of men."²⁷

²⁵ Acts 4:12.

²⁶ St. Augustine.

²⁷ 1 Cor 7:23.

If rulers realize that they govern not by their own right, but by the mandate of the divine King and in his place, they will exercise authority piously and wisely; and in making and administering laws they will ever keep in view the common good and the human dignity of their subjects. The results will be peace and tranquility for there will be no longer any reason for discontent. If subjects see the authority *of Christ, God and man*, reflected in their rulers, they will not refuse them loyal obedience, even though these same rulers, being men like themselves, through human weakness show themselves deserving *of criticism*. With the spread of the kingdom of Christ men will become more conscious *of the* common bond that unites them, and peace and harmony will result. Conflicts will be thus prevented, or at least their bitterness will be lessened.

24. If the nations enter into the kingdom of Christ, loyal to his law, then the world *of nations* will receive that peace which the King of Peace came to bring upon earth. For he came to reconcile all things in himself; to serve and not to be served, a model of humility, teaching all men that "his yoke is sweet and his burden light." As our predecessor Leo XIII said twenty-five years ago: "Then at length will many evils be cured; then will law regain its former authority; peace with all its blessings will be restored. Men will sheathe their swords and lay down their arms when all freely acknowledge and obey the authority of Christ, and every tongue confesses that the Lord Jesus Christ is the glory *of God the Father*" (*Annum Sacrum*).

4

25. Nothing will serve better to promote an appreciation of these blessings and to spread them far and wide through society than the institution of a special feast in honor of the kingship of Christ. For people are taught the truths of the faith and brought to appreciate them more effectively by the annual celebration of the sacred mysteries than by official pronouncements of the Church. For such pronouncements usually reach only the few and, for the most part, the learned; feasts reach *all* the faithful. Pronouncements speak once; feasts speak every year, in fact forever. The Church's teaching impresses the mind primarily, while her feasts influence both mind and heart, affecting the whole of man's nature. For man is made up of body and soul and needs these external functions. These sacred rites in all their varied beauty stimulate man to a deeper penetration of the truths God has revealed. Thus they become part of his very life.

26. History shows us that feasts have been instituted down through the ages to meet the needs of the faithful, as when a common danger threatened or insidious heresy was raising its head. At times, too, when there was a call for a deeper consideration of some mystery of the faith, the Church answered that call by instituting a special

feast. So it was that in the first days of the Church, when martyrdom was the order of the day, the cult of the martyrs was established. This was done, says St. Augustine, in order "that the feast of the martyrs might incite men to martyrdom." And so in peaceful times, the liturgical honors paid to confessors, virgins and widows produce greater piety and zeal among the members of God's household.

27. The feasts in honor of our Lady effected still more remarkable results. For as a result men grew not only in their devotion to the Mother of God as an ever-present advocate with her divine Son, but also in their love for her as a Mother willed to them by their Savior. And one of the results following from the public honor paid to our Lady and the saints has been the protection of the Church at all times against error and heresy. It is surely a mark of God's Providence in always bringing good out of evil that he has allowed faith and piety to weaken, and truth to be assailed by error, from time to time. For the final result has always been that truth has shone forth more brilliantly and faith has developed into new vigor.

28. The feasts introduced into the liturgy in recent times have had a similar origin and have been followed by similar results. When devout reverence for the Blessed Sacrament had slackened, the feast of Corpus Christi was established, so that by means of solemn prayers and processions, men might be brought back again to honor publicly the eucharistic Christ. So, too, when the poison of Jansenism had infected many hearts with its gloomy severity, the feast of the Sacred Heart was instituted, reviving trust and love in that Heart which had loved men so much.

29. In establishing throughout the Catholic world the feast of the kingship of Christ, we are meeting the need of the day and supplying a remedy for the plague that afflicts modern society. That plague is *secularism*. That plague is not the growth of a day. It has been growing for some time. First the rule of Christ over nations was repudiated. The right of the Church to teach, legislate and govern men, guiding them along the path of salvation was denied, even though she holds that right from Christ himself. Gradually the true religion of Christ was likened to all other false, man-made religions and put on a par with them. Then it was placed under the power of the state, and merely tolerated at the whim of rulers of states. Some even went so far as to advocate replacing God's true religion by a natural religion, based on some vague religious feeling. Others urged the abandonment of God and advocated openly the practice of impiety.

30. The consequences of this rebellion against Christ are before our eyes in the modern world. We called attention to these evils in our encyclical *Ubi Arcano*. Sorrowfully we call attention to them again. They are: the seeds of disunity sown far and wide; bitter and hostile rivalries between nations, blocking the path of peace; insatiable greed masking behind pretended public spirit and patriotism, that is a source of domestic turmoil; blind, uncontrolled selfishness driving

men to seek nothing but their own ease and welfare, and making these the measure of all *things*; *homes* shattered by neglect and families broken by disunion and instability. In a word, society shaken to its foundations and headed for ruin.

31. We firmly hope that the feast of the kingship *of* Christ, which in the future will be observed each year, may hasten the return of society to our *loving* Savior. It is the duty of all members of the Church to do all in their power to bring about this happy result. Many wrongly assume that because they do not hold an important place in society, they can do nothing to stem the tide of modern errors. It is true, of course, that leaders in society hold the place *of* greatest influence. Nonetheless, as the enemies of the Church grow bolder day by day, it is the duty *of every Catholic to fight* bravely under the banner of Christ the King. All are called to defend his rights and to win over to our Lord those who are now bitter and estranged from him.

32. The annual celebration throughout the Catholic world of the feast of the kingship *of* Christ will draw attention to the evils that secularism has brought upon society by drawing men away from Christ, and will also help greatly to remedy them. While nations insult the sacred name of our Savior by suppressing all mention of it in their national and international gatherings, it is our duty all the more bravely to proclaim his kingly dignity and power, all the more universally to affirm his rights.

33. Ever since the end of the last century the way has been happily and providentially prepared for the celebration of this feast. The devotion to Christ the King has been the subject of learned discussion in many books published in all parts of the world and written in many different languages. The kingship and kingdom of Christ has been recognized in the holy custom of the dedication of families to the Sacred Heart of Jesus. And this act of dedication has been performed by nations and kingdoms as well as by families. In fact the whole human race was consecrated to the Sacred Heart, in the Holy Year 1900, by Pope Leo XIII.

34. The frequent eucharistic congresses held during recent years have done much to give public recognition to the rights of Christ the King. They have enabled the people of each diocese, district, nation, and in fact the whole world to gather together in adoration of Christ the King, hidden beneath the sacramental species. By attending sermons and meetings, by public adoration of the Blessed Sacrament exposed, by joining in solemn processions, men pay united homage to Christ their King. It is a divine inspiration that the people of Christ bring Jesus forth from the silence and hiddenness of the tabernacle, and carry him triumphantly through the city's streets, so that he whose own people received him not when he first came upon earth may now receive his kingly rights in full.

35. This Holy Year now drawing to a close offers the best possible opportunity for inaugurating the annual observance of the feast of

the kingship of Christ. For during this year the God of mercy has raised men's minds and hearts to the contemplation of heavenly blessings, "which are above all understanding," and has either restored them once more to his saving grace, or by inspiring them to greater holiness has made them firmer in the pursuit of virtue.

36. Therefore, by our apostolic authority, we institute the feast of the kingship of our Lord Jesus Christ to be observed yearly throughout the world on the last Sunday of October, the Sunday immediately preceding the feast of All Saints. We further ordain that the dedication of mankind to the Sacred Heart of Jesus, which our predecessor of saintly memory, Pope Pius X, commanded to be renewed yearly, be made annually on that day. This year, however, we desire it to be observed on the thirty-first day of the month. On this day we ourselves shall celebrate pontifically in honor of the kingship of Christ, and shall command that the same dedication be made in our presence. It seems to us that we cannot close this Holy Year in a more fitting manner. Nor can we better show our gratitude and that of the whole Catholic world to Christ, immortal King of the ages, for the countless blessings showered upon us, upon the Church and upon the Catholic world during this holy time.

37. It is not necessary for us to explain to you at greater length, venerable brethren, why we have decreed that the feast of the kingship of Christ should be observed in addition to those other feasts in which his kingly dignity is already acknowledged and celebrated. It suffices to say that, although in all the feasts of our Lord the *material* object of worship is Christ, nevertheless their *formal* object is something quite distinct from his royal title and dignity. We have commanded its observance on a Sunday in order that not only the clergy may fulfill their duty by offering Mass and saying the office but that the laity also, free from their daily toil, may joyfully give expression to their loyal obedience and subjection to Christ. The last Sunday of October seems the most convenient day for this purpose, for it marks the end of the liturgical year; and so the feast of the kingship of Christ sets the crowning glory on the mysteries of the life of Christ already commemorated during the year. And then, too, before celebrating the triumph of All Saints, we proclaim and extol his glory who triumphs in all the saints, and all the elect. It is your duty, venerable brethren, to see that sermons are preached to the people in every parish, explaining the meaning and import of this feast, that they may prove by their lives that they are faithful and obedient subjects of the divine King.

38. In closing this letter, venerable brethren, we wish briefly to enumerate the blessings which we hope and pray may accrue to the Church, to society and to each of the faithful, as a result of the veneration of the kingship of Christ.

39. When we honor the royal dignity of Christ, it will remind men that the Church he founded as a perfect society, has a natural

and inalienable right to complete freedom and immunity from any state interference. It will remind men also that the Church, in carrying out her divinely appointed task of teaching, ruling and guiding souls to eternal happiness in the kingdom of Christ, cannot be subject to any external power whatsoever. The state is obliged to extend similar freedom to orders and communities of men and women who render valuable help to the bishops of the Church, by laboring for the establishment and extension of Christ's kingdom. By means of their sacred vows they fight against the threefold concupiscences. By professing a more perfect life they make the holiness of the Church, which her divine Founder willed to be one of her characteristics, more striking and more conspicuous to all eyes.

40. The annual celebration of this feast will remind nations that rulers as well as individuals are obliged to give public honor and obedience to Christ. It will call to their minds the last judgment, when Christ, who has been cast out of public life, despised, neglected and ignored, will avenge these insults most severely. For his kingly dignity demands that the state should observe the commandments of God and follow Christian principles in making laws, administering justice and providing youth with a sound moral education.

41. The faithful by meditating on these truths will gain strength and courage to model their lives on the true Christian ideal. If Christ, has all power in heaven and on earth, if his dominion is over all men since all have been purchased by his Blood, it is clear that all our faculties are under his sway.

42. Christ must reign in our *minds*, which must assent firmly and submissively to all revealed truths and to all Christ's teaching. He must reign in our *wills*, which should bow in obedience to God's laws and precepts. He must reign in our *hearts*, which, turning aside from all natural desires, should love God above all things and cling to him alone. He must reign in our *bodies* and our *members*, which should serve as instruments of our soul's sanctification, or to use St. Paul's words, "as instruments of justice unto God."²⁸

43. If the faithful are taught these sublime truths, they will be greatly helped in their struggle after virtue. It is our fervent desire, venerable brethren, that those outside the fold of Christ may seek after and accept the sweet yoke of Christ. And it is our desire too that we who by the mercy of God, are members of the household of the faith may bear that yoke not as a burden, but gladly, devotedly and lovingly. So that when we have lived our lives in accordance with the laws of God's kingdom, we may receive the reward of our good deeds and, esteemed by Christ our King as good and faithful servants, we may share with him in eternal happiness and glory in his heavenly kingdom.

²⁸ Rom 6:13.

THE REPARATION DUE TO THE SACRED HEART

Encyclical Letter of Pope Pius XI

May 8, 1928

(*Miserentissimus Redemptor*, AAS 20, 1928, 165-178)

Venerable brothers, greetings and apostolic benediction:

1. Our most merciful Redeemer, having assured the salvation of the human race by his death on the cross, before he ascended to his heavenly Father, said these consoling words to his sorrowing apostles and disciples: "Behold I am with you all days, even to the consummation of the world."¹ These happy words are also our own source of hope and salvation, words which, venerable brothers, come readily to mind every time when, from this high watchtower, as it were, we look down upon the human family afflicted by so many grievous ills, and upon the Church, assailed without respite by attacks and plots. As a matter of fact, this promise of our divine Lord, as it once upon a time raised high the fallen spirits of the apostles and urged them on to spread most zealously the seed of the gospel through all the earth, so also has guided the Church to victory over the powers of hell. Assuredly, most powerfully and effectively on those very occasions when she was encompassed by the greatest dangers and calamities. Christ then bestowed on her precisely those helps most necessary to meet the conditions of the times, by his wisdom which "reacheth from end to end mightily and ordereth all things sweetly."² Nor in our own times has "the hand of the Lord been shortened,"³ especially on such occasions when an erroneous doctrine is being taught and spread about throughout the world, and by reason of which we fear that the sources of the Christian life may be dried up, for by such errors men are led to forsake the Christian life and the love of God.

2. Since some Christians, perhaps, are ignorant of, and others are indifferent to the sorrows which the most loving Jesus revealed to St. Margaret Mary Alacoque in his apparitions to her, as well as his wishes and desires which he manifested to mankind, all of which in the last analysis work to man's advantage, it is our pleasure, venerable brothers, to write you at some length of the obligation which rests upon all to make those amends which we owe to the Most Sacred Heart of Jesus. We feel certain that each of you will zealously teach to your own flocks what we herein write and that you will exhort them to do all that we wish to be done.

¹ Mt 28:20.

² Wis 8:1.

³ Is 59:1.

3. From among all the proofs of the infinite goodness of our Savior none stands out more prominently than the fact that, as the love of the faithful grew cold, he, divine Love itself, gave himself to us to be honored by a very special devotion and that the rich treasury of the Church was thrown wide open in the interests of that devotion by which we honor the Most Sacred Heart of Jesus, "in whom are hid all the treasures of wisdom and knowledge."⁴ As formerly divine Goodness wished to exhibit to the human race, as it came from the Ark of Noah, a sign of the renewed covenant between them, "my bow which appears in the clouds,"⁵ so in our own troubled times, while that heresy held sway which is known as Jansenism, the most insidious of all heresies, enemy of the love of God and of filial affection for him—for this heresy preached that God was not so much to be loved by us as a Father as to be feared as an unrelenting Judge—the most kind Jesus manifested to the nations his Sacred Heart, unfolding our banner of peace and love to the breeze, an augury of certain victory in the battle before us. Wherefore our predecessor Leo XIII, admiring as he did the great possibilities which devotion to the Most Sacred Heart of Jesus contains, with reason wrote in his encyclical *Annum Sacrum*: "Just as when the newly born Church lay helpless under the yoke of the Caesars, there appeared in the heavens a cross, at once the sign and cause of the marvelous victory which was soon to follow," so today, behold before our very eyes, there appears another most happy and holy sign, the Most Sacred Heart of Jesus, crowned by a brilliant cross set among raging flames. In this Sacred Heart we should place all our hopes; from it, too, we ask and await salvation.

4. Are we not to see, venerable brothers, in that blessed sign and in the devotion which flows from it, the very substance of our holy religion, as well as the rules to guide us toward a more perfect form of life, since the Sacred Heart is the road which will most surely lead us to know intimately Jesus Christ and will cause our hearts to love more tenderly and to imitate him more generously than we have heretofore done? Since this is so, it is no wonder then that our predecessors have always defended this most praiseworthy devotion to the Sacred Heart from the objections launched by those who will not accept it, that they have praised it most highly and have always promoted it with the greatest possible zeal insofar as the conditions of time and place seemed to demand such action. Certainly, it is due to nothing short of the inspiration of God that the childlike love of the faithful for the Sacred Heart increases day by day, that pious associations to promote devotion to the Sacred Heart have come into being everywhere, and that the custom has become quite common of receiving holy communion on the first Friday of the month, a custom which had its origin in the wish of Jesus Christ himself.

4 Col 2:3.

5 Gn 9:14.

5. Among the different practices which directly accompany devotion to the Most Sacred Heart assuredly the foremost is the act of consecration by which we offer to the Heart of Jesus both ourselves and all that belongs to us, recognizing that all we have comes to us from the infinite charity of God. Our Lord, having revealed to that most pure lover of his Sacred Heart, St. Margaret Mary, how much more he insisted on the immense love which he has borne toward us than on his rights over us, asked that mankind pay him this tribute of devotion. Therefore, the saint herself, together with her spiritual director, Claude de la Colombiere, first of all offered him an act of consecration. In the course of time, individuals began paying him the same tribute, then whole families and certain associations, and last of all, public officials, the inhabitants of cities, and whole nations. Due to the machinations of wicked persons, both in the century just ended and in this century, things had come to such a pass that men despised the rule of Christ and publicly declared war upon his Church by means of laws and popular enactments contrary to both the divine and natural law, even going as far as to cry out publicly: "we will not have this man to reign over us."⁶ But by this act of consecration there burst forth, in startling contrast to these cries, the unanimous voice of the lovers of the Sacred Heart, rising to vindicate the glory and defend the rights of the same Sacred Heart, "for he must reign,"⁶¹ "may thy Kingdom come." Finally, at the beginning of the century, as a happy consequence of all this, the whole human race which belongs by inherent right to Christ, "in whom all things are re-established,"⁷ was consecrated to his Most Sacred Heart by our predecessor then happily reigning, Leo XIII, amid the applause of the whole Christian world.

6. These auspicious and happy beginnings we ourselves, through the great goodness of God, brought to completion, as was pointed out in our encyclical *Quas Primas*, on the occasion when, acceding to the desires and wishes expressed by numerous bishops and the faithful, we instituted at the close of the jubilee year the feast of Christ the King of all men, which feast we ordered to be celebrated solemnly all over the Christian world. By that act we not only brought forth clearly into the light of day the fact of the supreme dominion of Christ over all things, over civil society and the home, as well as over individuals; we also experienced beforehand the joy of that most happy day when the whole world will submit joyfully and willingly to the sweet yoke of Christ the King. Wherefore we commanded that, together with the celebration of this feast, there should be renewed annually the act of consecration, and this we did in order to obtain more surely and in greater quantities the fruits of such a consecration and to bind with Christian love in the communion of peace all peoples to the heart of the King of kings and Sovereign of sovereigns.

⁶ Lk 19:14.

^{6*} 1 Cor 15:25.

⁷ Eph 1:10.

7. Moreover, to all these expressions of veneration, and especially to that most fruitful one, the act *of* consecration, which, by means of the institution of the feast of Christ the King has been, as it were, again confirmed, it is expedient that another be added, and of this last, venerable brothers, we wish to speak now somewhat at length. We refer to the act of expiation or of reparation, as it is called, to be made to the Sacred Heart *of Jesus*.

8. *If in the act of consecration* the intention to exchange, as it were, for the love *of the* Creator the love of us creatures stands out most prominently, there follows almost naturally from this another fact, namely, that if this same uncreated Love has either been passed over through forgetfulness or saddened by reason of our sins, then we should repair such outrages, no matter in what manner they have occurred. Ordinarily, we call this duty reparation. If we are held to both these duties for the same reasons, we are held to the duty of making reparation by the most powerful motives of justice, and of love of justice in order to expiate the injury done God by our sins and to re-establish, by means of penance, the divine order which has been violated; and of love, in order to suffer together with Christ, patient and covered with opprobrium, so that we may bring to him, insofar as our human weakness permits, some comfort in his sufferings. Since we are all sinners, burdened with many offenses, we should honor God. This should take place not only by means of that cult by which we adore, in the veneration due him from us, his infinite Majesty, or by means of prayer when we recognize his supreme dominion over us, or by acts of thanksgiving when we praise his infinite generosity toward us; it is necessary to do more than all this. We must also satisfy the just anger of God because of "the numberless sins, offenses, and negligences" which we have committed. Therefore, we must add to the act of consecration, by virtue of which we offer ourselves to God and become thereby, as it were, sacred to him by reason of the sanctity which necessarily flows from an act of consecration, as the Angelic Doctor teaches,⁸ an act of expiation, by means of which all our faults are blotted out, lest perchance the sanctity of infinite justice spurn our arrogant unworthiness and look upon our gift as something to be rejected rather than to be accepted.

All men are obliged to make reparation since, according to the teachings of our holy faith, our souls have been disfigured, as a result of the pitiable fall of Adam, by original sin; we are subject also to our passions and corrupted in a truly sad way, and have thus made ourselves worthy of eternal damnation. It is true that the proud philosophers of this world deny the above truth, resurrecting in its place the ancient heresy of Pelagius which conceded to human nature a certain inborn goodness which, by our own powers, raises us up to ever higher levels of perfection. These false theories, born of human

⁸ *Summa Theol.*, IIa-IIae, q. 81, a. 8, c

pride, have been condemned by the apostle, who admonishes us that we were by nature children of wrath.”⁹ As a matter of fact, from the very creation of the world mankind has recognized, in one way or another, the obligation of making reparation, and impelled, as it were, by a natural instinct, has tried to placate the Deity by offering him public sacrifices.

9. But no effort on our part would have been great enough to expiate the faults of men if the Son of God had not assumed human nature in order to redeem us. The Savior of mankind announced this truth speaking through the psalmist: “Sacrifice and oblation thou wouldst not: but a body thou has fitted to me. Holocausts for sin did not please thee. Then said I: Behold I come.”¹⁰ In truth “he hath borne our infirmities and carried our sorrows: he was wounded for our iniquities. 11 Who himself bore our sins in his body on the tree,”¹²

blotting out the handwriting of the decree that was against us, which was contrary to us, and he had taken the same out of the way, fastening it to the cross, 13 so “that we, being dead to sins, should live to justice.”¹⁴

10. Though the ample redemption of Christ more than abundantly satisfied for all our offenses¹⁵ nevertheless, by reason of that marvelous disposition of divine Wisdom by which we may complete those “things that are wanting of the sufferings of Christ in our own flesh, for his body, which is the Church,”¹⁶ we are able, in fact, we should add to the acts of praise and satisfaction which “Christ in the name of sinners has presented to God, our own acts of praise and satisfaction. However, we must always remember that the expiatory value of our acts depends solely on the bloody sacrifice of Christ, which is renewed without interruption on our altars in an unbloody manner, since in both cases “the victim is the same, the one who offers himself by means of the ministry of the priesthood is the same, the very same one who offered himself on the cross, the only difference being in the manner in which the sacrifice is made.”¹⁷ For this reason we must bring together, in the august sacrifice of the blessed Eucharist, the act of immolation made by the priest with that of the faithful, so that they, too, may offer themselves up as “a living sacrifice, holy, pleasing unto God.”¹⁸ Therefore, St. Cyprian dared to affirm that “the sacrifice of our Lord is not complete as far as our sanctification is concerned unless our offerings and sacrifices correspond to his passion.”¹⁹

The apostle admonished us that “bearing about in our body the mortifications of Jesus”²⁰ and “buried together with him by baptism

9 Eph 2:3

11 Is 53:4-5.

13 Col 2:14.

15 See Col 2:13.

17 *Cone. Trid.*, scss. 22, c. 2.

19 Ep. 63, n. 381.

10 Heb 11:5-7.

12 i Pet 2:24.

14 i Pet 2:24.

16 Col 1:24.

18 Rom 12:1.

20 2 Cor 4:10.

unto death,"²¹ *not only should we "crucify our flesh with the vices and concupiscences"*²² "escaping the corruption of that concupiscence which is in the world,"²³ but also that the "life of Jesus be made manifest in our bodies,"²⁴ and, having become partakers in his body and eternal priesthood, we should offer up "gifts and sacrifices for sins."²⁵ For not only are they partakers in the mysteries of this priesthood and in the duty of offering sacrifices and satisfaction to God, who have been appointed by Jesus Christ the High Priest as the ministers of such sacrifices, to offer God "a clean oblation in every place from the rising of the sun even to the going down,"²⁶ but also those Christians called and rightly so, by the prince *of* the apostles, "a chosen generation, a kingly priesthood,"²⁷ who are to offer "sacrifices for sin"²⁸ not only for themselves but for all mankind, and this in much the same way as every priest and "high priest taken from among men is ordained for men in the things that appertain to God."²⁹

ii. In the degree to which our oblation and sacrifice will the more perfectly correspond to the sacrifice of our Lord, that is to say, to the extent to which we have immolated love of self and our passions and crucified our flesh in that mystical crucifixion of which the apostle writes, so much the more plentiful fruits of propitiation and *of* expiation will we garner for ourselves and for others. A wondrous bond joins all the faithful in Christ, the same bond which unites the head with the other members of the body, namely the communion of saints, a bond full of mystery which we believe in as Catholics and by virtue of which individuals and nations are not only united to one another but likewise with the head itself, "who is Christ: from the whole body, being compacted and fitly joined together, by what every joint supplieth, according to the operation in the measure of every part, maketh increase of the body, unto the edifying of itself in charity."³⁰ This, too, was the prayer which Jesus Christ himself, the Mediator between God and men, at the hour of his death made to His Father: "I in them and thou in me: that they may be made perfect in one."³¹

12. As the act of consecration proclaims and confirms our union with Christ, so the act of expiation, by purifying us from sins, is the beginning of such union; our participation in the sufferings of Christ perfects it, the offerings we made to him of our sacrifices for the welfare of our brethren brings such union to its final consummation. This, was precisely the design of the mercy of Jesus when he unveiled to our gaze his Sacred Heart, surrounded by the emblems of his passion

21 Rom 6:4.

23 2 Pt 1:4.

25 Heb 5:1.

27 i Pt 2:9.

29 Heb. 5:1.

31 Jn 15:11-23.

22 Gal 5:24.

24 Cor 4:10.

26 Mai 1:10.

28 Heb 5:1.

30 Eph 5:15-16

and aflame with the fire of love, that we, on the one hand, perceiving the infinite malice of sin, and on the other, filled with a knowledge of the infinite love of our Redeemer, might detest sin more cordially and substitute for it an ardent love of him.

13. The spirit of expiation or of reparation has always played one of the chief roles in the devotion to the Sacred Heart of Jesus. Certainly, reparation is most consonant with the origin, nature, efficacy and particular practices of this special devotion, a fact confirmed by history and the customs of the faithful, by the sacred liturgy, and by the official documents of Roman pontiffs. As a matter of fact, on the occasion when Jesus revealed himself to St. Margaret Mary, though he then insisted on the immensity of his love, at the same time, with sorrowful mien, he grieved over the great number of horrible outrages heaped upon him by the ingratitude of mankind. He used then these words, words which should be graven on the hearts of all pious souls so as never to be forgotten by them: "Behold this Heart which has loved men so much, which has heaped upon them so many benefits. In exchange for this infinite love it finds ingratitude; it meets with forgetfulness, indifference, outrages, and all this at times even from souls bound closely to it in the bonds of a very special love."

14. In order to make reparation for such faults, he among other requests, made this special request as one which would be most acceptable to him, namely, that the faithful, inspired by the intention of making reparation, should receive holy communion—and for this reason it is called the "communion of reparation"—and for an hour should practice acts and prayers of reparation before the Blessed Sacrament—which devotion is rightly called the "Holy Hour." The Church has not only approved these devotions but has enriched them with very special spiritual favors.

15. But how can we, one may ask, believe that Christ reigns happily in heaven if it is possible to console him by such acts as those of reparation? We answer it in the language of St. Augustine, words quite opposite to our subject: "The soul which truly loves will comprehend what I say."³²

Every soul which burns with true love of God, if it but turns its thoughts to the past, sees in meditation and can contemplate Jesus suffering for mankind, afflicted by grief in the midst of sorrows suffered "for us men and for our salvation," weighed down by agony and reproaches, "bruised for our sins,"³³ in the very act of healing us by his bruises. With so much the more understanding can pious souls meditate upon these mysteries if they appreciate that the sins committed now would be able themselves to cause Christ to die a death, accompanied by the same sufferings and agonies as his death on the cross, since every sin must be said to renew in a certain way the passion of

³² *In Ioan. Evang. Tract. 26:4.*

³³ *Is 53:5.*

our Lord, "*crucifying again to themselves the Son of God* and making him a mockery."³⁴ And *if, in view of* our own future sins, foreseen by him, the soul of Jesus became sad even unto death, there can be no doubt that by his pre-vision at the same time of our act *of reparation he was in some way comforted* when "there appeared an angel from heaven"³⁵ to console that Heart of his bowed down with sorrow and anguish.

At the present time we, too, in a marvelous but no less true manner, may and ought to console that Sacred Heart which is being wounded continually by the sins of thoughtless men, since—and we read this also in the sacred liturgy—Christ himself grieved over the fact that he was abandoned by his friends. For he said, in the words of the psalmist: "My heart had expected reproach and misery. And I looked for one that would grieve together with me, but there was none; and for one that would comfort me, and I found none."³⁶

16. To the above we may add that the expiatory passion of Jesus Christ is renewed and in a certain manner continued in his mystical body, the Church. To use again the words of St. Augustine: "Christ suffered all that he had to suffer: nothing at all is lacking to the number *of* his sufferings. Therefore his sufferings are complete, but in him as in the head; there remain even now the sufferings of Christ to be endured in the body."³⁷ In fact, Christ himself made the same statement, for to Saul, "breathing out threatenings and slaughter against the disciples of the Lord,"³⁸ he said: "I am Jesus whom thou persecutest."³⁹ By this he plainly affirmed that persecutions visited on the Church are in reality directed against the Head of the Church. Therefore, Christ, suffering in his Mystical Body, with reason desires to have us as companions in his own acts of expiation. He asks to be united with us for, since we "are the body of Christ and members of member,"⁴⁰ insofar as the Head suffers so also should the members suffer with it.⁴¹

17. Now, anyone who uses his eye and mind, if he but think of this world "seated in wickedness,"⁴² can see, as we stated above, how urgent, especially in our own times, is the need of expiation or of reparation. There come to our ears from every side the cries of nations, whose rulers or governments have actually risen up and have conspired together against the Lord and against his Church.⁴³ We have seen both human and divine rights overthrown in these countries, churches destroyed to their very foundations, religious and consecrated virgins driven from their homes, thrown into prison, made

34 Hcb 6:6.

36 Ps 68:21.

38 Acts 9:1.

40 i Cor 12:27.

42 i Jn 5:19.

35 Lk 22:43.

37 An Psalm Ixxxvi.

39 Acts 9:5.

41 See i Cor 12:26.

43 See Ps 2:2.

to go hungry, treated with unspeakable savagery. We have seen troops of boys and girls, torn from the bosom of Holy Mother Church, made to deny and blaspheme Christ, and urged to commit the worst sins against purity. We have seen a whole Christian people menaced, oppressed, in constant peril of apostasy from the faith or of a most barbarous death. These happenings, sorrowful as they are, seem to have been foreseen in such calamities as are now occurring, and to anticipate “the beginning of those sorrows” which will be revealed by the man of sin who is lifted above all that is called God or that is worshiped.”⁴⁴

18. Nor is that other spectacle, venerable brothers, less sad, that even among the faithful, washed as they have been by baptism in the blood of the innocent Lamb and enriched by his grace, we encounter so many of every station in life who, ignorant of things divine, are poisoned by false doctrines and live a sinful life far from their Father’s house, without the light of the true faith, without the joy of hope in a future life, deprived of the strength and comfort which come with the spirit of love. Of them one may say quite truthfully that they are immersed in darkness and in the shadow of death. Moreover, disrespect for the discipline of the Church is on the increase among the faithful, also for ancient traditions, upon which the Christian life has been built, by which domestic society is governed, by which the sanctity of marriage is protected. The process of educating youth has been weakened or spoiled by too much effeminacy, and even the right to educate children in their religion has been taken away from the Church. Christian modesty is forgotten, sad to say, both in our manner of life and of dress, especially by women. There has come into existence, too, an uncontrollable desire to possess the base things of this world, an unreasonable regard for civil interests, an intemperate searching after popular applause, a despisal of legitimate authority and of the Word of God, by all of which the faith itself is shaken to its foundation or placed in jeopardy.

19. There must be added to this accumulation of evils the sloth and laziness of those who, like the apostles asleep or like those disciples who had fled away, since they are not firmly rooted in the faith, have shamefully abandoned Christ, burdened with sorrows and attacked by the satellites of Satan, as well as the perfidy of those others who, following in the footsteps of Judas the traitor, either with sacrilegious temerity approach holy Communion or go over to the camp of the enemy. There thus comes to mind, almost involuntarily, the thought that we have arrived at the hour prophesied by our Lord when he said: “And because iniquity has abounded, the charity of many shall grow cold.”⁴⁵

20. If the faithful, burning with love for the suffering Christ, should meditate on all these considerations, it would be unthinkable that

⁴⁴ 2 Th 2:4.

⁴⁵ Mt 24:12.

they should not expiate with greater zeal both their own and the faults *of* others, that they should not repair the honor of Christ, be filled with zeal for the eternal salvation of souls. Assuredly, we may adapt to our own age to describe it what the apostle wrote: "When sin abounded, grace did more abound,"⁴⁶ for even though the sinfulness of man has greatly increased, by the grace *of* the Holy Ghost there has also increased the number of the faithful who most gladly try to make satisfaction to the divine Heart of Jesus for the numerous injuries heaped upon him. What is more, they joyfully offer themselves to Christ as victims for sin.

Anyone who has been considering in a spirit of love all that has been recalled to his mind up to this point, if he has impressed these thoughts, as it were, upon the fleshly tablets of his heart, such a one assuredly cannot but abhor and flee all sin as the greatest of evils. He will also offer himself whole and entire to the will of God and will strive to repair the injured majesty of God by constant prayer, by voluntary penances, by patient suffering of all those ills which befall him; in a word, he will so organize his life that in all things it will be inspired by the spirit of reparation.

21. From this spirit *of* reparation there have been born many families of religious men and women who, day and night, in tireless manner, have set before themselves the task of taking, in as far as that is possible, the place of the angel who comforted Jesus in the garden. Likewise, certain pious associations, approved by the Holy See and enriched with indulgences, have as their ideal to make reparation for sin by means of certain practices of piety and of the virtues. And not to speak of all these holy works, we select one for mention, namely the frequent practice of making solemn reparation not only by individuals but often by whole parishes, dioceses and even nations.

22. Venerable brothers, just as the act of consecration, which began in a small way and afterwards came into general use, achieved, by reason of our approval, the splendid purposes and ends desired, so we wish ardently that this devotion of reparation, which has already been introduced and is the pious custom of certain places, possess the seal of highest approval of our apostolic authority, so that it likewise may come to be practiced universally and in a most solemn manner by all Christian peoples. We establish, therefore, and we order that annually, on the feast of the Sacred Heart, in all the churches of the world, there take place a solemn act of reparation (the same formula must be used by all and is the one attached to this encyclical) to our most loving Redeemer, in order that we may, by this act, make reparation for our own sins and may repair the rights which have been violated of Christ, the King of kings and our most loving Master.

23. Nor can we doubt, venerable brothers, that from this holy practice now re-established and extended to the whole Church we may

⁴⁶ Rom 5:20.

expect many signal blessings, not only for individuals but for society itself, domestic and civil, since Christ himself promised to St. Margaret Mary that “he would shower abundantly his graces upon those who rendered this honor to the Sacred Heart.” Assuredly sinners “looking upon him whom they pierced,”⁴⁷ stricken by the sorrow of the Church, detesting the injuries offered to the King of kings, “will return to themselves,”⁴⁸ for they cannot become obstinate in sin in the presence of him whom they have wounded “coming in the clouds of heaven,”⁴⁹ for then too late and without hope shall they “bewail themselves to him.”⁵⁰

But the just will “be justified still and the holy will be justified still.”⁵¹ They will consecrate themselves with renewed ardor to the service of their King. Seeing him so despised and so often attacked, seeing, too, that so many injuries are inflicted on him, certainly their zeal for the salvation of souls will be increased when they hear the lament of the divine Victim: “What profit is there in my blood?”⁵² and, at the same time, meditate upon the joy of the Sacred Heart “over the sinner who doth penance.”⁵³

24. We, before all other things, hope and greatly desire that the justice of God, which would have pardoned Sodom if only ten just lad been found therein, shall be exercised with more mercy toward all mankind. The faithful, in union with Christ, the Mediator and our Head, will pray for and ask from God such mercy. May the most gracious Mother of God be propitious to these our wishes and to these our commands; she who gave us Christ the Redeemer, who watched over him and, at the foot of the cross, offered him a victim for our sins. She, too, by reason of her wondrous union with him and of a most singular grace of God, became and is piously known as the, Mother of Reparation. Confiding in her intercession with Jesus, the one Mediator of God and man.” who wished to associate his own Mother with himself as the advocate of sinners, as the dispenser and mediatrix of grace, we impart from our heart, as an augury of divine favors and a proof of our fatherly love, to you, venerable brothers, and to all the flock confided to your grace, the apostolic blessing.

Given at Rome, at St. Peter’s the ~~ninth day of May, 1928, the seventh~~ year of our pontificate.

Pius XI, Pope

47 Jn 19:37.

49 Mt 26:64.

51 Ap 22:11.

53 Lk 15:7.

48 Is 46:8.

50 Ap 1:7.

52 Ps 19:10

THE LITURGY AND THE GREGORIAN CHANT

Apostolic Constitution of Pope Pius XI

December 20, 1928

(*Divini cultus*, AAS 21, 1928, 33-41)

Since the Church has received from Christ her Founder the office of safeguarding the sanctity of divine worship, it is certainly incumbent upon her, while leaving intact the substance of the Sacrifice and the sacraments, to prescribe ceremonies, rites, formulas, prayers and chant for the proper regulation of that august public ministry, so rightly called the liturgy, or the eminently "sacred action." For the liturgy is indeed a sacred thing, since by it we are raised to God and united to him, thereby professing our faith and our deep obligation to him for the benefits we have received and the help of which we stand in constant need. There is thus a close connection between dogma and the sacred liturgy, and between Christian worship and the sanctification of the faithful. Hence, Pope Celestine I saw the standard of faith expressed in the sacred formulas of the liturgy. "The rule of our faith," he says, "is indicated by the law of our worship. When those who are set over the Christian people fulfill the function committed to them, they plead the cause of the human race in the sight of God's clemency, and pray and supplicate in conjunction with the whole Church."

These public prayers, called at first the "work of God" and later "the divine office" or the daily "debt" which man owes to God, used to be offered both day and night in the presence of a great concourse of the faithful. From the earliest times the simple chants which graced the sacred prayers and the liturgy gave a wonderful impulse to the piety of the people. History tells us how in the ancient basilicas, where bishop, clergy and people alternately sang the divine praises, the liturgical chant played no small part in converting many barbarians to Christianity and civilization. It was in the churches that heretics came to understand more fully the meaning of the communion of saints; thus the Emperor Valens, an Arian, being present at Mass celebrated by St. Basil, was overcome by an extraordinary seizure and fainted. At Milan St. Ambrose was accused by heretics of attracting the crowds by means of liturgical chants, and it was due to these that St. Augustine made up his mind to become a Christian. It was in the churches, finally, where practically the whole city formed a great joint choir, that the workers, builders, artists, sculptors and writers gained from the liturgy that deep knowledge of theology which is so apparent in the monuments of the middle ages.

No wonder, then, that the Roman pontiffs have been so solicitous to safeguard and protect the liturgy. They have used the same care in making laws for the regulation of the liturgy, in preserving it from adulteration, as they have in giving accurate expression to the dogmas of the faith. This is the reason why the fathers made both spoken and written commentary upon the liturgy or "the law of worship"; for this reason the Council of Trent ordained that the liturgy should be expounded and explained to the faithful.

In our own times, too, the chief object of Pope Pius X, in the *Motu proprio* which he issued twenty-five years ago, making certain proscriptions concerning Gregorian chant and sacred music, was to arouse and foster a Christian spirit in the faithful, by wisely excluding all that might ill befit the sacredness and majesty of our churches. The faithful come to church in order to derive piety from its chief source, by taking an active part in the venerated mysteries and the public solemn prayers of the Church. It is of the utmost importance, therefore, that anything that is used to adorn the liturgy should be controlled by the Church, so that the arts may take their proper place as most noble ministers in sacred worship. Far from resulting in a loss to art, such an arrangement will certainly make for the greater splendor and dignity of the arts that are used in the Church. This has been especially true of sacred music. Wherever the regulations on this subject have been carefully observed, a new life has been given to this delightful art, and the spirit of religion has prospered; the faithful have gained a deeper understanding of the sacred liturgy, and have taken part with greater zest in the ceremonies of the Mass, in the singing of the psalms and the public prayers. Of this we ourselves had happy experience when, in the first year of our pontificate, we celebrated Solemn Mass in the Vatican Basilica to the noble accompaniment of a choir of clerics of all nationalities, singing in Gregorian chant.

It is, however, to be deplored that these most wise laws in some places have not been fully observed, and therefore their intended results not obtained. We know that some have declared that these laws, though so solemnly promulgated, were not binding upon their obedience. Others obeyed them at first, but have since come gradually to give countenance to a type of music which should be altogether banned from our churches. In some cases, especially when the memory of some famous musician was being celebrated, the opportunity has been taken of performing in church certain works which, however excellent, should never have been performed there, since they were entirely out of keeping with the sacredness of the place and of the liturgy.

In order to urge the clergy and faithful to a more scrupulous observance of these laws and directions which are to be carefully obeyed by the whole Church, we think it opportune to set down here something of the fruits of our experience during the last twenty-five years. This we do the more willingly because in this year we celebrate not

only the memory of the reform of sacred music to which we have referred, but also the centenary of the monk Guido of Arezzo. Nine hundred years ago Guido, at the bidding of the pope, came to Rome and produced his wonderful invention,¹ whereby the ancient and traditional liturgical chants might be more easily published, circulated and preserved intact for posterity—to the great benefit and glory of the Church and of art. It was in the Lateran Palace that Gregory the Great, having made his famous collection of the traditional treasures of plainsong, editing them with additions of his own, had wisely founded his great *Schola* in order to perpetuate the true interpretation of the liturgical chant. It was in the same building that the monk Guido gave a demonstration of his marvelous invention before the Roman clergy and the Roman pontiff himself. The pope, by his full approbation and high praise of it, was responsible for the gradual spread of the new system throughout the whole world, and thus for the great advantages that accrued therefrom to musical art in general.

We wish, then, to make certain recommendations to the bishops and ordinaries, whose duty it is, since they are the custodians of the liturgy, to promote ecclesiastical art. We are thus acceding to the requests which, as a result of many musical congresses and especially that recently held at Rome, have been made to us by not a few bishops and learned masters in the musical art. To these we accord due need of praise; and we ordain that the following directions, as hereunder set forth, with the practical methods indicated, be put into effect.

1. All those who aspire to the priesthood, whether in seminaries or in religious houses, from their earliest years are to be taught Gregorian chant and sacred music. At that age they are able more easily to learn to sing, and to modify, if not entirely to overcome, any defects in their voices, which in later years would be quite incurable. Instruction in music and singing must be begun in the elementary, and continued in the higher classes. In this way, those who are about to receive sacred orders, having gradually experienced in chant, will be able during their theological course quite easily to undertake the higher and “esthetic” study of plainsong and sacred music, of polyphony and the organ, concerning which the clergy ought to have a thorough knowledge.

2. In seminaries, and in other houses of study for the formation of the clergy, both secular and regular, there should be a frequent and almost daily lecture or practice—however short—in Gregorian chant and sacred music. If this is carried out in the spirit of the liturgy, the students will find it a relief rather than a burden to their minds, after the study of the more exacting subjects. Thus a more complete education of both branches of the clergy in liturgical music will result in the restoration to its former dignity and splendor of the choral

¹ That is, the system of staff-notation—Tr.

office, a most important part of divine worship; moreover, the *scholae* and choirs will be invested again with their ancient glory.

3. Those who are responsible for and engaged in divine worship in basilicas and cathedrals, in collegiate and conventual churches of religious, should use all their endeavors to see that the choral office is carried out duly—i.e. in accordance with the prescriptions of the Church. And this, not only as regards the precept of reciting the divine office “worthily, attentively and devoutly,” but also as regards the chant. In singing the psalms attention should be paid to the right tone, with its appropriate mediation and termination, and a suitable pause at the asterisk; so that every verse of the psalms and every strophe of the hymns may be sung by all in perfect time together. If this were rightly observed, then all who worthily sing the psalms would signify their unity of intention in worshiping God and, as one side of the choir sings in answer to the other, would seem to emulate the ever-lasting praise of the seraphim who cried one to the other: “Holy, Holy, Holy.”

4. Lest anyone in the future should invent easy excuses for exempting himself from obedience to the law of the Church, let every chapter and religious community deal with these matters at meetings held for the purpose; and just as formerly there used to be a *Cantor* or director of the choir, so in the future let one be chosen from each chapter or choir of religious, whose duty will be to see that the rules of the liturgy and of choral chant are observed, and, both individually and generally, to correct the faults of the choir. In this connection it should be observed that, according to the ancient discipline of the Church and the constitutions of chapters still in force, all those at least who are bound to office in choir are obliged to be familiar with Gregorian chant. And the Gregorian chant which is to be used in every church, of whatever order, is the text which, revised according to the ancient manuscripts, has been authentically published by the Church from the Vatican press.

5. We wish here to recommend, to those whom it may concern, the formation of choirs. These in the course of time came to replace the ancient *scholae* and were established in the basilicas and greater churches especially for the singing of polyphonic music. Sacred polyphony, we may here remark, is rightly held second only to Gregorian chant. We are desirous, therefore, that such choirs, as they flourished from the fourteenth to the sixteenth century, should now also be created anew and prosper, especially in churches where the scale on which the liturgy is carried out demands a greater number and a more careful selection of singers.

6. Choir schools for boys should be established not only for the greater churches and cathedrals, but also for smaller parish churches. The boys should be taught by the choirmaster to sing properly, so that, in accordance with the ancient custom of the Church, they may sing in the choir with the men, especially as in polyphonic music the highest part, the *cantus*, ought to be sung by boys. Choirboys, especial-

ly in the sixteenth century, have given us masters of polyphony: first and foremost among them the great Palestrina.

7. As we have learned that in some places an attempt is being made to reintroduce a type of music which is not entirely in keeping with the performance of the sacred office, particularly owing to the excessive use made of musical instruments, we hereby declare that singing with orchestral accompaniment is not regarded by the Church as a more perfect form *of* music or as more suitable for sacred purposes. Voices, rather than instruments, ought to be heard in the church: the voices of the clergy, the choir and the congregation. Nor should it be deemed that the Church, in preferring the human voice to any musical instrument, is obstructing the progress of music; for no instrument, however perfect, however excellent, can surpass the human voice in expressing thought, especially when it is used by the mind to offer up prayer and praise to almighty God.

8. The traditionally appropriate musical instrument of the Church is the organ which, by reason of its extraordinary grandeur and majesty, has been considered a worthy adjunct to the liturgy, whether for accompanying the chant or, when the choir is silent, for playing harmonious music at the prescribed times. But here too must be avoided that mixture of the profane with the sacred which, through the fault partly of organmakers and partly of certain performers who are partial to the singularities of modern music, may result eventually in diverting this magnificent instrument from the purpose for which it is intended. We wish, within the limits prescribed by the liturgy, to encourage the development of all that concerns the organ; but we cannot but lament the fact that, as in the case of certain types of music which the Church has rightly forbidden in the past, so now attempts are being made to introduce a profane spirit into the Church by modern forms of music; which forms, if they began to enter in, the Church would likewise be bound to condemn. Let our churches resound with organ music that gives expression to the majesty of the edifice and breathes the sacredness of the religious rites; in this way will the art both of those who build organs and of those who play them flourish afresh, and render effective service to the sacred liturgy.

9. In order that the faithful may more actively participate in divine worship, let them be made once more to sing the Gregorian chant, so far as it belongs to them to take part in it. It is most important that when the faithful assist at the sacred ceremonies, or when pious sodalities take part with the clergy in a procession, they should not be merely detached and silent spectators, but, filled with a deep sense of the beauty of the liturgy, should sing alternately with the clergy or the choir, as it is prescribed. If this is done, then it will no longer happen that the people either make no answer at all to the public prayers—whether in the language of the liturgy or in the vernacular—or at best utter the responses in a low and subdued murmur.

10. Let the clergy, both secular and regular, under the lead of their

bishops and ordinaries, devote their energies, either directly or through other trained teachers, to instructing the people in the liturgy and in music, as being matters closely associated with Christian doctrine. This will be best effected by teaching liturgical chant in schools, pious confraternities and similar associations. Religious communities of men or women should devote particular attention to the achievement of this purpose in the various educational institutions committed to their care. Moreover, we are confident that this object will be greatly furthered by those societies which, under the control of ecclesiastical authority, are striving to reform sacred music according to the laws of the Church.

ii. To achieve all that we hope for in this matter numerous trained teachers will be required. And in this connection we accord due praise to all the schools and institutes throughout the Catholic world which, by giving careful instruction in these subjects, are forming good and suitable teachers. But we have a special word of commendation for the Pontifical Higher School of Sacred Music, founded in Rome in the year 1910. This school, which was greatly encouraged by Pope Benedict XV and was by him endowed with new premises, is also most particularly favored by us; for we regard it as a precious heritage left to us by two sovereign pontiffs, and we therefore wish to recommend it in a special way to all the bishops.

We are well aware that the fulfillment of these injunctions will entail great trouble and labor. But do we not all know how many artistic works our forefathers, undaunted by difficulties, have handed down to posterity, imbued as they were with pious zeal and with the spirit of the liturgy? Nor is this to be wondered at; for anything that is the fruit of the interior life of the Church surpasses even the most perfect works of this world. Let the difficulties of this sacred task, far from deterring, rather stimulate and encourage the bishops of the Church who, by their universal and unfailing obedience to our behests, will render to the Sovereign Bishop a service most worthy of their episcopal office.

These things we command, declare and sanction, decreeing that this apostolic constitution be now and in the future firm, valid and efficacious, that it obtain full and complete effect, all things to the contrary notwithstanding. Let no man therefore infringe this constitution by us promulgated, nor dare to contravene it.

Given at St. Peter's, Rome, on the fiftieth anniversary of our ordination to the priesthood, the twentieth day of December in the year 1928, the seventh of our pontificate.

Andreas Cardinal Fruhwirth
Cancellarius S.R.E.

Camillus Cardinal Laurenti
S. R.C. Pro-Praefectus
Josephus Wilpert

Decanus Coll. Proton. Apostolicoruin
Dominicus Spolverini
Protonotarius Apostolicus

THE MYSTICAL BODY OF CHRIST

Encyclical Letter of Pope Pius XII

June 29, 1943

(*Mystici Corporis*, AAS 35, 1943, 193-248)

Venerable brothers, health and apostolic benediction:

I. We first learned of the Mystical Body of Christ, which is the Church,¹ from the lips *of* the Redeemer himself. Illustrating, as it does, the grand and inestimable privilege of our intimate union with a Head so exalted, this doctrine is certainly calculated by its sublime dignity to draw all spiritually minded men to deep and serious study, and to give them in the truths which it unfolds to the mind a strong incentive to such virtuous conduct as is conformable to its lessons. This is why we have thought it fitting to speak with you on this subject through this encyclical letter, examining and explaining above all what concerns the Church militant. The surpassing magnificance of the argument attracts us; the circumstances of the present hour urge us on.

2. For we intend to speak of the riches hidden in a Church, which Christ had purchased with his own blood,² and whose members glory in a thorn-crowned Head. Striking proof is this, that the greater glory and exaltation are born only of sufferings, and hence that we should rejoice if we partake of the sufferings of Christ, that when his glory shall be revealed we may also be glad with exceeding joy.³

3. And a first observation to be made is that the society established by the Redeemer of the human race is not unlike its divine Founder, who was persecuted, calumniated and tortured by those very men whom he had undertaken to save. We do not deny, rather from a heart filled with gratitude to God we admit that even in our turbulent times there are many who though outside the fold of Jesus Christ look to the Church as the only haven of salvation; but neither are we unaware that the Church of God not only is ridiculed and hated disdainfully, maliciously by those who shut their eyes to the lights of Christian wisdom and pitifully return to the teachings and customs and practices of ancient paganism; but even by many Christians, who are allured by specious error or caught in the meshes of the world's corruption, it is not understood, is neglected and even at times looked upon as an irksome nuisance. There is reason, then, venerable brothers, why in obedience to the voice of our conscience and in answer to

¹ See Col 1:24.

² Acts 20:28.

³ See I Pt 4:13.

many prayers, we should give honor before the eyes of all to the beauty, the grandeur, the glory of Mother Church. To her after God we owe everything.

4. And one may hope that these our instructions and exhortations will be all the more helpful to the faithful in the circumstances of today. For we know that if all the painful calamities of this turbulent period, that cruelly torture almost countless men, are accepted as from God's hands with calm and submissive spirit, they naturally lift souls above the passing things of earth to those of heaven that abide forever, and stimulate a certain unsuspected thirst and keen desire for spiritual things. Thus, with the added grace of the divine Spirit, men are moved and, one might say, compelled to be more thoughtful in seeking the kingdom of God. The more men are withdrawn from the vanities of this world and from an inordinate love of temporal things, certainly the more likely it is that they will perceive the light of heavenly mysteries. But the vanity and emptiness of earthly riches are more manifest today than perhaps at any other period, when kingdoms and states are crumbling, when huge piles of goods and all kinds of wealth are sunk in the measureless depths of the sea, and cities, towns and fertile fields are strewn with massive ruins and defiled with the blood of brothers.

5. Moreover we trust that the following exposition of the doctrine of the Mystical Body of Christ will be acceptable and useful to those, also, who are without the fold of the Church. This confidence is based not only on the fact that their good will toward the Church seems to grow from day to day, but also because, while before their eyes today nation rises up against nation, kingdom against kingdom, and discord is sown everywhere, as are the seeds of envy and hatred if they turn their gaze to the Church, if they contemplate her divinely given unity—by which all men of every race are united to Christ in the bond of brotherhood—they will be forced to admire this fellowship in charity, and with the guidance and assistance of divine grace will long to share in the same union and charity.

6. There is a special reason, too, a supremely happy reason, that brings this mystery to our mind and with it a deep sense of joy. During the year that has passed since the twenty-fifth anniversary' of our episcopal consecration we have had the great consolation of witnessing something that has made the image of the Mystical Body of Jesus Christ stand out most clearly before the whole world. Though a deadly and long war has pitilessly broken the bond of brotherly union between nations, we have seen our children in Christ, in whatever part of the world they happened to be, with one heart and one affection lift up their souls to the common Father who, carrying in his own heart the cares and fears of all, is guiding the bark of the Catholic Church in the teeth of a raging tempest. This is a testimony to the marvelous union existing among Christians; but it also proves that, as our paternal love embraces all peoples, whatever their nationality and race, so Catholics the world over, though their countries have

drawn the sword against each other, look up to the vicar of Jesus Christ as to the loving Father of them all, who with unswerving impartiality and unsullied judgment rising above the conflicting gales of human passions, speaks truth and justice and charity and with all his power defends them.

7. We have been no less consoled to know that with ready generosity a fund has been created for the erection of a church in Rome to be dedicated to our saintly predecessor and patron Eugene I. As this temple, to be built through the gracious gifts of all the faithful, will be a lasting memorial of this happy event, so we desire to offer this encyclical letter in testimony of our gratitude. It tells of those living stones which rest upon the living cornerstone, which is Christ, and are built together into a holy temple, far surpassing any temple built by hands, into a habitation of God in the Spirit.⁴

8. But the chief reason for our present exposition of this sublime doctrine is our solicitude for the souls entrusted to us. Much indeed has been written on this subject; and we know that many today are turning with greater zest to a study which delights and nourishes Christian piety. This, it would seem, is chiefly because a revived interest in the sacred liturgy, the more widely spread custom of receiving holy communion and the more fervent devotion to the Sacred Heart of Jesus practiced today have brought many souls to a deeper consideration of the unsearchable riches of Christ which are preserved in the Church. Add to this that recent documents on Catholic Action, by drawing closer the bonds of union between Christians and between them and the ecclesiastical hierarchy and especially the Roman pontiff, have undoubtedly helped not a little to place this truth in its proper light. Nevertheless, while we can derive legitimate joy from all this, we must confess that grave errors in regard to this doctrine are spread among those outside the true Church, and that among the faithful, too, inaccurate or thoroughly false ideas are entering which turn minds aside from the straight path of truth.

9. For while there still survives a false *rationalism*, which ridicules anything that transcends and defies the power of human genius—and it is accompanied by a cognate error, *popular naturalism* they call it, which sees and wants to see in the Church nothing but a juridical and social union—there is on the other hand a false *mysticism* creeping in, which in its attempt to eliminate the immovable frontier that separates creatures from their Creator garbles the sacred Scriptures.

10. As a result of these conflicting and mutually antagonistic schools of thought some through empty fear look upon so profound a doctrine as something dangerous and so they fight shy of it as of the beautiful but forbidden fruit of Paradise. It is not so. Mysteries revealed by God cannot be harmful to men; nor should they remain as treasures hidden in a field, useless. They have been given from on high precisely

⁴ See Eph 2:21-22; 1 Pt 2:5.

to help the spiritual progress of those who study them in a spirit of piety. For, as the Vatican Council teaches, "reason illumined by faith, if it seeks earnestly, piously and wisely, does attain, under God, to a certain knowledge and a most helpful knowledge of mysteries, by considering their analogy with what it knows naturally, and their mutual relations and their common relation with man's last end," although, as the same holy synod observes, reason even thus illumined "is never made capable of understanding these mysteries as it does those truths which form its proper object."⁵

II. After pondering all this long and seriously before God we consider it part of our pastoral duty to explain to the entire flock of Christ through this encyclical letter the doctrine of the Mystical Body of Christ and of the union of this Body of the faithful with the divine Redeemer; and from this consoling doctrine to point certain lessons, that will make a deeper study of this mystery bear yet richer fruits of perfection and holiness. Our purpose is to throw an added ray of glory on to the supreme beauty of the Church; to bring out into fuller light the exalted supernatural nobility of the faithful who in the Body of Christ are united with their Head; and finally to exclude definitely the many errors current in this matter.

I

12. When one reflects on this doctrine, one recalls immediately the words of the apostle: "Where sin abounded, grace did more abound."⁶ All know that the father of the whole human race was constituted by God in a state so exalted that he was to hand on to his posterity together with earthly existence the heavenly life of divine grace. But after the unhappy fall of Adam, the universal progeny of mankind infected by a hereditary stain lost their sharing of the divine nature,⁷ and we were all children of wrath.⁸ But God, all merciful, "so loved the world as to give his only-begotten Son";⁹ and the Word of the Eternal Father through this same divine love assumed human nature from the race of Adam—but an innocent and spotless nature it was—so that he, as a new Adam, might be the source whence the grace of the Holy Spirit should flow unto all the children of the first parent. Through the sin of the first man they had been excluded from adoption into the children of God; through the Word incarnate made brothers according to the flesh of the only-begotten Son of God, they would receive the power to become the sons of God.¹⁰ As he hung upon the cross, Christ Jesus not only avenged the justice of the Eternal Father that had been flouted, but he also won for us, his brothers, an unending

⁵ Scss. 3, *Const. de fide cath.*, ch. 4. ⁶ *Rout* 5:20

⁷ See 2 Pt 1:4.

⁸ *Eph* 2:3.

⁹ *Jn* 3:16.

¹⁰ See *Jn* 1:12.

flow of graces. It was possible *for* him personally, immediately to impart these graces to men; but he wished to do so only through a visible Church that would be formed by the union of men, and thus through that Church every man would perform a work of collaboration with him in dispensing the graces *of* redemption. The Word of God willed to make use of our nature, when in excruciating agony he would redeem mankind; in much the same way throughout the centuries he makes use of the Church that the work begun might endure.¹¹

13. If we would define and describe this true Church of Jesus Christ—which is the one, holy, catholic, apostolic, Roman Church¹²—we shall find no expression more noble, more sublime or more divine than the phrase which calls it “the Mystical Body of Jesus Christ.” The title is derived from and is, as it were, the fair flower of the repeated teaching of sacred Scripture and the holy fathers.

14. That the Church is a body is frequently asserted in sacred Scripture. “Christ,” says the apostle, “is the Head of the Body of the Church.”¹³ If the Church is a body, it must be an unbroken unity, according to these words of Paul: “Though many we are one body in Christ.”¹⁴ But it is not enough that the body of the Church be an unbroken unity; it must also be something definite and perceptible to the senses, as our predecessor of happy memory, Leo XIII, in his encyclical *Satis cognitum*, asserts: “The Church is visible because she is a body.”¹⁵ Hence, they err in a matter of divine truth who imagine the Church to be invisible, intangible, a something merely “pneumatological,” as they say, by which many Christian communities, though they differ from each other in their profession of faith, are united by a bond that eludes the senses.

15. But a body calls also for a multiplicity of members, which are linked together in such a way as to help one another. And as in our mortal composite being when one member suffers all other members share its pain, and the healthy members come to the assistance *of* those ailing, so in the Church the individual members do not live for themselves alone, but also help their fellows, and all work in mutual collaboration for their common comfort and for the more perfect building up of the whole body.

16. Again, as in nature a body is not formed by any haphazard grouping of members but must be constituted of organs, that is, members that have not the same function and are arranged in due order, so for this reason above all the Church is called a body, that it is constituted by the coalescence of structurally united parts, and that it

¹¹ See Vat. Council, *Const. de Eccl.*, prol.

¹² See *ibid.*, *Const. de fide cath.*, ch. i.

¹³ Col 1:18.

¹⁴ Rom 12:5.

¹⁵ See AAS 36, 710.

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has a variety of members reciprocally dependent. It is thus the apostle describes the Church when he writes: "As in one body we have many members, but all the members have not the same office: so we being many are one body in Christ, and everyone members one of another."¹⁶

17. One must not think, however, that this ordered or "organic" structure of the body of the Church contains only hierarchical elements and with them is complete; or, as an opposite opinion holds, that it is composed only of those who enjoy charismatic gifts—though members gifted with miraculous powers will never be lacking in the Church. That those who exercise sacred power in this Body are its first and chief members must be maintained uncompromisingly. It is through them, commissioned by the divine Redeemer himself, that Christ's apostolate as teacher, king, priest, is to endure. At the same time, when the fathers of the Church sing the praises of this mystical body of Christ, with its ministries, its variety of ranks, its offices, its conditions, its order, its duties, they are thinking not only of those who have received sacred orders, but of all those, too, who following the evangelical counsels pass their lives either actively among men or in the silence of the cloister, or who aim at combining the active and contemplative life according to their institute. They were thinking of those who though living in the world consecrate themselves wholeheartedly to spiritual or corporal works of mercy; as well as those who live in the state of holy matrimony. Indeed, let this be clearly understood, especially in these our days: the fathers and mothers of families, and those who are spiritual parents through baptism, and in particular those members of the laity who assist the ecclesiastical hierarchy in spreading the kingdom of the divine Redeemer, occupy an honorable, even though often lowly place in the Christian community. Under the impulse of God and with his help they can reach the peak of holiness; and such holiness, Jesus Christ has promised, will never be wanting to the Church.

18. Now we see how the human body is given its own means to provide for its own life, health and growth and for the same of all its members. Similarly, the Savior of mankind out of his infinite goodness has provided in a marvelous way for his mystical body, endowing it with the sacraments; so that by so many consecutive, graduated graces, as it were, its members should be supported from the cradle to life's last breath, and that the social needs of the Church might also be generously provided for. As all know, through the waters of baptism those who are born into this world, being dead in sin, are not only born again and made members of the Church, but being stamped with a spiritual seal, they become capable and fit to receive the other sacraments. By the chrism of confirmation, the faithful are given added strength to protect and defend the Church, their Mother, and the faith she has given them. In the sacrament of penance a saving medicine

¹⁶ Rom 12:4.

is offered to the Church's members who have fallen into sin, not only to provide for their own health, but to remove from other members *of the* Mystical Body all danger of contagion or rather to afford them the tonic of virtuous example.

19. Nor is that enough; for in the holy Eucharist the faithful are nourished and grow strong at the same table, and in a divine ineffable way are brought into union with each other and with the divine Head *of the* whole body. Finally, like a devoted mother the Church is at the bedside *of* those who are sick unto death; and if it be not always God's will that by the sacred anointing of the sick she restore health to this mortal body, yet she does minister supernatural medicine for wounded souls, and sends new citizens on to heaven to enjoy forever the happiness of God—new advocates assigned to her.

20. For the social needs *of* the Church Christ has provided in a particular way by two sacraments which he instituted. Through matrimony, when the contracting parties are ministers of grace to each other, provision is made for the external and properly regulated increase of Christian society and, what is of greater importance, for the correct religious education of the offspring, without which this mystical body would be in grave danger. Through holy orders men are set aside and consecrated to God, to offer in sacrifice the eucharistic Victim, to feed the flock of the faithful with the bread of angels and the food of doctrine, to guide them in the way of God's commandments and counsels, to strengthen them with all the other supernatural helps.

21. Here it is pertinent to remark that just as at the beginning of time God gave man's body the most extraordinary power to subject all creatures to himself and to increase and multiply and fill the earth, so at the beginning of the Christian era he gave the Church those means that were needed to overcome dangers without number and to fill not only the whole world but the realms of heaven as well.

22. Only those are really to be included as members of the Church who have been baptized and profess the true faith and who have not unhappily withdrawn from body-unity or for grave faults been excluded by legitimate authority. "For in one Spirit," says the apostle "we were all baptized into one body, whether Jews or Gentiles, whether slaves or free."¹⁷ As therefore in the true Christian community there is only one body, one Spirit, one Lord and one baptism, so there can be only one faith.¹⁸ And so if a man refuse to hear the Church, let him be considered—so the Lord commands—a heathen and a publican.¹⁹ It follows that those who are divided in faith or government cannot be living in one body such as this, and cannot be living the life of its one divine Spirit.

¹⁷ I Cor 12:13.

¹⁸ See Eph 4:5.

¹⁹ See Mt 18:17.

23. One must not imagine that the body of the Church, just because it bears the name of Christ, is made up during the days of its earthly pilgrimage only of members conspicuous for their holiness, or consists only *of* the group *of* those whom God has predestined to eternal happiness. It is the Savior's infinite mercy that allows place in his mystical body here for those whom he did not exclude from the banquet of old.²⁰ For not every sin, however grave and enormous it be, is such as to sever a man automatically from the body of the Church, as does schism or heresy or apostasy. Men may lose charity and divine grace through sin and so become incapable of supernatural merit, and yet not be deprived of all life, if they hold on to faith and Christian hope, and illumined from above they are spurred on by the strong promptings of the Holy Spirit to salutary fear and by God are moved to prayer and penance for their sins.

24. Let everyone then abhor sin, which defiles the members of our Redeemer; but if anyone unhappily falls and his obstinacy has not made him unworthy of communion with the faithful, let him be received with all affection and let eager charity see in him a weak member of Jesus Christ. For, as the Bishop of Hippo remarks, it is better "to be cured within the Church's community than to be cut off from its body as incurable members."²¹ "No reason to despair of the health of whatever is still part of the body; once it has been cut off, it can be neither cured nor healed."²²

25. In the course of the present study, venerable brothers, we have thus far seen that the Church has been so constituted that it may be likened to a body. We must now explain clearly and precisely why it is to be called not merely a body, but the body of Jesus Christ. This follows from the fact that our Lord is the Founder, the Head, the Support and the Savior of this mystical body.

26. As we set out briefly to expound in what sense Christ founded his social body, the following thought of our predecessor of happy memory, Leo XIII, occurs to us at once: "The Church which, already conceived, came forth from the side of the second Adam in his sleep on the cross, first showed herself before the eyes of men on the great day of Pentecost."²³ For the divine Redeemer began the building of the mystical temple of the Church when by his preaching he announced his precepts; he completed it when he hung glorified on the cross; and he manifested and proclaimed it when he sent the Holy Ghost as Paraclete in visible form on his disciples.

27. For while fulfilling his office as preacher, he chose apostles, sending them as he had been sent by the Father,²⁴ namely as teachers,

²⁰ See Mt 9:11; Mk 2:16; Lk 15:2.

²¹ August., *Epist. CLVII*, 3, 22: *PL* 33, 680.

²² August., *Semi CXXXVII*, 1: *PL* 38, 754-

²³ *Divinum Illud* : *AAS* 29, 649.

²⁴ Jn 15:18.

rulers, instruments of holiness in the assembly of the believers; he appointed their chief and his vicar on earth;²⁵ he made known to them all things whatsoever he had heard from his Father;²⁶ he also established baptism,²⁷ by which those who should believe would be incorporated in the body of the Church; and finally, when he came to the close of his life, at the Last Supper he instituted the wonderful sacrifice and sacrament of the Eucharist.

28. That he completed his work on the gibbet of the cross is the unanimous teaching of the holy fathers, who assert that the Church was born from the side of our Savior on the cross like a new Eve, mother of all the living.²⁸ "And it is now," says the great Ambrose, speaking of the pierced side of Christ, "that it is built, it is now that it is formed, it is now that it is . . . molded, it is now that it is created. . . . Now it is that arises a spiritual house for a holy priesthood."²⁹ One who reverently considers this venerable teaching will easily discover the reasons on which it is based.

29. And first of all, by the death of our Redeemer, the New Testament took the place of the old law which had been abolished; then the law of Christ together with its mysteries, laws, institutions and sacred rites was ratified for the whole world in the blood of Jesus Christ. For, while our divine Savior was preaching in a restricted area—he was not sent but to the sheep that were lost of the house of Israel³⁰—the law and the gospel were together in force;³¹ but on the gibbet of his death Jesus made void the law with its decrees,³² fastened the handwriting of the Old Testament to the cross,³³ establishing the New Testament in his blood, shed for the whole human race.³⁴ "To such an extent, then," says St. Leo the Great, speaking of the cross of our Lord, "was there effected a transfer from the law to the gospel, from the synagogue to the Church, from many sacrifices to one Victim, that, as our Lord expired, that mystical veil which shut off the innermost part of the temple and its sacred secret from the main temple was rent violently from top to bottom."³⁵

30. On the cross, then, the old law died, soon to be buried and to be a bearer of death,³⁶ in order to give way to the New Testament,

25 See Mt 16:18-19.

26 Jn 15:15; 17:8 and 14.

27 See Jn 3:5.

28 See Gn 3:20.

29 Ambrose, *In Luc II*, 87: *PL* 15, 1585.

30 See Mt 15:24.

31 See St. Thos., I-II, q. 103, a. 3, ad 2.

32 See Eph 2:15.

33 See Col 2:14.

34 See Mt 26:28; I Cor 11:25.

35 Leo the Great, *Sermt. LXVIII*, 3: *PL* 54, 374.

36 Jerome and Augustine, *Epist. CXII*, 14 and *CXVI*, 76: *PL* 22,9 24 311 943; St. Thos., I-II, q. 103, a. 3, ad 2; a. 4, ad 1; Council of Flor, *pro Jacob-* Mansi, 31, 1738.

of which Christ had chosen the apostles as qualified ministers;³⁷ and it is by the power of the cross that our Savior, although he had been constituted the Head of the whole human family in the womb of the Blessed Virgin, exercises fully the office itself of Head in his Church. "For it was through his triumph on the cross, according to the teaching of the Angelic and Common Doctor, that he won power and dominion over the Gentiles";³⁸ by that same victory he increased that immense treasury of graces which, as he reigns in glory in heaven, he lavishes continuously on his mortal members; it was by his blood shed on the cross that God's anger was removed, and that all the heavenly gifts especially the spiritual graces of the New and Eternal Testament, could then flow from the fountains of our Savior for the salvation of men, of the faithful first of all; it was on the tree of the cross, finally, that he entered into possession of his Church, that is, all the members of his mystical body; for they would not have been united to this mystical body through the waters of baptism except by the salutary virtue of the cross, by which they had been already brought under the complete sway of Christ.

31. But if our Savior, by his death, became in the full and complete sense of the word the Head of the Church, it was likewise through his blood that the Church was endowed with that fullest communication of the Holy Spirit, through which, from the time when the Son of Man was lifted up and glorified on the gibbet by his sufferings, she is divinely illumined. For then, as Augustine notes,³⁹ with the rending of the veil of the temple it happened that the dew of the Paraclete's gifts, which heretofore had descended only on the fleece, that is, on the people of Israel, fell copiously and abundantly (while the fleece remained dry and deserted) on the whole earth, that is, on the Catholic Church, which is confined by no boundaries of race or territory. Just as at the first moment of the incarnation, the Son of the eternal Father adorned with the fullness of the Holy Spirit the human nature which was substantially united to him, that it might be a fitting instrument of the Divinity in the sanguinary task of the redemption, so at the hour of his precious death he wished that his Church should be enriched with the abundant gifts of the Paraclete in order that in dispensing the divine fruits of the redemption it might be for the Incarnate Word a powerful instrument that would certainly never fail. For the juridical mission of the Church, and the power to teach, govern and administer the sacraments derive their supernatural efficacy and force for the building up of the body of Christ from the fact that Jesus Christ, hanging on the cross, opened up to his Church the fountain of divine graces, which protect it from ever teaching men false doctrine, and enable it to rule them for their soul's salvation through

³⁷ See 2 Cor 3:6.

³⁸ See St. Thos., III, q. 42, a. 1.

³⁹ See *De pecc. orig.* XXV, 29 : PL 44 400.

supernaturally enlightened pastors, and to bestow on them abundant heavenly graces.

32. If we closely consider all these mysteries of the cross, those words of the apostle are no longer obscure for us, in which he teaches the Ephesians that Christ by his blood made the Jews and the Gentiles one, "breaking down the middle wall of partition . . . in his flesh" by which the two peoples were divided; and that he had made the old law void "that he might make the two in himself into one new man," that is, the Church, and might reconcile both to God by the cross.⁴⁰ /

33. The Church which he founded by his blood, he strengthened on the day of Pentecost by a special power, given from heaven. For, having solemnly installed in his exalted office him whom he had already nominated as his vicar, he had ascended into heaven; and sitting now at the right hand of the Father he wished to make known and proclaim his Spouse through the visible coining of the Holy Spirit with the sound of a mighty wind and tongues of fire.⁴¹ For just as he himself, when he began to preach, was made known by his eternal Father through the Holy Spirit descending and remaining on him⁴² so likewise, as the apostles were about to enter upon their office of preaching, Christ our Lord sent the Holy Spirit down from heaven, to touch them with tongues of fire and to point out as by the finger of God the supernatural mission and supernatural office of the Church.

34. That this mystical body which is the Church should be called Christ's is proved, in the second place, from the fact that he must be universally acknowledged as its actual Head. "He," as St. Paul says, "is the Head of the body, the Church."⁴³ He is the Head from whom the whole body, perfectly organized, "groweth and maketh increase unto the edifying of itself."⁴⁴

35. You are aware, venerable brothers, of the brilliant language used by the masters of scholastic theology, and chiefly by the Angelic and Common Doctor, when treating this question; and you know that the reasons advanced by Aquinas are a faithful reflection of the mind and writings of the holy fathers, who after all merely repeated and commented on the inspired word of sacred Scripture.

36. However, for the good of all we wish to touch on this point briefly. And first of all it is clear that the Son of God and of the Blessed Virgin is to be called the Head of the Church for his singular pre-eminence. For the Head is in the highest place. But who is in a higher place than Christ, God, who as the Word of the eternal Father must be acknowledged to be the "first born of every creature?"⁴⁵ Who has reached more lofty heights than Christ, man, who, though born of the immaculate Virgin, is the true and natural Son of God, and thanks

40 Sec Eph, 2:14-16.

42 See Lk 3:22; Mk 1:10.

44 See Eph 4:16; Col 2:19.

41 See Acts 2:1-4.

43 Col 1:18.

45 Col 1:15.

to his miraculous and glorious resurrection, a resurrection triumphant over death, has become the “first born of the dead”?⁴⁶ Who, finally, has been so exalted as he, who as “the one Mediator of God and men”⁴⁷ has in a most marvellous manner linked earth to heaven, who raised on the cross, as on a throne of mercy, has drawn all things to himself,⁴⁸ who as the Son of man, chosen from among countless, is the object of God’s love beyond all men, all angels and all creation?⁴⁹

37. Because Christ is so exalted, he alone by every right rules and governs the Church; and herein is yet another reason why he must be likened to a head. As the head is the “royal citadel” of the body⁵⁰—to use the words of Ambrose—and all the members, over which it is placed for their good,⁵¹ are naturally guided by it as being endowed with superior powers, so the divine Redeemer holds the helm of the universal state of Christians, and directs its course. And as a government of human society means merely this, to lead men to the end proposed by means that are expedient, just and helpful,⁵² it is easy to see how our Savior, model and ideal of good shepherds,⁵³ performs all these functions in a most striking way.

38. For while still on earth, he instructed us by precept, counsel and warning in words that shall never pass away, and will be spirit and life⁵⁴ to all men of all times. Moreover, he conferred a triple power on his apostles and their successors, to teach, to govern, to lead men to holiness. This triple power, defined by special ordinances, by rights and obligations, he made the fundamental law of the whole Church.

39. But our divine Savior governs and guides his community also directly and personally. For it is he who reigns within the minds and hearts of men and bends and subjects to his purpose their wills even when rebellious. “The heart of the King is in the hand of the Lord; whithersoever he will, he shall turn it.”⁵⁵ By this interior guidance the “Shepherd and Bishop of our souls”⁵⁶ not only watches over individuals, but exercises his providence over the universal Church as well, whether by enlightening and giving courage to the Church’s rulers for the loyal and effective performance of their respective duties, or by singling out from the body of the Church—especially when times are grave—men and women of conspicuous holiness, who may point the way for the rest of Christendom to the perfecting of his

⁴⁶ Col 1:18; Ap 1:5.

⁴⁷ j Tim 2:5>

⁴⁸ See Jn 12:32.

⁴⁹ See Cyr. Alex., *Comm. in Job. I, 4: PG* 73, 69; St. Thos., I, q. 20, a. 4, ad i.

⁵⁰ *Hexaëin. VI, 55: PL* 14, 265.

⁵¹ See August., *De agon. Christ. A'X, 22: PL* 40, 301.

⁵² See St. Thos I, q. 22, a. 1-4.

⁵³ See Jn 10:1-18; 1 Pt 5:1-5.

⁵⁴ See Jn 6:63.

⁵⁵ prv 21:1.

⁵⁶ See I Pt 2:25.

mystical body.⁵⁷ Besides, from heaven Christ never ceases to look down with extraordinary love on his unspotted Spouse so sorely tried in her earthly exile; and when he sees her in danger, either himself or through the ministry of his angels, or through her whom we hail the Help *of* Christians, and other heavenly advocates, takes her out *of* the tempestuous sea, and in calm and tranquil waters comforts her with the peace “which surpasseth all understanding.”⁵⁸

40. But we must not think that he rules in a hidden⁵⁹ or extraordinary way. On the contrary, our divine Redeemer also governs his mystical body in a visible way and ordinarily through his vicar on earth. You know, venerable brothers, that after he had ruled the “little flock”⁶⁰ himself during his mortal pilgrimage, when about to leave this world and return to the Father, Christ our Lord entrusted to the chief of the apostles the visible government of the entire community he had founded. He was all wise; and how could he leave without a visible head the body of the Church he has founded as a human society? Nor against this may one argue that the primacy of jurisdiction established in the Church gives such a mystical body two heads. For Peter in virtue of his primacy is only Christ’s vicar; so that there is only one chief Head of this body, namely Christ. He never ceases personally to guide the Church by an unseen hand, though at the same time he rules it externally, visibly through him, who is his representative on earth. After his glorious ascension into heaven this Church rested not on him alone, but on Peter, too, its visible foundation stone. That Christ and his vicar constitute only one Head is the solemn teaching of our predecessor of immortal memory, Boniface VIII, in the apostolic letter *Unam Sanctam*,⁶¹ and his successors have never ceased to repeat the same.

41. They, therefore, walk the path of dangerous error who believe that they can accept Christ as the Head of the Church, while they reject genuine loyalty to his vicar on earth. They have taken away the visible head, broken the visible bonds of unity, and they leave the mystical body of the Redeemer in such obscurity and so maimed that those who are seeking the haven of eternal salvation cannot see it and cannot find it.

42. What we have thus far said of the universal Church must be understood also of the individual Christian communities, whether Eastern or Latin, which go to make up the one Catholic Church. For they, too, are ruled by Christ Jesus through the voice of their own respective bishops. Bishops, then, must be considered the nobler members of the universal Church, for they are linked in an altogether

⁵⁷ See Acts 8:26; 9:1-19; 10:1-7; 12:3-10.

⁵⁸ Phil 4:7.

⁵⁹ See Leo XIII, *Satis Cognitum*: ASS 27, 725.

⁶⁰ Lk 12:32.

⁶¹ See *Corp. Iur. Can.*, Extr. comm. I, 8, 1.

special way to the divine Head of the whole body and so are rightly called "principal parts of the members of the Lord";⁶² what is more, as far as each one's own diocese is concerned, they each and all as true shepherds feed the flocks entrusted to them and rule them in the name of Christ.⁶³ Yet in exercising this office they are not altogether independent, but are duly subordinate to the authority of the Roman pontiff; and although their jurisdiction is inherent in their office, yet they receive it directly from the same supreme pontiff. Hence, they should be revered by the faithful as divinely appointed successors of the apostles.⁶⁴ To bishops, more than to the rulers of this world, even those in supreme authority, should be applied the sentence: "Touch not my anointed ones."⁶⁵ For bishops have been anointed with the chrism of the Holy Spirit.

43. That is why we are deeply pained when we hear that not a few of our brother bishops are being attacked and persecuted not only in their own person, but—what is more cruel and heart-rending for them—in the faithful committed to their care, in those who share their apostolic labor, even in the virgins consecrated to God; and all this, just because they are a pattern of the flock from the heart,⁶⁶ and conserve, with justifiable energy and loyalty, the sacred "deposit of faith"⁶⁷ confided to them, just because they insist on the sacred laws that have been engraved by God on the souls of men, and, after the example of the supreme shepherd, defend their flock against ravenous wolves. Such an offense we consider committed against our own person, and we repeat the magnificent words of our predecessor of immortal memory, Gregory the Great: "Our honor is the honor of the universal Church; our honor is the united strength of our brothers; and we are truly honored when due honour is given to each and everyone."⁶⁸

44. Because Christ the Head holds such an eminent position, one must not think that he does not require the body's help. What Paul said of the human organism is to be applied likewise to this mystical body: "The head cannot say to the feet: I have no need of you."⁶⁹ It is manifestly clear that the faithful need the help of the divine Redeemer, for he has said: "Without me you can do nothing,"⁷⁰ and in the teaching of the apostle, every advance of this body toward its perfection derives from Christ the Head.⁷¹ Yet this, too, must be held, marvelous though it appear: Christ requires his members. First,

⁶² Gregory the Great, *Moral.* 14. 35. 43. TL 75, 1062.

⁶³ Sec Vat. Council, *Const. de Eccl.*, ch. 3.

⁶⁴ See *Cod. lur. Can.*, canon 329, 1.

⁶⁵ I *Parai. XVI*, 22\ *Ps. CIV*, 15.

⁶⁶ Sec i Pt 5:3.

⁶⁷ Sec i Tim 6:20.

⁶⁸ See *Ep. ad Etilog.* 30: *PL* 12, 933.

⁶⁹ I Cor 12:21.

⁷⁰ Jn 15:5.

⁷¹ Sec Eph 4:16; Col 2:19.

the person of Jesus Christ is borne by the supreme pontiff, who in turn must call on others to share much of his solicitude lest he be overwhelmed by the burden of his pastoral office, and must be helped daily by the Church praying. Moreover, our Savior does not rule the Church directly in a visible manner, and so in carrying out the work of redemption he wishes to be helped by the members of his body. This is not because he is indigent and weak, but rather because he has so willed it for the greater glory of his unspotted Spouse. Dying on the cross he left to his Church the immense treasury of the redemption; toward this she contributed nothing. But when those graces come to be distributed, not only does he share this task of sanctification with his Church, but he wants it in a way to be due to her action. Deep mystery this, subject of inexhaustible meditation: that the salvation of many depends on the prayers and voluntary penances which the members of the mystical body of Jesus Christ offer for this intention and on the assistance of pastors of souls and of the faithful, especially of fathers and mothers of families, which they must offer to our divine Savior as though they were his associates.

45. To the reasons thus far adduced to show that Christ the Lord should be called the Head of the society which is his body three others may be added here. They are closely related to one another.

46. We begin with the similarity which we see existing between Head and body, in that they have the same nature. Our human nature is inferior to angelic nature, and yet, be it observed, through God's goodness it has risen above angelic nature: "For Christ," as Aquinas says, "is Head of the angels; for even in his humanity he is superior to angels. Even as man he illumines the angelic intellect and influences the angelic will. But in respect to similarity of nature Christ is not Head of the angels, because he did not take hold of the angels—to quote the apostle—but of the seed of Abraham."⁷² And Christ not only took our nature, he became one of our flesh and blood with a frail body that could suffer and die. But "if the Word emptied himself, taking the form of a slave,"⁷³ it was that he might make his brothers in the flesh partakers of the divine nature,⁷⁴ in this earthly exile through sanctifying grace, in heaven through the joys of eternal bliss. The reason why the only-begotten Son of the eternal Father wished to be a Son of man was that we might be made conformed to the image of the Son of God⁷⁵ and be renewed according to the image of him who created us.⁷⁶ Let those, then, who glory in the name of Christian all look to our divine Savior as the most exalted and most perfect exemplar of all virtues; but then let them also, by careful avoidance of sin and assiduous practice of virtue, bear witness by their conduct

⁷² *Connu*, in *ep. ad Eph.*, ch. 1, lect. 8; Heb 2:16-17.

⁷³ Phil 2:7.

⁷⁵ See Rom 8:29.

⁷⁴ See 2 Pt 1:4.

⁷⁶ See Col 3:10.

to his teaching and his life, so that when God appears they may be like unto him and see him as he is.⁷⁷

47. The whole body of the Church, no less than the individual members, should bear resemblance to Christ. Such is his will. And we see that realized when following in the footsteps of her Founder she teaches, she governs and offers the divine sacrifice. Embracing the evangelical counsels she reflects the Redeemer's poverty, obedience and virginal purity. Enriched with institutes of many different kinds as with so many precious jewels, she points out Christ deep in prayer on the mountain, or preaching to the peoples or healing the sick and wounded and bringing sinners back to the path of virtue, or, in a word, doing good to everyone. What wonder then if, while she walks this earth, she be persecuted like Christ, hounded and weighed down with sorrows.

48. Christ must be acknowledged Head of the Church for this reason too, that, as supernatural gifts have found their supreme fullness and perfection in him, it is from this fullness that his mystical body receives. It is an observation made by a number of fathers, that as the head of our mortal body is the seat of all the senses while the other parts of our organism have only the sense of touch, so all the powers that are found in Christian society, all the gifts, all the extraordinary graces, all attain their utmost perfection in the Head, Christ. "In him it had well pleased *the Father* that all fullness should dwell."⁷⁸ He is gifted with those supernatural powers that accompany the hypostatic union. Is not the Holy Spirit dwelling in him with a fullness of grace, than which no greater can be imagined? To him has been given "power over all flesh"⁷⁹ "all the treasures of wisdom and knowledge are in him"⁸⁰ abundantly. The knowledge, which is called "vision," he possesses with such clarity and comprehensiveness that it surpasses similar celestial knowledge found in all the saints of heaven. So full of grace and truth is he that of his inexhaustible fullness we have all received.⁸¹

49. These words of the disciple whom Jesus loved, lead us to the last reason why Christ our Lord should be declared in a very particular way Head of his mystical body. In us the nerves reach from the head to all parts of the body and give them the power to feel and move; in like manner our Savior communicates power to his Church so that the things of God are understood more clearly and more eagerly desired by the faithful. From him shines into the body of the Church whatever light illumines supernaturally the minds of those who believe, from him every grace to make them holy, as he is holy.

50. Christ enlightens his whole Church. This is evident from almost numberless passages from the sacred Scriptures and holy fathers.

⁷⁷ See I Jn 3:2.

⁷⁸ Col 1:19.

⁷⁹ See Jn 17:2.

⁸⁰ Col 2:3.

⁸¹ See Jn 1:14-16.

“No man had seen God at any time: the only-begotten Son who is in the bosom of the Father, he hath declared.”⁸² Come a teacher from God ⁸³ to give testimony to the truth,⁸⁴ he shed such light upon the nascent apostolic Church that the chief of the apostles exclaimed: “Lord, to whom shall we go? Thou hast the words of eternal life.”⁸⁵ From heaven he assisted the evangelists in such a way that as members of Christ they wrote what they had learned at the dictation, as it were, of the Head.⁸⁶ And for us today, who still linger on in this earthly exile, he is the author of faith as in our heavenly house he will be its finisher.⁸⁷ It is he who grants the light of faith to believers; it is he who from his divine riches imparts the supernatural gifts of knowledge, understanding and wisdom to the pastors and teachers and above all to his vicar on earth, so that they may faithfully preserve the treasury of faith, defend it, with reverence and devotion explain and protect it. It is he who, though unseen, presides at the Church’s councils and guides them.⁸⁸

51. Holiness begins from Christ; by Christ it is effected. For no act conducive to salvation can be performed unless it proceeds from him as its supernatural cause. “Without me, he says, you can do nothing.”⁸⁹ If we grieve and do penance for our sins, if with filial fear and hope we turn again to God, it is because he is leading us. Grace and glory flow from his unfathomed fullness. Our Savior is continually pouring out his gifts of counsel, fortitude, fear and piety, especially on the leading members of his body, so that the whole body may grow daily more and more in spotless holiness. When the sacraments of the Church are administered by external rite, it is he who produces their effect in souls.⁹⁰ He nourishes the redeemed with his own flesh and blood, and thus calms the soul’s turbulent passions; he gives increase of grace and is preparing future glory for souls and bodies. All these treasures of his divine goodness he is said to disburse to the members of his mystical body not merely because he, who is the eucharistic Victim on earth and the glorified Victim in heaven, lets his wounds and prayers plead our cause before the eternal Father, but also because he selects, he determines, he distributes every single grace to every single person “according to the measure of the giving of Christ.”⁹¹ Hence, it follows that from our Lord as from a fountain-head “the whole body compacted and fitly joined, by which every joint supplieth, according to the operation in the measure of ever)

82 Sec Jn 1:18.

83 See Jn 3:2.

84 Sec Jn 18:37.

85 See Jn 6:68.

86 See August., *De cons. evang. I*, 35, 34: *PL* 34, 1070.

87 See Heb 12:2.

88 See Cyr. Alex., *Ep. 55 de Syntb*: *PG* 17» 293.

89 See Jn 15:5.

90 Sec St. Thos., *Ill*, q. 64, a. 3.

91 Eph 4:7.

part, maketh increase of the body unto the edifying of itself in charity.”⁹²

52. The thoughts which we have expounded, briefly and succinctly, tracing the manner in which Christ our Lord wishes that his abundant graces should flow from his fullness into the Church, in order that it should become most like himself, help not a little to clarify the third reason why the social body of the Church should be honored by the name of Christ: that reason lies in the fact that our Savior himself sustains in a divine manner the society which he founded.

53. As Bellarmine notes with acumen and accuracy,⁹³ this naming of the body of Christ is not to be explained solely by the fact that Christ must be called the Head of his mystical body, but also by the fact that he so sustains the Church, and so in a certain sense lives in the Church, that it is, as it were, another Christ. The doctor of the Gentiles in his letter to the Corinthians affirms this when, without further qualification, he calls the Church “Christ,”⁹⁴ following no doubt the example of his Master who called out to him from on high, when he was attacking the Church: “Saul, Saul, why persecutest thou me?”⁹⁵ Indeed, if we are to believe Gregory of Nyssa, the Church is often called “Christ” by the apostle;⁹⁶ and you are conversant, venerable brothers, with that phrase of Augustine: “Christ preaches Christ.”⁹⁷

54. But this noble title of the Church must not be so taken to mean that the ineffable bond by which the Son of God assumed a definite human nature belongs to the universal Church; rather it consists in this, that our Savior shares his most personal prerogatives with the Church in such a way that she may portray in her whole life, both external and interior, a most faithful image of Christ. For in virtue of the juridical mission by which our divine Redeemer sent his apostles into the world, as he had been sent by the Father,⁹⁸ it is he who through the Church baptizes, teaches, rules, looses, binds, offers, sacrifices. But in virtue of that higher, interior and wholly sublime communication, with which we dealt when we described the manner in which the Head influences the members, Christ our Lord brings the Church to live his own supernatural life, by his divine power permeates his whole body and nourishes and sustains each of the members according to the place which they occupy in the body, very much as the vine nourishes and makes fruitful the branches which are joined to it.⁹⁹

⁹² Eph 4:16; see Col 2:19.

⁹³ See *De Rom. Pont.* I, 9; *De Concil.* II, 19.

⁹⁴ See I Cor 12:12.

⁹⁵ See Acts 9:4; 22:7; 26:14.

⁹⁶ See Greg. Nyss., *De Vita Moysis*: PG 44, 385.

⁹⁷ See *Sermon. CCCLIV*, 1: PL 39, 1563.

⁹⁸ See Jn 17:18, and 20:21.

⁹⁹ See Leo XIII, *Sapientiae Christianae*: ASS 22, 392; *Satis Cognitum*: *ibid.*, 28, 710.

55. If we examine closely this divine principle of life and power given by Christ, insofar as it constitutes the very source of every gift and created grace, we easily see that it is nothing else than the Holy Spirit, the Paraclete who proceeds from the Father and the Son, and who is called in a special way the “Spirit of Christ” or the “Spirit of the Son.”¹⁰⁰ For it was by this Breath of grace and truth that the Son made beautiful his soul in the immaculate womb of the Blessed Virgin; this Spirit delights to dwell in the dear soul of our Redeemer as in his most cherished shrine; this Spirit Christ merited for us on the cross by shedding his own blood; this Spirit he bestowed on the Church for the remission of sins, when he breathed on the apostles;¹⁰¹ and while Christ alone received this Spirit without measure,¹⁰² to the members of the mystical body he is imparted only according to the measure of the giving of Christ, from Christ’s own fullness?¹⁰³ But after Christ’s glorification on the cross, his Spirit is communicated to the Church in an abundant outpouring so that she and her single members may become daily more and more like to our Savior. It is the Spirit of Christ that has made us adopted sons of God¹⁰⁴ in order, that one day “we, all beholding the glory of the Lord with open face, may be transformed into the same image from glory to glory.”¹⁰⁵

56. To this Spirit of Christ too, as to an invisible principle, is to be ascribed the fact that all the parts of the body are joined one with the other and with their exalted Head; for he is entire in the Head, entire in the Body and entire in each of the members. To the members he is present and assists them in proportion to their various tasks and offices and the greater or less grade of spiritual health which they enjoy. It is he who through his heavenly grace is the principle of every supernatural act in all the parts of the body. It is he who while he is personally present and divinely active in all the members, also acts in the inferior members through the ministry of the higher members. Finally, while with his grace he provides the constant growth of the Church, he yet refuses to dwell with sanctifying grace in members that are wholly severed from the body. This presence and activity of the Spirit of Jesus Christ is tersely and vigorously described by our predecessor of immortal memory, Leo XIII, in his encyclical letter *Divinum illud* in these words: “Let it suffice to say that, as Christ is the Head of the Church, so is the Holy Spirit her soul.”¹⁰⁶

57. If that vital principle by which the whole community of Christians is sustained by its Founder, being considered now not in itself but in its created effects, it consists in those heavenly gifts which our Redeemer together with his Spirit bestows on the Church and which he and his Spirit, from whom come supernatural light and holiness

¹⁰⁰ Rom 8:9; 2 Cor 3:17; Gal 4:6.

¹⁰¹ See Jn 20:22.

¹⁰³ See Eph 1:8; 4:7.

¹⁰⁵ See 2 Cor 3:18.

¹⁰² See Jn 3:34.

¹⁰⁴ See Rom 8:14-17; Gal 4:6-7.

¹⁰⁶ /ISS 29, 650.

make operative in the Church. The Church, then, no less than each of her holy members, can make this thought of the apostle her own: "And I live, now not I; but Christ liveth in me."¹⁰⁷

58. The account which we have given you of the "mystic Head"¹⁰⁸ would indeed remain incomplete if we were not at least briefly to touch on this thought of the same apostle: "Christ is the Head of the Church; he is the Savior of his body."¹⁰⁹ For in these words we have the last reason why the body of the Church is given the name of Christ, namely that Christ is the divine Savior of this body. The Samaritans were right in proclaiming him "Savior of the world";¹¹⁰ indeed he is most certainly to be called the "Savior of all men," even though we must add, with Paul: "especially of the faithful."¹¹¹ Before all others, that is, he has purchased with his blood his members, who constitute the Church.¹¹² But since we have already treated this subject clearly enough when treating of the Church's birth on the cross, of Christ as the source of light and principle of sanctity, and of Christ as support of his Mystical Body, there is no reason why we should explain it further; but rather let us all, giving perpetual thanks to God, meditate on it with a humble and attentive mind. For what our Lord, hanging on the cross, began, he does not cease to continue always and uninterruptedly amid the joys of heaven: "Our Head," says St. Augustine, "intercedes for us: some members he is receiving, others he is chastizing, others cleansing, others consoling, others creating, others calling, others recalling, others correcting, others renewing."¹¹³ But to us it has been granted to collaborate with Christ in this work of salvation, "from one and through one saved and saving."¹¹⁴

59. And now, venerable brothers, we come to that part of our explanation in which we desire to make clear that the Body of Christ which is the Church, should be called mystical. This word, used by many early writers, has the sanction of numerous pontifical documents. There are several reasons why it should be used; for by it we may distinguish the Body of the Church, which is a society whose Head and Ruler is Christ, from his physical body which, born of the Virgin Mother of God, now sits at the right hand of the Father and rests hidden under the eucharistic veil; as well as from any ordinary body in the natural order, whether physical or moral. This latter distinction is of great importance in view of modern errors.

60. In a natural body the principle of unity so unites the parts that each lacks its own individual subsistence; on the contrary in the Mys-

¹⁰⁷ *Gal* 2:20.

¹⁰⁸ See Ambrose, *De Elia et ieiun.* 10, 36-37, et *In Psalm.* 118, *serm.* 20, 2: *PL* 14, 710, and 15, 1483.

¹⁰⁹ *1 Ph* 5:23.

¹¹⁰ *Jn* 4:42.

¹¹¹ See *1 Tim* 4:10.

¹¹² *Acts* 20:28.

¹¹³ *Enarr. in Ps.* 85:5; *PL* 37, 1085.

¹¹⁴ Clem. Alex., *Strom.*, 7, 2; *PG* 9, 413.

deal Body that mutual union, though intrinsic, links the members by a bond which leaves to each intact his own personality. Besides, if we examine the relation existing between the several members and between the members and the head, in every physical, living body all the different members are ultimately destined to the good of the whole alone; while every moral association of men, if we look to its ultimate usefulness, is in the end directed to the advancement of all and of every single member. For they are persons. And so—to return to our theme—as the Son of the Eternal Father came down from heaven for the salvation of us all, he likewise established the Body of the Church and enriched it with the divine Spirit to assure immortal souls attempting to attain their happiness, according to the words of the apostle: “All things are yours; but you are Christ’s and Christ is God’s.”¹¹⁵ For the Church exists both for the good of the faithful and to give glory to God and Jesus Christ whom he sent.

61. But if we compare a mystical body to a moral body, here again we must notice that the difference between them is not slight, rather it is very considerable and very important. In the moral body, the principle of union is nothing more than the common end, and the common cooperation of all under authority for the attainment of that end; whereas in the Mystical Body, of which we are speaking, this collaboration is supplemented by a distinct internal principle, which exists effectively in the whole and in each of its parts, and whose excellence is such that of itself it is vastly superior to whatever bonds of union may be found in a physical or moral body. This is something, as we said above, not of the natural but of the supernatural order. Essentially it is something infinite, uncreated: the Spirit of God who, as the angelic doctor says, “numerically one and the same, fills and unifies the whole Church.”¹¹⁶

62. Hence, this word in its correct signification gives us to understand that the Church, a perfect society of its kind, is not made up of merely moral and juridical elements and principles. It is far superior to all other human societies,¹¹⁷ it surpasses them as grace surpasses nature, as things immortal are above all those that perish.¹¹⁸ Such human societies, and in the first place civil society, are by no means to be despised or belittled. But the Church in its entirety is not found within this natural order, any more than the whole of man is encompassed within the organism of our mortal body.¹¹⁹ The juridical principles, on which also the Church rests and is established, derive from the divine constitution given to it by Christ, and contribute to the attaining of its supernatural end; but what lifts the society of Christians far, far

¹¹⁵ i Cor 3:23; Pius XI, *Divini Redemptoris*, AAS 1937, 80.

¹¹⁶ *De Veritate*, q. 29, a. 4-6.

¹¹⁷ See Leo XIII, *Sapientiae Christianae*, ASS 22, 392.

¹¹⁸ See Leo XIII, *Satis Cognitum*, AAS 28, 724.

¹¹⁹ See *Ibid.* 710

above the whole natural order is the Spirit of our Redeemer, who until the end of time penetrates every part of the Church's being and is active within it. He is the source of every grace and every gift and every miraculous power. Just as our composite mortal body, for all its being a marvelous work of the Creator, falls far short of the eminent dignity of our soul, so the social structure of the Christian community, though eloquent of its divine Architect's wisdom, remains still something inferior, when compared to the spiritual gifts which give it beauty and life and to their divine source.

63. From what we have thus far written and explained, venerable brothers, it is clear, we think, how grievously they err who arbitrarily picture the Church as something hidden and invisible, as do they also who look upon it as a mere human institution with a certain disciplinary code and external ritual, but lacking power to communicate supernatural life.¹²⁰ No; the Mystical Body of Christ is like Christ the Head and Exemplar of the Church, "who is not complete, if only his visible human nature is considered, or if only his divine, invisible nature . . . but he is one through the union of both and one in both . . . ¹²¹ Thus the Word of God took unto himself a human nature liable to sufferings, so that he might consecrate in his blood the visible society founded by him and "lead man back to things invisible under a visible rule."¹²²

64. For this reason we deplore and condemn the pernicious error of those who conjure up from their fancies an imaginary Church, a kind of society that finds its origin and growth in charity, to which they somewhat contemptuously oppose another, which they call juridical. But this distinction, which they introduce, is baseless. For they fail to understand that the same reason that led our divine Redeemer to give to the community of men he founded the constitution of a society, perfect of its kind, containing all the juridical and social elements, namely that he might perpetuate on earth the saving work of redemption,¹²³ was also the reason why he wished it to be enriched with the heavenly gifts of the consoling Spirit. The Eternal Father indeed wished it to be the "kingdom of the Son of his predilection";¹²⁴ but it was to be a real kingdom, in which all believers would make the obeisance of their intellect and will,¹²⁵ and humbly and obediently model themselves on him, who for our sake "was made obedient unto death."¹²⁶ There can, then, be no real opposition or conflict between the invisible mission of the Holy Spirit and the juridical commission of ruler and teacher received from Christ. Like body and soul in us,

¹²⁰ Sec *Ibid.* 710.

¹²¹ Sec *Ibid.* 710.

¹²² St. Thomas., *De Veritate*, q. 29, a. 4, ad 9.

¹²³ Vatican Council, sess. IV, *Const, dogm. de Eccl.*, prologue.

¹²⁴ Col 1:13.

¹²⁵ Vatican Council, scss. III, *Const, de fide Cath.*, ch. 3.

¹²⁶ Phil 2:8.

they complement and perfect each other, and have their source in our one Redeemer, who not only said, as he breathed on the apostles: "Receive ye the Holy Spirit,"¹²⁷ but also clearly commanded: "As the Father hath sent me, so I send you";¹²⁸ and again: "He who hearcth you, hearcth me."¹²⁹

65. And if at times there appears in the Church something that points to the weakness of our human nature, put it down not to the juridical constitution, but rather to that regrettable inclination to evil found in everyone, which its divine Founder permits even at times in the most exalted members of his Mystical Body, for the purpose of testing the virtue of flocks and shepherds, and that all may increase the merit of their Christian faith. For, as we said above, Christ did not wish to exclude sinners from his Church; hence if some members of the Church are spiritually ill, that is no reason why we should lessen our love for the Church, but rather a reason why we should increase our devotion to her members. Oh, the loving Mother is spotless in the sacraments, by which she gives birth to her children and nourishes them; she is spotless in the faith, which she has preserved inviolate always, in her sacred laws imposed on all, in the evangelical counsels which she recommends, in those heavenly gifts and extraordinary graces through which, with inexhaustible fecundity,¹³⁰ she generates hosts of martyrs, virgins and confessors. But it cannot be laid to her charge if some members fall weak or wounded. In their name she prays to God daily: "Forgive us our trespasses;" and with the brave heart of a mother turns at once to nurse them back to spiritual health. When, therefore, we call the body of Jesus Christ mystical we hear a solemn warning in the very significance of the word. It is a warning that echoes these words of St. Leo: "Recognize, O Christian, your dignity, and being made a sharer of the divine nature go not back to your former worthlessness along the way of unseemly conduct. Keep in mind of what Head and of what body you are a member."¹³¹

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66. Here, venerable brothers, we wish to speak in a particular way of our union with Christ in the body of the Church. St. Augustine has justly remarked that this union is something sublime, mysterious and divine;¹³² but for that very reason it often happens that many misunderstand it and explain it incorrectly. It is at once evident that this union is very close. In sacred Scripture it is likened to the pure

¹²⁷ Jn 20:22.

¹²⁸ Jn 20:21.

¹²⁹ Lk 10:16.

¹³⁰ See Vatican Council, scss. III, *Const. de fide Cath.*, ch. 3.

¹³¹ *Serm.* 21, 3: *PL* 5, 192-193.

¹³² See St. August, *Contra Faust.* 21, 8: *PL* 42, 392.

union of man and wife, and is compared with the vital union of branch and vine, and with the cohesion found in our body.¹³³ Even more, it is represented as being so close that the apostle says: "He (Christ) is Head of the body *of* the Church,"¹³⁴ and the unbroken tradition of the fathers from the earliest times teaches that the divine Redeemer and the society which is his body form but one mystical person, that is to say, to quote St. Augustine, the whole Christ.¹³⁵ Our Savior himself, in his high-priestly prayer, has gone so far as to liken this union with that marvelous oneness by which the Son is in the Father and the Father in the Son.¹³⁶

67. Our union in and with Christ is first evident from the fact that, since Christ wishes his Christian community to be a body which is a perfect society, its members must be united because they all work together toward a single end. The nobler this end, toward which they work together, and the diviner the motive which actuates this collaboration, the higher no doubt will be the form of union. Now the end in question is supremely exalted: the continuous sanctifying of the members of the body for the glory of God and of the Lamb that was slain.¹³⁷ The motive is altogether divine: not only the will of the eternal Father and the earnest wish of our Savior, but the interior inspiration and impulse of the Holy Spirit in our minds and hearts. For if not even the smallest act conducive to salvation can be performed except in the Holy Spirit, how can unnumbered multitudes of every people and every race work together harmoniously for the supreme glory of the Triune God, except in the power of him who proceeds from Father and Son in one eternal act of love?

68. Now since this social body of Christ has been designed by its Founder to be visible, this cooperation of all its members must also be externally manifest through their profession of the same faith, and their sharing the same sacred rites, through participation in the same sacrifice and practical observance of the same laws. Above all, everyone must be able to see the supreme Head, who gives effective direction to what all are doing in a mutually helpful way toward attaining the desired end, that is, the vicar on earth of Jesus Christ. As the divine Redeemer sent a Paraclete, the Spirit of Truth, who in his name¹³⁸ should govern the Church in an invisible way, similarly he commissioned Peter and his successors to be his personal representatives on earth and to assume the visible government of the Christian community.

69. These juridical bonds far surpass those of any other human society, however exalted; and yet another principle of union must

¹³³ See Eph 5:22-23; Jn 15:1-5; Eph 4:16.

¹³⁴ Col 1:18.

¹³⁵ See *Enarr. in Ps.* 17, 51, and 15, 2, 1: *PL* 36, 154, and 37, 1159.

¹³⁶ Jn 17:21-23.

¹³⁷ Ap 5:12-13.

¹³⁸ See Jn 14:16, 26.

be added to them in those three virtues which link us so closely to each other and to God: Christian faith, hope and charity.

70. "One Lord, one faith,"¹³⁹ writes the apostle: the faith, that is, by which we hold fast to God, and to him whom he has sent, Jesus Christ.¹⁴⁰ The beloved apostle tells us how close this faith binds us to God: "Whosoever shall confess that Jesus is the Son *of* God, God abideth in him, and he in God."¹⁴¹ This Christian faith binds us no less closely with each other and with our divine Head. For all we who believe, "having the same spirit *of* faith,"¹⁴² are illumined by the same light of Christ, are nourished by the same food of Christ, live under the jurisdiction and teaching authority of Christ. If the same spirit of faith breathes in all, we all are living the same life "in the faith *of the Son of God, who loved us and delivered himself for us.*"¹⁴³ And once Christ, our Head, through an ardent faith enters into us and dwells within our hearts,¹⁴⁴ he becomes the "Author and finisher" of our faith.¹⁴⁵

71. As by faith on this earth we hold fast to God as the Author of truth, so Christian hope leads us to long for him as the font of blessedness, "looking for the blessed hope and coming of the glory of the great Lord."¹⁴⁶ It is because of this united desire of the heavenly kingdom, whence our refusal to accept a permanent home here, our seeking for one beyond¹⁴⁷ and our yearning for the glory on high, that the apostle of the Gentiles did not hesitate to write: "One body and one Spirit, as you are called in one hope of your calling,"¹⁴⁸ and to assert that Christ in us is our hope of glory.¹⁴⁹

72. But if the bonds of faith and hope, which bind us to our Redeemer in his mystical body, are weighty and important, those of charity surely are no less so. Even in the natural order the love of friendship is something supremely noble. What then shall we say of that supernatural love, which God pours into our souls? "God is charity and who abides in charity, abides in God and God in him."¹⁵⁰ The effect of this charity—such would seem to be God's law—is to force him to enter into our loving hearts to return love for love: "If anyone love me . . . my Father too will love him, and we shall come to him and make our abode within him."¹⁵¹ Charity, then, more than any other virtue binds us closely to Christ. On fire with this flame from heaven how many children of the Church have rejoiced to suffer insults for him, and to face and overcome the hardest trials, though it cost their lives and the shedding of their blood. For that

¹³⁹ Eph 4:5.

¹⁴¹ I Jn 4:15.

¹⁴³ See Gal 2:20.

¹⁴⁵ See Heb 12:2.

¹⁴⁷ See Heb 13:14.

¹⁴⁹ See Col 1:27.

¹⁵¹ Jn 14:28.

¹⁴⁰ See Jn 17:3.

¹⁴² 2 Cor 4:13.

¹⁴⁴ See Eph 3:17.

¹⁴⁶ Tit 2, 13.

¹⁴⁸ Eph 4:4.

¹⁵⁰ I Jn 4:16.

reason our divine Savior earnestly exhorts us in these words: "Remain in my love." And as charity, if it find no outward expression and effectiveness in good works, is something jejune and altogether empty, he added at once: "If you keep my commandments, you will remain in my love; as I also have kept my Father's commandments and remain in his love."¹⁵²

73. Corresponding to this love of God and of Christ there must be love of the neighbor. How can we claim to love the divine Redeemer if we hate those whom he has redeemed with his precious blood, so that he might make them members of his mystical body? For that reason the beloved disciple warns us: "If any man say: I love God, and hateth his brother, he is a liar. For he that loveth not his brother whom he seeth, how can he love God whom he seeth not? And this commandment we have from God, that he who loveth God love also his brother."¹⁵³ Rather, one should say that the more we become "members one of another,"¹⁵⁴ "mutually one for another,"¹⁵⁵ the closer we shall be united with God, with Christ; as on the other hand the more ardent the love that binds us to God and our divine Head, the closer we shall be united to each other in the bonds of charity.

74. Now the only begotten Son of God embraced us in his infinite knowledge and undying love even before the world began. To give visible, and exquisitely beautiful expression to this love, he took unto himself in hypostatic union our nature: whence—as Maximus of Turin with a certain unaffected simplicity remarks—"in Christ our own flesh loves us."¹⁵⁶

75. But the knowledge and love of our divine Redeemer, of which we were the object from the first moment of his incarnation, are more than any human intellect or heart can hope to grasp. For hardly was he conceived in the womb of the Mother of God when he began to enjoy the vision of the blessed, and in that vision all the members of his mystical body were continually and unceasingly present and he embraced them with his redeeming love. O marvelous condescension of divine love for us! O inestimable disposition of limitless charity! In the crib, on the cross, in the unending glory of the Father, Christ has all the members of the Church present before him and united to him in a clearer and more loving way than a mother loves her little one clasped to her breast, than anyone knows and loves himself.

76. You will readily understand from all this, venerable brothers, why Paul the apostle so often writes that Christ is in us and we in Christ. In proof *of* which there is this other, more subtle reason. Christ is in us through his Spirit, whom he gives to us, and through whom he acts within us in such a way that all divine activity of the Holy

¹⁵² *Jn* 15:9-10.

¹⁵³ *i Jn* 4:20-21.

¹⁵⁴ *Rom* 12:5.

¹⁵⁵ *i Cor* 12:25.

«6 *Serittt. XXIX: PL* 56, 594-

Spirit within our souls must also be attributed to Christ.¹⁵⁷ "If a man have not the Spirit of Christ, he is none of his," says the apostle, "but if Christ be in you . . . the spirit liveth because of justification."¹⁵⁸

77. This communication of the Spirit of Christ is the channel through which flows into all the members of the Church those gifts, powers and extraordinary graces found super-abundantly in the Head as in their source, and they are perfected day by day in these members according to the office they may hold in the mystical body of Jesus Christ. Thus the Church becomes, as it were, the filling out and complement of the Redeemer, while Christ in a sense attains through the Church a fullness in all things.¹⁵⁹ Here we touch the reason why to the mind of Augustine the mystical Head, which is Christ, and the Church, which on this earth as another Christ bears his person, constitute one, new man, in whom heaven and earth are yoked together in perpetuating the cross's work of salvation: by Christ we mean the Head and the body, the whole Christ.

78. We are well aware that many a veil shrouds this profound truth of our union with the divine Redeemer and in particular of the Holy Spirit's dwelling within our souls, and impedes our power to understand and explain it. This mystery is enveloped in a darkness, rising out of the mental limitations of those who seek to grasp it. But we know, too, that well directed and earnest study of this doctrine and the clash of diverse opinions and their discussion, provided love of truth and due submission to the Church be the arbiter, will open rich and bright vistas, whose light will help to progress in kindred sacred sciences. Hence we do not censure those who in various ways and with diverse reasonings strain every effort to understand and to clarify the mystery of this our marvelous union with Christ. But let all agree uncompromisingly on this, if they would not err from truth and from the orthodox teaching of the Church: to reject every kind of mystic union, by which the faithful would in any way pass beyond the sphere of creatures and rashly enter the divine, even to the extent of one single attribute of the eternal Godhead being predicated of them as their own. And besides, let all hold this as certain truth, that all these activities are common to the Most Blessed Trinity, insofar as they have God as supreme efficient cause.

79. Let it be observed also that one is treating here of a hidden mystery, which in this earthly exile can never be fully disclosed and grasped, and expressed in human language. The divine Persons are said to be indwelling inasmuch as they are present to intellectual creatures in a way that lies beyond human comprehension, and are known

¹⁵⁷ See St. Thomas., *Conini. in Ep. and Eph.* ch. 2 lect. 5.

¹⁵⁸ Rom 8:9-10.

¹⁵⁹ See St. Thomas., *Conitn. in Ep. and Eph.* ch. 1, lect. 8.

and loved by them¹⁶⁰ in a purely supernatural manner alone within the deepest sanctuary of the soul. If we would approach at least a little toward perceiving this truth, let us not neglect the method recommended by the Vatican Council¹⁶¹ in similar cases. Seeking light so as to discern at least partially the hidden things of God, the council finds it in comparing these mysteries one with the other and with the last end toward which they point.

80. It seems to us that something would be lacking to what we have thus far proposed concerning this close union of the mystical body of Jesus Christ with its Head, if we did not add here a few words on the holy Eucharist, wherein this union during this mortal life reaches as it were, a climax.

81. Through the eucharistic sacrifice Christ our Lord wishes to give special evidence to the faithful of our union among ourselves and with our divine Head, marvelous as it is and beyond all praise. For here the sacred ministers act in the person not only of our Savior but of the whole Mystical Body and of everyone of the faithful. In this act of sacrifice, through the hands of the priest, whose word alone has brought the immaculate Lamb to be present on the altar, the faithful themselves with one desire and one prayer offer it to the eternal Father—the most acceptable Victim of praise and propitiation for the Church's universal needs.¹⁶² And just as the divine Redeemer, dying on the cross, offered himself as Head of the whole human race to the eternal Father, so "in this pure oblation"¹⁶³ he offers not only himself as Head of the Church to the heavenly Father, but in himself his mystical members as well. He embraces them all, even the weak and ailing ones, in the tenderest love of his Heart.

82. The sacrament of the Eucharist is itself a striking image of the Church's unity, if we consider how in the bread to be consecrated many grains go to form one substance;¹⁶⁴ and in it the very Author of supernatural grace is given to us, so that through him we may receive the Spirit of charity, in which we are bidden to live now not our life but the life of Christ, and in all the members of his social body to love the Redeemer himself.

83. If in the sad and anxious days through which we are passing there are many who cling so firmly to Christ the Lord hidden beneath the eucharistic veils that neither tribulation nor distress nor famine nor nakedness nor danger nor persecution nor the sword can separate them from his love,¹⁶⁵ then undoubtedly holy communion, which once again in God's providence is much more frequented even from

¹⁶⁰ See St. Thomas. I, q. 43, a. 3.

¹⁶¹ Sess. 3, *Const. de fid. Cath.* ch. 4.

¹⁶² See *Divinum Illud: ASS* 29, 653.

¹⁶³ *Mal.* 1:11.

¹⁶⁴ See *Didache* 9:4.

¹⁶⁵ See *Rom* 8:35.

I days of early childhood, may become a source of the courage that
[makes /heroes out of Christians.

84. *If the faithful*, venerable brothers, in a spirit of sincere piety understand what has been written here and hold to it, it will be easier for them to escape the errors which arise from an irresponsible investigation of this *difficult* matter, such as some have made, and which are noised abroad not without seriously endangering Catholic faith and disturbing the peace of souls. For some there are who neglect the fact that the apostle Paul has used metaphorical language in speaking of this doctrine, and, *failing to* distinguish the physical from the social body of Christ as they should, out of their fancy draw some deformed kind *of* unity. They want the divine Redemer and the members *of the* Church to coalesce into one physical person and, while they bestow divine attributes on man, they make Christ our Lord subject to error and to human inclination to evil. Catholic faith and the writings of the holy fathers reject such false teaching as impious and sacrilegious; to the mind of the apostle *of the* Gentiles it is equally abhorrent. He brings Christ and his mystical body into a marvelously intimate union, it is true, but he distinguishes one from the other as Bridegroom and bride.¹⁶⁶

85. Just as false and dangerous is the error of those who try to deduce from the mysterious union of all with Christ a certain unhealthy *quietism*. They would attribute the whole spiritual life of Christians and their progress in virtue exclusively to the action of the divine Spirit, setting aside and neglecting the corresponding work and collaboration which we must contribute to this action. No one of course can deny that the Holy Spirit of Jesus Christ is the one source of whatever supernatural power enters into the Church and its members. For “the Lord will give grace and glory,” as the psalmist says.¹⁶⁷ But that men should continue consistently in their good works, that they advance generously in grace and virtue, that they strive earnestly to reach the heights of Christian perfection and at the same time do their best to stimulate others to gain the same goal,—all this the Spirit from above does not wish to bring about, unless men contribute their daily share of zealous activity. “For not on those who sleep but on the diligent,” says St. Ambrose, “divine favors are conferred.”¹⁶⁸ In our mortal body the members are strengthened and grow through continued exercise; much more so is this true in the social body of Jesus Christ, in which each member retains his own personal freedom, responsibility and principles of conduct. For that reason he who said

¹⁶⁶ See Eph 5:22-23.

¹⁶⁷ 83·12·

¹⁶⁸ *Expos. Evang. sec. Luc. IV, 49: PL* 15, 1626.

I live, now not I, but Christ liveth in me,"¹⁶⁹ did not at the same time hesitate to aver: "His [God's] grace in me has not been void, but I have labored more abundantly than all they: yet not I, but the grace of God with me."¹⁷⁰ It is perfectly clear, therefore, that these false doctrines distort the mystery which we are considering and make it contribute not to the spiritual advancement of the faithful but to their tragic ruin.

86. The same result would follow the opinions of those who assert that little importance should be given to the frequent confession of venial sins. Of far greater importance, they say, is that general confession which the spouse of Christ surrounded by her children in the Lord makes each day by the mouth of the priest as he approaches the altar. It is true indeed, venerable brothers, that venial sins may be expiated in many ways which are to be highly commended. But to hasten daily progress along the path of virtue we wish the pious practice of frequent confession to be earnestly advocated. Not without the inspiration of the Holy Spirit was this practice introduced into the Church. By it genuine self-knowledge is increased, Christian humility is developed, bad habits are corrected, spiritual neglect and tepidity are countered, the conscience is purified, the will is strengthened, salutary self-control is obtained, and an increase of grace is secured by the very fact that the sacrament is received. Let those, therefore, among the younger clergy who make light of or weaken esteem for frequent confession realize that what they are doing is foreign to the Spirit of Christ, and disastrous for the mystical body of our Savior.

87. There are others who deny any impetratory power to our prayers, and would spread abroad the idea that prayers offered to God in private should not be considered worth very much. Public prayers, they say, prayers that are made in the name of the Church, are those which really count, as they come from the mystical body of Jesus Christ. Such an opinion is false; for the divine Redeemer maintains closest union not only with his Church, which is his beloved spouse, but also with each and every faithful soul in it, and he longs to speak with them heart to heart, especially after holy Conunion. It is true that public prayers, prayers, that is, that are offered by Mother Church, because of the dignity of the spouse of Christ, excel any other kind of prayer; but no prayer, even the most private, lacks its own dignity and power, and all prayer is immensely helpful to the mystical body. In that body, thanks to the conunion of saints, no good can be done, no virtue practiced by individual members without its contributing something also to the salvation of all. Similarly, just because a man is a member of this body, he is not forbidden to ask for himself particular favors even for this life, provided he is always resigned to the divine will. The members do not lose their own personality, and

¹⁶⁹ Gal 2:20.

¹⁷⁰ I Cor 15:10.

remain subject to their own individual needs.¹⁷¹ Moreover, the common practice of the saints as well as ecclesiastical documents demonstrates how highly everyone should esteem mental prayer.

88. Finally some would have it that our prayers should not be directed to the person of Jesus Christ, but rather to God, or to the eternal Father through Christ, since our Savior, as Head of his mystical body, is only "mediator of God and men."¹⁷² But that, too, not only is opposed to the mind of the Church and to Christian usage, but is false. For to speak exactly, Christ is Head of the universal Church, as he exists at once in both his natures.¹⁷³ Moreover, he himself has solemnly stated: "*If you* shall ask me anything in my name, that I will do."¹⁷⁴ Though it is true especially in the eucharistic sacrifice—in which Christ, at once priest and victim, exercises in an extraordinary way the office of conciliator—that prayers are very often directed to the eternal Father through the only-begotten Son, nevertheless it occurs not seldom even in this sacrifice that prayers to the divine Redeemer also are used. For, after all, every Christian must know full well that the man Christ Jesus is also the Son of God and God himself. And so when the Church militant is offering its adoration and prayers to the unspotted Lamb and the sacred Victim, her voice comes to us as an echo of the triumphant Church's singing without end: "To him that sitteth on the throne and to the Lamb, benediction and honor and glory and power for ever and ever."¹⁷⁵

89. Venerable brothers, in explaining this mystery that surrounds the hidden union of us all with Christ, we have thus far as teacher of the universal Church illumined the mind with the light of truth. Our pastoral office now demands that we add a stimulus for the heart to love this mystical body with a burning love that will enkindle not only thoughts and words but also deeds. Followers of the old law sang of their earthly homeland: "If I shall forget thee, O Jerusalem, let my right hand be forgotten; let my tongue cleave to my jaws, if I do not remember thee, if I make not Jerusalem the beginning of my joy."¹⁷⁶ How much greater then is the sense of glory and exultant joy that should fill our hearts, who dwell in a City built on the holy mountain of living and chosen stones, "Jesus Christ himself being the chief cornerstone."¹⁷⁷ For nothing more glorious, nothing nobler, nothing surely more ennobling can be imagined than to belong to the holy, catholic, apostolic and Roman Church. In that Church we become members of one body that deserves all veneration, are guided by one supremely eminent Head; in it we are filled with one divine

¹⁷¹ See St. Thos., II-II, q. 83, a. 5 ct 6.

¹⁷² i Tim 2:5.

¹⁷³ Sec St. Thos., *De Veritate*, q. 29, a. 4, c.

¹⁷⁴ Jn 14:14.

¹⁷⁵ Ap 5:13.

¹⁷⁶ Ps 136; 5-6.

¹⁷⁷ Eph 2:20; i Pt 2:4-5.

Spirit, in it we are nourished during our earthly exile with one doctrine and one bread of angels, until at last we enter into the one, unending blessedness of heaven.

90. But one may be deceived by the angel of darkness who assumes the appearance of an angel of light.¹⁷⁸ Lest this happen, let this be the supreme law of our love: to love the spouse of Christ as Christ wished her to be loved and as he purchased her with his blood. Hence not only should we cherish the sacraments with which holy Mother Church sustains our life, the solemn ceremonies she offers for our solace and our joy, the sacred chant and liturgy by which she lifts our souls up to heaven, but the sacramentals too and all those exercises of piety which she uses to console the hearts of the faithful and gently to imbue them with the Spirit of Christ. It behooves us as sons to recompense her for her motherly goodness to us; but it is also our duty to respect the authority which she has received from Christ, and with which she brings unto captivity our understanding unto the obedience of Christ.¹⁷⁹ Thus we are commanded to obey her laws and her moral precepts, often hard enough for our fallen nature; through self imposed mortification to bring this rebellious body to submission; at times we are warned to abstain even from harmless pleasures. Nor is it enough to love this mystical body for the glory of its divine Head and its celestial dowry. Our zealous love must follow it even as it appears in this mortal flesh of ours, made up, that is, of weak, human elements, although at times they are little fitted to the place of dignity which they occupy in this venerable body.

91. That such a love, solidly grounded and undivided, may abide and increase in our souls, we must accustom our lives to see Christ, in the Church. It is Christ who lives in the Church, who teaches governs and sanctifies through her. It is Christ, too, who manifests himself differently in different members of his society. Once the faithful try to live in this spirit of conscious faith, they will not only pay due honor and reverence to the superior members of this mystical body, especially those who according to Christ's mandate will have to render an account of our souls,¹⁸⁰ but they will take to their hearts those members who are the object of our Savior's special love: the weak, we mean, the wounded and the sick, who are in need of natural or supernatural assistance; children whose innocence is so easily exposed to danger these days and whose little hearts are as wax to be molded; and finally the poor, in helping whom we touch, as it were, through his supreme mercy, the very person of Jesus Christ.

92. For as the apostle with good reason admonishes us: "Much more those that seem the more feeble members of the body are more necessary, and those that we think the less honorable members of the body, we surround with more abundant honor."¹⁸¹ Conscious of

¹⁷⁸ Sec 2 Cor 11:14.

¹⁷⁹ Sec 2 Cor 10:5>

¹⁸⁰ See Heb 13:17.

¹⁸¹ 1 Cor 12:22-23.

the obligations of our high office, we deem it necessary to reiterate this grave statement today, when to our profound grief we see the bodily-deformed, the insane and those suffering from hereditary disease at times deprived of their lives, as though they were a useless burden to society. And this procedure is hailed by some as a new discovery *of* human progress, and as something that is altogether justified by the common good. Yet what sane man does not recognize that this not only violates the natural and divine law¹⁸² written in the heart *of every man*, but flies in the face of every sensibility of civilized humanity? The blood of these victims, all the dearer to our Redeemer because deserving of greater pity, “cries to God from the earth.”¹⁸³

93. If we would forestall the gradual weakening of that sincere love which makes us see our Savior in the Church and its members, then we should look to Jesus himself as the perfect model of love for the Church.

94. And first of all let us imitate the breadth of his love. One only is the spouse of Christ, the Church; but the love of the divine spouse is so vast that it embraces in his spouse the whole human race without exception. Men may be separated by nationality and race, but our Savior poured out his blood to reconcile all men to God through the cross, and to bid them all unite in one body. Genuine love of the Church, therefore, is not satisfied with our being within this body members one of another, mutually careful one for another,¹⁸⁴ rejoicing with him who glories, suffering with him who suffers;¹⁸⁵ we must also recognize as brothers of Christ, according to the flesh, destined together with us to eternal salvation those others who have not yet joined us in the body of the Church. There are some unfortunately, today especially, who proudly boast of enmity, of hate and spite as something that elevates and honors the dignity of man and his power. Let us, however, follow on after our King of peace, the while we gaze with sorrow on the pernicious consequences of that teaching. He has taught us not only to have love for those of a different nation and a different race,¹⁸⁶ but to love even our enemies.¹⁸⁷ While our heart overflows with the sweetness of the apostle’s teaching we chant with him the length, the width, the height, the depth of the charity of Christ,¹⁸⁸ which neither diversity of race or culture, nor the wasteless tracts of ocean, nor wars, be their cause just or unjust, can ever weaken or destroy.

95. In this gravest of hours, venerable brothers, when bodies are wracked with pain and souls with grief, every man must rise to this supernatural charity, so that by the combined efforts of all good men—

¹⁸² See Decree of Holy Office, December 2, 1940: /MS 1940, 553.

¹⁸³ See Gn 4:10.

¹⁸⁴ See Rom 12:5; 1 Cor 12:25.

¹⁸⁵ See 1 Cor 12:26.

¹⁸⁶ See Lk 10:33–37.

¹⁸⁷ See Lk 6:27–35; Mt 5:44–48.

¹⁸⁸ See Eph 3:18.

we have in mind especially those who are active in any kind of relief organization—the gigantic needs of mankind, spiritual and corporal, may be alleviated. Let pity and mercy try to outdo themselves. Thus the devoted generosity, the inexhaustible resourcefulness of the mystical body of Jesus Christ are seen in the beauty of their perfection in every quarter of the world.

96. The vastness of Christ's love for the Church is equalled by its constant activity. With the same charity let us show our devoted, active love for Christ's mystical body. Now from the moment of his incarnation, when he laid the first foundations of the Church, down to his last mortal breath, our Redeemer never ceased for an instant, though he was the Son of God, to labor unto weariness for the establishing and strengthening of the Church, whether in giving us the bright example of his holiness, or preaching, or conversing, or gathering and instructing disciples. And so we desire that all who claim the Church as their mother should seriously consider that not only the sacred ministers and those who have consecrated themselves to God in religious life, but the other members as well of the mystical body of Jesus Christ, have the obligation of working hard and constantly for the upbuilding and increase of this body. We wish this to be remembered especially by members of Catholic Action who assist the bishops and priests in their apostolic labors—and to their praise be it said they do remember—and also by those associates of pious unions who contribute their work to the same end. Everyone is witness to the high seriousness and extraordinary importance of their energetic zeal, especially in present circumstances.

97. In this connection we cannot pass over in silence the fathers and mothers of families, to whom our Savior has entrusted the most delicate members of his mystical body. We plead with them for the love of Christ and the Church to give the greatest possible care to the children confided to them, and to look to protecting them from the multiplicity of snares into which they can fall so easily today.

98. Our Redeemer showed his burning love for the Church particularly by praying for her to the heavenly Father. To recall but a few instances: everyone knows, venerable brothers, that just before the crucifixion he prayed repeatedly for Peter,¹⁸⁹ for the other apostles,¹⁹⁰ for all who through the preaching of the divine gospel would believe in him.¹⁹¹ Imitating this example of Christ let us pray each day to the Lord of the harvest to send laborers into his harvest.¹⁹² Let our united prayer rise daily to heaven for all the members of the mystical body of Jesus Christ, first for the bishops, who are responsible in a particular way for their respective dioceses, then for the priests and religious men and women, who have been called to the service of God and who are protecting, increasing, advancing the kingdom of

¹⁸⁹ See Lk 22:32.

¹⁹⁰ See Jn 17:9-19.

¹⁹¹ See Jn 17:20-23.

¹⁹² See Mt 9:38; Lk 10:2.

the divine Redeemer at home and in the foreign missions. Let no member of this revered body be forgotten in this common prayer; let there be a special memento for those who are burdened with the sorrows and afflictions of this earthly habitation and for the departed souls in purgatory. They, too, will be included who are being instructed in Christian doctrine, so that they may be able to receive baptism without delay.

99. And oh how earnestly we desire that the immense charity of these common prayers embrace those also who not yet perceiving the light of the gospel's truth are still without the Church's safe fold, or for the regrettable conflict of faith and unity are separated from us, who though unworthy bears the person of Jesus Christ on earth. Let us then re-echo that divine prayer of our Savior to the heavenly Father: "That they all may be one, as thou Father in me and I in thee, that they also may be one in us; that the world may believe that thou has sent me."¹⁹³

100. As you know, venerable brothers, from the very beginning of our pontificate we have committed to the protection and guidance of heaven those who do not belong to the visible organization of the Catholic Church, solemnly declaring that after the example of the Good Shepherd we desire nothing more ardently than that they may have life and have it more abundantly.¹⁹⁴ Calling on the prayers of the whole Church we wish to repeat this solemn declaration in this encyclical letter in which we have retold the praises of the "great and glorious Body of Christ."¹⁹⁵ From a heart overflowing with love we ask each and everyone of them to be quick and ready to follow the interior movements of grace, and to look to withdrawing from that state in which they cannot be sure of their salvation.¹⁹⁶ For even though unsuspectingly they are related to the mystical body of the Redeemer in desire and resolution, they still remain deprived of so many precious gifts and helps from heaven, which one can only enjoy in the Catholic Church. May they then enter into Catholic unity, and united with us in the organic oneness of the body of Jesus Christ may they hasten to the one Head in the society of glorious love.¹⁹⁷ With persevering prayer to the Spirit of love and truth we wait for them with open arms to return not to a stranger's house, but to their own, their Father's house.

101. While we want this unceasing prayer to rise to God from the whole mystical body in common, that all the straying sheep may hasten to enter the one fold of Jesus Christ, yet we recognize that this step

¹⁹³ Jn 17:21.

¹⁹⁴ See *Summi Pontificatus*: AAS 1939, 419.

¹⁹⁵ Iren., *Adv. Haer.*, 4, 33, 7: PG 7, 1076.

¹⁹⁶ See Pius IX, *Inimicos*, September 13, 1868: Act. Cone. Vat., C.L. 7,10.

¹⁹⁷ See Gelas. I, *Epist. XIV*; PL 59, 89.

must come of their own free will; for no one believes unless he wills to believe.¹⁹⁸ Hence they are most certainly not genuine Christians¹⁹⁹ who against their belief are forced to go into a church, to approach the altar and to receive the sacraments. The "faith without which it is impossible to please God"²⁰⁰ is a wholly free "submission of intellect and will."²⁰¹ Therefore, whenever it happens, despite the invariable teaching of this Apostolic See,²⁰² that anyone against his will is compelled to embrace the Catholic faith, our sense of duty demands that we condemn the act. Men must be effectively drawn to the truth by the Father of light through the Spirit *of* his beloved Son, because endowed as they are with a free will they can misuse their freedom under the impulse of mental doubts and base desires. Unfortunately, many are still walking far from the Catholic truth not willing to follow the suggestion of divine grace; and the reason is that not only they²⁰³ but the faithful, too, fail to intensify their prayers to God for this intention. Again and again we beg all who really love the Church, after the example of the divine Redeemer, to have constant recourse to that prayer.

102. And it is something more than commendable, in the present crisis above all, it is imperative that fervent prayers rise to God for kings and princes and for all those who govern nations and are thus in a position by their protecting power to help the Church, so that, the conflict ended, wearied man may see "peace, the work of justice,"²⁰⁴ emerge under the gentle breeze *of* divine charity from out these dread, tempestuous seas, and that Holy Mother Church, "may lead a quiet and peaceable life in all piety and chastity."²⁰⁵ We must plead with God to grant that the rulers of peoples may love wisdom,²⁰⁶ so that this severe judgment of the Holy Spirit may never fall on them: "Because being ministers of his kingdom you have not judged rightly nor kept the law of justice, nor walked according to the will of God; horribly and speedily will he appear to you; for most severe judgment shall be for them that bear rule. For to him that is little, mercy is granted, but the mighty shall be mightily tormented. For God will not except any man's person, neither will he stand in awe of any man's greatness; for he made the little and the great, and he hath equally care of all. But a greater punishment is ready for the more mighty. To you, therefore, O kings, are these my words, that you may learn wisdom and not fall from it."²⁰⁷

¹⁹⁸ Sec August., *In Ioann. Ev. tract. XXI*7!, 2: PL 30, 1607.

¹⁹⁹ Sec August., *Ibid.*

²⁰⁰ Heb. 11:6.

²⁰¹ Vat. Council, *Const. de fide Cath.*, ch. 3.

²⁰² Sec LcoXIII, *Immortale Dei*: ASS 18, 174-175; *Cod. lur. Can.*, canon 1351.

²⁰³ See August., *Ibid.*

²⁰⁴ Is 32:17.

²⁰⁵ Sec I Tim. 2:2.

²⁰⁶ See Wis 6:23.

²⁰⁷ *Ibid.* 6:4-10.

103. Christ proved his love for his spotless bride not only by his tireless labors and constant prayers, but by his sorrows and his sufferings, gladly, lovingly endured for her sake. "Having loved his own ... he loved them unto the end."²⁰⁸ It was only with his blood that he purchased the Church.²⁰⁹ Let us then not be unwilling to follow in the blood-stained footsteps of our King. The security of our salvation demands it: "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection,"²¹⁰ and "if we be dead with him, we shall also live with him."²¹¹ Our zealous love for the Church demands it, and our brotherly love for the souls she brings forth to Christ. For although our Savior's cruel passion and death merited for his Church an infinite treasure of graces, God's inscrutable providence has decreed that these abundant graces should not be granted us all at once; and the amount of grace to be given depends in no small part also on our good deeds. They draw to the souls of men this ready flow of heavenly gifts granted by God. These heavenly gifts will surely flow more abundantly if we not only pray fervently to God, especially by participating devoutly every day if possible in the eucharistic sacrifice, if we not only try to relieve the distress of the needy by works of Christian charity, but if we also set our hearts on eternal treasures rather than the passing things of this world, restrain this mortal body by voluntary mortification, denying it what is forbidden, forcing it to do what is hard and distasteful, and finally, humbly accept as from God's hands the burdens and sorrows of this present life. Thus, according to the apostle, "we shall fill up those things that are wanting of the sufferings of Christ, in our flesh, for his body, which is the Church."²¹²

104. As we write these words, there passes before our eyes, alas, an almost endless throng of unfortunates for whom we mourn and weep; sick, poor, mutilated, widows, orphans, and many not infrequently languishing even unto death for their own bitter afflictions or those of their dear ones. From a father's heart we appeal to all who from whatever cause are plunged into grief to lift their sorrows to him who will one day reward them abundantly. Let them all remember that their sufferings are not in vain, but will be to their great gain and that of the Church, if for this purpose they but take courage and bear them with patience. To make this intention more efficacious the daily use of the offering made by the members of the Apostleship of Prayer will contribute very, very much; and we welcome this occasion to recommend that association highly, as one which is most pleasing to God.

105. There never was a time, venerable brothers, when the salvation of souls did not impose on all the duty of associating their sufferings

²⁰⁸ Jn 13:1.

²⁰⁹ See Acts 20:28.

²¹⁰ Rom 6:5.

²¹¹ 2 Tim 2:11.

²¹² See Col 1:24.

with the torments of our divine Redeemer. But today that duty is clearer than ever, today when a gigantic conflict has set almost the whole world on fire, and leaves in its wake so much death, so much misery, so much sorrow. Today imposes with particular stress on everyone the duty to flee the vices and blandishments of the world, and to renounce the unrestrained pleasures of the body and that worldly frivolity and vanity which contribute nothing to the Christian formation of the soul, nothing toward gaining heaven. Rather, let those words of our immortal predecessor, Leo the Great, be deeply engraved in our minds, that baptism has made us flesh of the Crucified One;²¹³ and that beautiful prayer of St. Ambrose: "Carry me, Christ, on the cross, which is salvation to the wanderers, sole rest for the wearied, wherein alone is life for those who die."²¹⁴

106. Before concluding, venerable brothers, we cannot but plead with all to love holy Mother Church with a devoted and active love. Let us pray every day to the eternal Father for her safety and for her happy and large increase. For this intention let us offer to him our works and our sufferings, if the salvation of the whole human family, bought by divine blood, is really dear to our hearts. And while the skies are heavy with storm clouds and untold dangers menace all human society and the Church herself, let us commit ourselves and all that we have to the Father of mercies with the prayer: "Look down, we beseech thee, Lord, on this thy family, for which our Lord Jesus Christ did not hesitate to be betrayed into the hands of evil men and to undergo the torture of the cross."²¹⁵

107. Venerable brothers, may the Virgin Mother of God grant the prayers of our paternal heart—and they are yours too—and obtain for all a true love of the Church. Her sinless soul was filled with the divine Spirit of Jesus Christ more than all other created souls; and "in the name of the whole human race," she gave her consent for a "spiritual marriage between the Son of God and human nature."²¹⁶ Within her virginal womb Christ our Lord already bore the exalted title of Head of the Church; in a marvelous birth she brought him forth as source of all supernatural life, and presented him, new-born, as Prophet, King and Priest to those who were the first come of Jews and Gentiles to adore him. Her only Son, yielding to a mother's prayer in "Cana of Galilee," performed the miracle by which "his disciples believed in him."²¹⁷ Free from all sin, original and personal, always most intimately united with her Son, as another Eve she offered him on Golgotha to the eternal Father for all the children of Adam stained by his fall, and her mother's rights and mother's love were

²¹³ See *Serin. LXIII, 6: LXVI, 3: PL 54, 357 and 366.*

²¹⁴ *In Ps. 118, XXII, 30: PL 15, 1521.*

²¹⁵ Office for Holy Week.

²¹⁶ St. Thomas, III, q. 30, a. 1, c.

²¹⁷ Jn 2:11.

included in the holocaust. Thus she who corporally was the mother *of* our Head, through the added title of pain and glory became spiritually the mother of all his members. She it was who through her powerful prayers obtained the grace that the Spirit of our divine Redeemer, already given to the Church on the cross, should be bestowed through miraculous gifts on the newly founded hierarchy on Pentecost. Bearing with courage and confidence the tremendous burden of her sorrows and desolation, truly the Queen of Martyrs, she more than all the faithful “filled up these things that are wanting of the suffering of Christ... for his Body, which is the Church”;²¹⁸ and she continued to show for the mystical body of Christ, born from the pierced Heart *of* the Savior,²¹⁹ the same mother’s care and ardent love with which she clasped the infant Jesus to her warm and nourishing breast.

108. May she, then, most holy mother of all Christ’s members,²²⁰ to whose immaculate Heart we have trustingly consecrated all men, her body and soul refulgent with the glory of heaven where she reigns with her Son—may she never cease to beg from him that a continuous, copious flow of graces may pass from its glorious Head into all the members of the mystical body. May she throw about the Church today, as in times gone by, the mantle of her protection and obtain from God that now at last the Church and all mankind may enjoy more peaceful days.

109. With full confidence in this hope, from an overflowing heart we impart to you all, venerable brothers, and to the flocks confided to your care, as a promise of heavenly graces and a token of our special affection, the apostolic benediction.

Given at Rome, at St. Peter’s, June 29, the feast of the holy apostles Peter and Paul, 1943, the fifth year of our pontificate.

Pius XII, Pope

THE PROMOTION OF BIBLICAL STUDIES

Encyclical Letter of Pope Pius XII

September 30, 1943

{*Divino afflante Spiritu*, AAS 35, 1943, 297-325)

24. The commentators of the sacred letters, mindful of the fact that here there is question of a divinely inspired text, the care and interpretation of which have been confided to the Church by God himself, should no less diligently take into account the explanations and de-

²¹⁸ Col 1:24.

²¹⁹ See *Vesper hymn of Office of the Sacred Heart*.

²²⁰ See Pius X, *Ad Diem Ilium*: ASS 36, 453.

clarations of the teaching authority of the Church, as likewise the interpretation given by the holy fathers, and even “the analogy of faith,” as Leo XIII most wisely observed in the encyclical letter *Providentissimus Deus*.¹ With special zeal should they apply themselves, not only to expounding exclusively these matters which belong to the historical, archeological, philological and other auxiliary sciences—as, to our regret, is done in certain commentaries—but, having duly referred to these, insofar as they may aid the exegesis, they should set forth in particular the theological doctrine on faith and morals of the individual books or texts so that their exposition may not only aid the professors of theology in their explanations and proofs of the dogmas of faith, but may also be of assistance to priests in their presentation of Christian doctrine to the people, and, in fine, may help all the faithful to lead a life that is holy and worthy of a Christian.

25. By making such an exposition, which is, as we have said, above all theological, they will efficaciously reduce to silence those who, affirming that they scarcely ever finding anything in biblical commentaries to raise their hearts to God, to nourish their souls or promote their interior life, repeatedly urge that we should have recourse to a certain spiritual and, as they say, mystical interpretation. With what little reason they thus speak is shown by the experience of many who, assiduously considering and meditating the word of God, advanced in perfection and were moved to an intense love for God; and this same truth is clearly proved by the constant tradition of the Church and the precepts of the greatest doctors. Doubtless all spiritual sense is not excluded from the sacred Scripture.

26. For what was said and done in the Old Testament was ordained and disposed by God with such consummate wisdom that things past prefigured in a spiritual way those that were to come under the new dispensation of grace. Wherefore the exegete, just as he must search out and expound the literal meaning of the words intended and expressed by the sacred writer, so also must he do likewise for the spiritual sense, provided it is clearly intended by God. For God alone could have known this spiritual meaning and have revealed it to us. Now our divine Savior himself points out to us and teaches us this same sense in the holy Gospel; the apostles also, following the example of the Master, profess it in their spoken and written words; the unchanging tradition of the Church approves it; finally the most ancient usage of the liturgy proclaims it, wherever may be rightly applied the well-known principle: “The rule of prayer is the rule of faith.”

27. Let Catholic exegetes, then, disclose and expound this spiritual significance, intended and ordained by God, with that care which the dignity of the divine word demands; but let them scrupulously refrain from proposing as the genuine meaning of sacred Scripture other figurative senses. It may indeed be useful, especially in preaching,

¹ Leo XIII, *AAS* 13, 345-346; *Ench. Bibl.* nos. 94-96.

to illustrate and present the matters of faith and morals by a broader use of the sacred text in the figurative sense, provided this be done with moderation and restraint; it should, however, never be forgotten that this use of the sacred Scripture is, as it were, extrinsic to it and accidental, and that, especially in these days, it is not free from danger, since the faithful, in particular those who are well-informed in the sciences sacred and profane, wish to know what God has told us in the sacred letters rather than what an ingenious orator or writer may suggest by a clever use of the words of Scripture. Nor does “the word of God, living and effectual and more piercing than any two-edged sword and reaching unto the division of the soul and the spirit, of the joints also and the marrow, and a discernor of the thoughts and intents of the heart,”² need artificial devices and human adaptation to move and impress souls; for the sacred pages, written under the inspiration of the Spirit of God, are of themselves rich in original meaning; endowed with a divine power, they have their own value adorned with heavenly beauty, they radiate of themselves light and splendor, provided they are so fully and accurately explained by the interpreter, that all the treasures of wisdom and prudence, therein contained, are brought to light.

THE USE OF THE NEW LATIN VERSION OF THE PSALMS IN THE DIVINE OFFICE

Motu proprio of Pope Pius XII

March 24, 1945

(*In cotidianis precibus*, AAS 37, 1945, 65-67)

Among the daily prayers by which priests do honor to the majesty and goodness of the Most High God and take care of their own necessities, as well as those of the whole Church and the entire world, surely a special place belongs to those exalted poems which the holy prophet David and other sacred writers composed under divine inspiration, and which the Church following the example of the divine Redeemer and his apostles, has constantly used in divine services from the earliest times. The Latin Church received these psalms from the faithful of the Greek tongue; that is, they were translated from Greek into Latin almost word for word, and in the course of time were industriously corrected and revised again and again, especially by St. Jerome, the greatest of the doctors in explaining the sacred Scriptures. But those acknowledged mistakes of the Greek version itself, by which

² Heb 4:12.

the sense and force of the primitive text are considerably obscured, have not been so completely removed by these corrections that the sacred psalms can be easily understood by every one and in all their parts; it is well known that St. Jerome himself did not consider it enough to have given to those of his own tongue that ancient Latin "translation most carefully revised," but that, at the cost of even greater effort, he made a translation of the psalms into Latin from the very "truth of the Hebrew."¹ This new translation by the holy doctor did not come into use in the Church; but gradually that revised edition of the old Latin translation, which is called the *Gallican Psalter*, gained such currency that our predecessor St. Pius V deemed it proper to adopt it for the Roman breviary and thus prescribe it for almost universal use.

The obscurities and mistakes of this Latin version, by no means corrected by St. Jerome—since his sole purpose was to revise the Latin text according to the more correct Greek codices—have in recent times become more and more conspicuous for a number of reasons: in the first place the knowledge of the ancient languages, especially of Hebrew, has made great progress; also the art of translating has been perfected; finally the rules of meter and rhythm in the Oriental languages have been more profoundly studied, and the laws of the so-called "textual criticism" are better understood. Moreover, the many translations of the psalms from the primitive texts into modern languages, which have been made in various countries with the approval of the Church, have shown more and more clearly how wonderfully those poems, as they were in their native diction, excelled in crystal clearness, poetic beauty and breadth of doctrine.

It is no wonder then that not a few priests, who wish to recite the prayers of the canonical hours not only with the greatest devotion but also with a fuller understanding of their meaning, have felt the need of having for their daily reading of the psalms, a Latin translation which would more clearly reveal the sense intended by the Holy Spirit who inspired them, which would express more perfectly the devout affections of the psalmist, and would more clearly manifest the beauty of the language and the meaning of the words. This same desire and wish has not only been expressed repeatedly in books written by learned and approved authors and in the commentaries which are issued from time to time, but has also been signified to us by not a few sacred ministers and bishops, and even by some cardinals of the Holy Roman Church. We, for our part, in view *of* our profound reverence for the sacred Scriptures, judge that every effort should be made to the end that the sense of the sacred Scriptures, as given by the inspiration of the Holy Spirit and expressed by the pen of the sacred writer, may be ever more fully opened to the faithful, as we

¹ St. Jerome, *Praefatio in Librum Psalmorum iuxta hebraicam veritatem*; PL 28, 1185 seq.

not long ago explained in the encyclical *Divino afflante Spiritu*. Accordingly, though we are far from underestimating the difficulties of the task, and are aware that the translation called the Vulgate is intimately connected with the writings of the holy fathers and with the explanations of the doctors of the Church, and that it has attained the highest authority in the Church through the usage of centuries, we have decided to favor these pious desires; and so have ordered that a new Latin translation of the psalms be prepared, which shall on the one hand closely and faithfully follow the primitive texts, and on the other take account as well as possible of the ancient and venerable Vulgate and other old versions, and weigh their various expressions according to critical standards. For we know full well that not even the Hebrew text has come down to us without any mistakes or obscurities; and that it is therefore necessary to compare it with other texts which have come down to us from antiquity, in order to arrive at a more careful and genuine expression of the sense; nay, that it may sometimes happen that even after all the devices of the art of criticism and the science of languages have been employed, the sense of the words may not be altogether clearly exposed, and it may have to be left to future researches to study the matter as thoroughly as possible and thus throw further light on it. We have no doubt, however, that today, by the assiduous use of all the resources of modern scholarship, a translation can be made which shall express the sense and meaning of the psalms with sufficient clearness that priests in performing the divine office may easily grasp what the Holy Spirit wished to express through the mouth of the psalmist, and so be effectively stirred and moved by these divine words to a true and genuine devotion.

Now that the new translation which was desired has been made with due care and diligence by the professors of our Pontifical Biblical Institute, we offer it with paternal affection to all those who are bound to the daily recitation of the canonical hours; and, upon full consideration, of our own motion and with mature deliberation, we permit that, after it shall have been adapted to the psalter of the Roman breviary and published by the Vatican press, they may, if they wish, use it in the public or private recitation of the office.

In our pastoral solicitude and paternal affection for the men and women who are devoted to God, we trust that henceforth all may derive from the performance of the divine office ever greater light, grace and consolation, and that thus enlightened and encouraged they may, even in these most trying times of the Church, be more and more disposed to imitate the examples of sanctity which appear so resplendency in the psalms, and may be moved to cultivate and cherish those sentiments of divine love, strenuous courage and loving contrition to which, in the reading of the psalms, the Holy Spirit invites us.

Let what we have decreed and established by these letters, given of our own motion, be valid and firm, all things to the contrary, even such as are worthy of most special mention notwithstanding.

Given at Rome, from St. Peter's, the twenty-fourth day of March, in the year 1945, the seventh of our pontificate.

THE SACRED LITURGY

Encyclical Letter *of* Pope Pius XII

November 20, 1947

(*Mediator Dei*, AAS 39, 1947, 521-595)

Venerable brethren, health and apostolic benediction:

1. Mediator between God and men¹ and High Priest who has gone before us into heaven, Jesus the Son of God² quite clearly had one aim in view when he undertook the mission of mere³ which was to endow mankind with the rich blessings of supernatural grace. Sin had disturbed the right relationship between man and his Creator; the Son of God would restore it. The children of Adam were wretched heirs to the infection *of* original sin; he would bring them back to their heavenly Father, the primal source and final destiny of all things. For this reason he was not content, while he dwelt with us on earth, merely to give notice that redemption had begun, and to proclaim the long-awaited kingdom of God, but gave himself besides in prayer and sacrifice to the task of saving souls, even to the point of offering himself, as he hung from the cross, a Victim unspotted unto God, to purify our conscience of dead works, to serve the living God? Thus happily were all men summoned back from the byways leading them down to ruin and disaster, to be set squarely once again upon the path that leads to God. Thanks to the shedding of the blood of the immaculate Lamb, now each might set about the personal task of achieving his own sanctification, so rendering to God the glory due to him.

2. But what is more, the divine Redeemer has so willed it that the priestly life begun with the supplication and sacrifice of his mortal body should continue without intermission down the ages in his mystical body which is the Church. That is why he established a visible priesthood to offer everywhere the clean oblation⁴ which would enable men from East to West, freed from the shackles of sin, to offer God that unconstrained and voluntary homage which their conscience dictates.

3. In obedience, therefore, to her Founder's behest, the Church prolongs the priestly mission of Jesus mainly by means of the sacred

¹ i Tim 2:5.

³ See Heb 9:14.

² See Heb 4:14.

⁴ See Mai 1:11.

liturgy. She does this in the first place at the altar, where constantly the sacrifice of the cross is represented⁵ and, with a single difference in the manner of its offering, renewed.⁶ She does it next by means of the sacraments, those special channels through which men are made partakers in the supernatural life. She does it, finally, by offering to God, all Good and Great, the daily tribute of her prayer of praise. "What a spectacle for heaven and earth," observes our predecessor of happy memory, Pius XI, "is not the Church at prayer! For centuries without interruption, from midnight to midnight, the divine psalmody that inspired canticles is repeated on earth; there is no hour of the day that is not hallowed by its special liturgy; there is no stage of human life that has not its part in the thanksgiving, praise, supplication and reparation of this common prayer of the mystical body of Christ which is his Church!"⁷

4. You are of course familiar with the fact, venerable brethren, that a remarkably widespread revival of scholarly interest in the sacred liturgy took place toward the end of the last century and has continued through the early years of this one. The movement owed its rise to commendable private initiative and more particularly to the zealous and persistent labor of several monasteries within the distinguished Order of St. Benedict. Thus there developed in this field among many European nations, and in lands beyond the seas as well, a rivalry as welcome as it was productive of results. Indeed, the salutary fruits of this rivalry among the scholars were plain for all to see, both in the sphere of the sacred sciences, where the liturgical rites of the western and eastern churches were made the object of extensive research and profound study, and in the spiritual life of considerable numbers of individual Christians.

5. The majestic ceremonies of the sacrifice of the altar became better known, understood and appreciated. With more widespread and more frequent reception of the sacraments, the worship of the Eucharist came to be regarded for what it really is: the fountainhead of genuine Christian devotion. Bolder relief was given likewise to the fact that all the faithful make up a single and very compact body with Christ for its Head, and that the Christian community is in duty bound to participate in the liturgical rites according to their station.

6. You are surely well aware that this Apostolic See has always made careful provision for the schooling of the people committed to its charge in the correct spirit and practice of the liturgy; and that it has been no less careful to insist that the sacred rites should be performed with due external dignity. In this connection we ourselves, in the course of our traditional address to the Lenten preachers of this gracious city of Rome in 1943, urged them warmly to exhort their

⁵ See Council of Trent, Sess. 22, ch. 1.

⁶ See *Ibid.* ch. 2.

⁷ *Caritate Christi*, May 3, 1932.

respective hearers to more faithful participation in the Eucharistic sacrifice. Only a short while previously, with the design of rendering the prayers of the liturgy more correctly understandable and their truth and unction more easily perceptible, we arranged to have the Book of Psalms, which forms such an important part of these prayers in the Catholic Church, translated once more into Latin from their original text.⁸

7. But while we derive no little satisfaction from the wholesome results of the movement just described, duty obliges us to give serious attention to this “revival” as it is advocated in some quarters, and to take proper steps to preserve it at the outset from excess or outright perversion.

8. Indeed, though we are sorely grieved to note, on the one hand that there are places where the spirit, understanding or practice of the sacred liturgy is defective, or all but inexistent, we observe with considerable anxiety and some misgiving that elsewhere certain enthusiasts, over-eager in their search for novelty, are straying beyond the path of sound doctrine and prudence. Not seldom, in fact, they interlard their plans and hopes for a revival of the sacred liturgy with principles which compromise this holiest of causes in theory or practice, and sometimes even taint it with errors touching Catholic faith and ascetical doctrine.

9. Yet the integrity of faith and morals ought to be the special criterion of this sacred science, which must conform exactly to what the Church out of the abundance of her wisdom teaches and prescribes. It is, consequently, our prerogative to commend and approve whatever is done properly, and to check or censure any aberration from the path of truth and rectitude.

10. Let not the apathetic or half-hearted imagine, however, that we agree with them when we reprove the erring and restrain the overbold. No more must the imprudent think that we are conunending them when we correct the faults of those who are negligent and sluggish.

11. If in this encyclical letter we treat chiefly of the Latin liturgy, it is not because we esteem less highly the venerable liturgies of the Eastern Church, whose ancient and honorable ritual traditions are just as dear to us. The reason lies rather in a special situation prevailing in the Western Church, of sufficient importance, it would seem, to require this exercise of our authority.

12. With docile hearts, then, let all Christians hearken to the voice of their common Father, who would have them, each and every one, intimately united with him as they approach the altar of God, professing the same faith, obedient to the same law, sharing in the same Sacrifice with a single intention and one, sole desire. This is a duty imposed, of course, by the honor due to God. But the needs of our

⁸ See *Motu proprio In cotidianis precibus*, March 24, 1945.

day and age demand it as well. After a long and cruel war which has rent peoples asunder with its rivalry and slaughter, men of good will are spending themselves in the effort to find the best possible way to restore peace to the world. It is, notwithstanding, our belief that no plan or initiative can offer better prospect of success than that fervent religious spirit and zeal by which Christians must be formed and guided; in this way their common and whole-hearted acceptance of the same truth, along with their common obedience and loyalty to their appointed pastors while rendering to God the worship due to him, makes of them one brotherhood: "for we, being many, are one body: all that partake of one bread."⁹

I

13. It is unquestionably the fundamental duty of man to orientate his person and his life toward God. "For he it is to whom we must first be bound, as to an unfailing principle; to whom even our free choice must be directed as to an ultimate objective. It is he, too, whom we lose when carelessly we sin. It is he whom we must recover by our faith and trust."¹⁰ But man turns properly to God when he acknowledges his supreme majesty and supreme authority; when he accepts divinely revealed truths with a submissive mind; when he scrupulously obeys divine law, centering in God his every act and aspiration; when he accords, in short, due worship to the One True God by practicing the virtue of religion.

14. This duty is incumbent, first of all, on men as individuals. But it also binds the whole community of human beings, grouped together by mutual social ties: mankind, too, depends on the sovereign authority of God.

15. It should be noted, moreover, that men are bound by this obligation in a special way in virtue of the fact that God has raised them to the supernatural order.

16. Thus we observe that when God institutes the old law, he makes provision besides for sacred rites, and determines in exact detail the rules to be observed by his people in rendering him the worship he ordains. To this end he established various kinds of sacrifice and designated the ceremonies with which they were to be offered to him. His enactments on all matters relating to the ark of the covenant, the temple and the holy days are minute and clear. He established a sacerdotal tribe with its high priest, selected and described the vestments with which the sacred ministers were to be clothed, and every function in any way pertaining to divine worship.¹¹ Yet this was nothing

⁹ i Cor 10:17.

¹⁰ St. Thomas, *Summa Theologica*, IIa IIæ, q. I., art. 1.

¹¹ See Book of Leviticus.

more than a faint foreshadowing¹² of the worship which the High Priest of the New Testament was to render to the Father in heaven.

17. No sooner, in fact, is "the Word made flesh"¹³ than he shows himself to the world vested with a priestly office, making to the eternal Father an act of submission which will continue uninterruptedly as long as he lives: "When he cometh into the world he saith ... 'behold I come ... to do thy will'."¹⁴ This act he was to consummate admirably in the bloody Sacrifice of the cross: "In which will we are sanctified by the oblation of the Body of Jesus Christ once for all."¹⁵ He plans his active life among men with no other purpose in view. As a child he is presented to the Lord in the temple. To the temple he returns as a grown boy, and often afterwards to instruct the people and to pray. He fasts for forty days before beginning his public ministry. His counsel and example summon all to prayer, daily and at night as well. As Teacher of the truth he "enlighteneth every man"¹⁶ to the end that mortals may duly acknowledge the immortal God, "not withdrawing unto perdition, but faithful to the saving of the soul."¹⁷ As Shepherd he watches over his flock, leads it to life-giving pasture, lays down a law that none shall wander from his side, off the straight path he has pointed out, and that all shall lead holy lives imbued with his spirit and moved by his active aid. At the Last Supper he celebrates a new Pasch with solemn rite and ceremonial, and provides for its continuance through the divine institution of the Eucharist. On the morrow, lifted up between heaven and earth, he offers the saving sacrifice of his life, and pours forth, as it were, from his pierced Heart the sacraments destined to impart the treasures of redemption to the souls of men. All this he does with but a single aim: the glory of his Father and man's ever greater sanctification.

18. But it is his will, besides, that the worship he instituted and practiced during his life on earth shall continue ever afterwards without any intermission. For he has not left mankind an orphan. He still offers us the support of his powerful, unfailing intercession, acting as our "advocate with the Father."¹⁸ He aids us likewise through his Church, where he is present indefectibly as the ages run their course: through the Church which he constituted "the pillar of truth"¹⁹ and dispenser of grace, and which he founded, consecrated and confirmed forever by his sacrifice on the cross.²⁰

19. The Church has, therefore, in common with the Word incarnate the aim, the obligation and the function of teaching all men the

¹² See Heb 10:1.

¹³ Jn 1:14.

¹⁴ Heb 10:5-7.

¹⁵ *Ibid.* 10:10.

¹⁶ Jn 1:9.

¹⁷ Heb 10:39.

¹⁸ Sec I Jn 2:1.

¹⁹ See 1 Tim 3:15.

²⁰ Sec Boniface IX, *Ab origine mundi*, October 7, 1391; Callistus III, *Summus Pontifex*, January 1, 1456; Pius II, *Triumphans Pastor*, April 22, 1459; Innocent XI, *Triumphans Pastor*, October 3, 1678.

truth, of governing and directing them aright, of offering to God the pleasing and acceptable sacrifice; in this way the Church re-establishes between the Creator and his creatures that unity and harmony to which the apostle of the Gentiles alludes in these words: "Now, therefore, you are no more strangers and foreigners; but you are fellow citizens with the saints and domestics of God, built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone; in whom the whole building, being framed together, groweth up into a holy temple in the Lord, in whom you also are built together into a habitation of God in the Spirit."²¹ Thus the society founded by the divine Redeemer, whether in her doctrine and government, or in the sacrifice and sacraments instituted by him, or finally, in the ministry, which he has confided to her charge with the outpouring of his prayer and the shedding of his blood, has no other goal or purpose than ever to increase in strength and unity.

20. This result is, in fact, achieved when Christ lives and thrives, as it were, in the hearts of men. and when men's hearts in turn are fashioned and expanded as though by Christ. This makes it possible for the sacred temple, where the divine Majesty receives the acceptable worship which his law prescribes, to increase and prosper day by day in this land of exile on earth. Along with the Church, therefore, her divine Founder is present at every liturgical function: Christ is present at the august sacrifice of the altar both in the person of His minister and above all under the Eucharistic species. He is present in the sacraments, in fusing into them the power which makes them ready instruments of sanctification. He is present, finally, in the prayer of praise and petition we direct to God, as it is written: "Where there are two or three gathered together in my name, there am I in the midst of them."²² The sacred liturgy is, consequently, the public worship which our Redeemer as Head of the Church renders to the Father, as well as the worship which the community of the faithful renders to its Founder, and through him to the heavenly Father. It is, in short, the worship rendered by the mystical body of Christ in the entirety of its Head and members.

21. Liturgical practice begins with the very founding of the Church. The first Christians, in fact, "were persevering in the doctrine of the apostles and in the communication of the breaking of bread and in prayers."²³ Whenever their pastors can summon a little group of the faithful together, they set up an altar on which they proceeded to offer the sacrifice, and around which are ranged all the other rites appropriate for the saving of souls and for the honor due to God. Among these latter rites, the first place is reserved for the sacraments, namely the seven principal founts of salvation. There follows the celebration of the divine praises in which the faithful also join, obeying

²¹ Eph 2:19-22.

²² Mt 18:20.

²³ Acts 2:42.

the behest of the apostle Paul: "In all wisdom, teaching and admonishing one another in psalms, hymns and spiritual canticles, singing in grace in your hearts to God."²⁴ Next comes the reading of the law, the prophets, the gospel and the apostolic epistles; and last of all the homily or sermon in which the official head of the congregation recalls and explains the practical bearing of the commandments of the divine Master and the chief events of his life, combining instruction with appropriate exhortation and illustration for the benefit of all his listeners.

22. As circumstances and the needs of Christians warrant, public worship is organized, developed and enriched by new rites, ceremonies and regulations, always with the single end in view, "that we may use these external signs to keep us alert, learn from them what distance we have come along the road, and by them be heartened to go on further with more eager steps; for the effect will be more precious the warmer the affection which precedes it."²⁵ Here then is a better, more suitable way to raise the heart to God. Thenceforth the priesthood of Jesus Christ is a living and continuous reality through all the ages to the end of time, since the liturgy is nothing more or less than the exercise of this priestly function. Like her divine Head, the Church is forever present in the midst of her children. She aids and exhorts them to holiness, so that they may one day return to the Father in heaven clothed in that beautiful raiment of the supernatural. To all who are born to life on earth she gives a second, supernatural kind of birth. She arms them with the Holy Spirit for the struggle against the implacable enemy. She gathers all Christians about her altars, inviting and urging them repeatedly to take part in the celebration of the Mass, feeding them with the bread of angels to make them ever stronger. She purifies and consoles the hearts that sin has wounded and soiled. Solemnly she consecrates those whom God had called to the priestly ministry. She fortifies with new gifts of grace the chaste nuptials of those who are destined to found and bring up a Christian family. When at last she has soothed and refreshed the closing hours of this earthly life by holy viaticum and extreme unction, with the utmost affection she accompanies the mortal remains of her children to the grave, lays them reverently to rest, and confides them to the protection of the cross, against the day when they will triumph over death and rise again. She has a further solemn blessing and invocation for those of her children who dedicate themselves to the service of God in the life of religious perfection. Finally, she extends to the souls in purgatory, who implore her intercession and her prayers the helping hand which may lead them happily at last to eternal blessedness in heaven.

23. The worship rendered by the Church to God must be, in its entirety, interior as well as exterior. It is exterior because the nature

²⁴ Col 3:16.

²⁵ St. Augustine, *Epist.* 130, *ad Probam*, 18.

of man as a composite of body and soul requires it to be so; likewise because divine Providence has disposed that “while we recognize God visibly, we may be drawn by him to love of things unseen.”²⁶ Every impulse of the human heart, besides, expresses itself naturally through the senses; and the worship of God, being the concern not merely of individuals but of the whole community of mankind, must therefore be social as well. This obviously it cannot be unless religious activity is also organized and manifested outwardly. Exterior worship, finally, reveals and emphasizes the unity of the mystical body, feeds new fuel to its holy zeal, fortifies its energy, intensifies its action day by day; “for although the ceremonies themselves can claim no perfection or sanctity in their own right, they are, nevertheless, the outward acts of religion, designed to rouse the heart, like signals of a sort, to veneration of the sacred realities, and to raise the mind to meditation on the supernatural. They serve to foster piety, to kindle the flame of charity, to increase our faith and deepen our devotion. They provide instruction for simple folk, decoration for divine worship, continuity for religious practice. They make it possible to tell genuine Christians from their false or heretical counterparts.”²⁷

24. But the chief element of divine worship must be interior. For we must always live in Christ and give ourselves to him completely so that in him, with him and through him the heavenly Father may be duly glorified. The sacred liturgy requires, however, that both of these elements be intimately linked with each other. This recommendation the liturgy itself is careful to repeat, as often as it prescribes an exterior act of worship. Thus we are urged, when there is Question of fasting, for example, “to give interior effect to our outward observance.”²⁸ Otherwise, religion clearly amounts to mere formalism, without meaning and without content. You recall, venerable brethren, how the divine Master expels from the sacred temple, as unworthy to worship there, people who pretend to honor God with nothing but neat and well-turned phrases, like actors in a theatre, and think themselves perfectly capable of working out their eternal salvation without plucking their inveterate vices from their hearts.²⁹ It is, therefore, the keen desire of the Church that all of the faithful kneel at the feet of the Redeemer to tell him how much they venerate and love him. She wants them present in crowds—like the children whose joyous cries accompanied his entry into Jerusalem—to sing their hymns and chant their song of praise and thanksgiving to him who is King of Kings and source of every blessing. She would have them move their lips in prayer, sometimes in petition, sometimes in joy and gratitude, and in this way experience his merciful aid and power like the

²⁶ Roman Missal, Preface for Christmas.

²⁷ Giovanni Cardinal Bona, *De divina psalmodia*, ch. 19, § 3» I.

²⁸ Roman Missal, Secret for Thursday after the Second Sunday of Lent.

²⁹ See Mk 7:6 and Is 29:13.

apostles at the lakeside *of* Tiberias, or abandon themselves totally, like Peter on Mount Tabor, to mystic union with the eternal God in contemplation.

25. It is an error, consequently, and a mistake to think *of* the sacred liturgy as merely the outward or visible part of divine worship or as an ornamental ceremonial. No less erroneous is the notion that it consists solely in a list of laws and prescriptions according to which the ecclesiastical hierarchy orders the sacred rites to be performed.

26. It should be clear to all, then, that God cannot be honored worthily unless the mind and heart turn to him in quest of the perfect life, and that the worship rendered to God by the Church in union with her divine Head is the most efficacious means of achieving sanctity.

27. This efficacy, where there is question of the eucharistic sacrifice and the sacraments, derives first of all and principally from the act itself (*ex opere operato*). But if one considers the part which the immaculate spouse of Jesus Christ takes in the action, embellishing the sacrifice and sacraments with prayer and sacred ceremonies, or if one refers to the “sacramentals” and the other rites instituted by the hierarchy of the Church, then its effectiveness is due rather to the action of the Church (*ex opere operantis Ecclesiae*), inasmuch as she is holy and acts always in closest union with her Head.

28. In this connection, venerable brethren, we desire to direct your attention to certain recent theories touching a so-called “objective” piety. While these theories attempt, it is true, to throw light on the mystery of the Mystical Body, on the effective reality of sanctifying grace, on the action of God in the sacraments and in the Mass, it is nonetheless apparent that they tend to belittle, or pass over in silence what they call “subjective, or “personal” piety.

29. It is an unquestionable fact that the work of our redemption is continued, and that its fruits are imparted to us, during the celebration of the liturgy, notably in the august sacrifice of the altar. Christ acts each day to save us, in the sacraments and in his holy sacrifice. By means of them he is constantly atoning for the sins of mankind, constantly consecrating it to God. Sacraments and sacrifice do, then, possess that “objective” power to make us really and personally sharers in the divine life of Jesus Christ. Not, then, from any ability of our own, but by the power of God, are they endowed with the capacity to unite the piety of members with that of the Head, and to make this, in a sense, the action of the whole community. From these profound considerations some are led to conclude that all Christian piety must be centered in the mystery of the mystical body of Christ, with no regard for what is “personal” or “subjective,” as they would have it. As a result they feel that all other religious exercises not directly connected with the sacred liturgy, and performed outside public worship, should be omitted.

30. But though the principles set forth above are excellent, it must be plain to everyone that the conclusions drawn from them respecting two sorts of piety are false, insidious and quite pernicious.

31. Very truly, the sacraments and the sacrifice of the altar, being Christ's own actions, must be held to be capable in themselves of conveying and dispensing grace from the divine Head to the members of the mystical body. But if they are to produce their proper effect, it is absolutely necessary that our hearts be properly disposed to receive them. Hence the warning of Paul the apostle with reference to holy communion: "But let a man first prove himself; and then let him eat of this bread and drink of the chalice."³⁰ This explains why the Church in a brief and significant phrase calls the various acts of mortification, especially those practiced during the season of Lent, "the Christian army's defenses."³¹ They represent, in fact, the personal effort and activity of members who desire, as grace urges and aids them, to join forces with their Captain—"that we may discover... in our Captain," to borrow St. Augustine's words, "the fountain of grace itself."³² But observe that these members are alive, endowed and equipped with an intelligence and will of their own. It follows that they are strictly required to put their own lips to the fountain, imbibe and absorb for themselves the life-giving water, and rid themselves personally of anything that might hinder its nutritive effect in their souls. Emphatically, therefore, the work of redemption, which in itself is independent of our will, requires a serious interior effort on our part if we are to achieve eternal salvation.

32. If the private and interior devotion of individuals were to neglect the august sacrifice of the altar and the sacraments, and to withdraw them from the stream of vital energy that flows from Head to members, it would indeed be sterile, and deserve to be condemned. But when devotional exercises, and pious practices in general, not strictly connected with the sacred liturgy, confine themselves to merely human acts, with the express purpose of directing these latter to the Father in heaven, or rousing people to repentance and holy fear of God, of weaning them from the seductions of the world and its vice, and leading them back to the difficult path of perfection, then certainly such practices are not only highly praiseworthy but absolutely indispensable, because they expose the dangers threatening the spiritual life; because they promote the acquisition of virtue; and because they increase the fervor and generosity with which we are bound to dedicate all that we are and all that we have to the service of Jesus Christ. Genuine, real piety, which the Angelic Doctor calls "devotion," and which is the principal act of the virtue of religion—the act which correctly relates and fitly directs men to God; the act by which they

³⁰ 1 Cor 11:28.

³¹ Roman Missal, Ash Wednesday; prayer after the imposition of ashes.

³² *De praedestinatione sanctorum*, 31.

freely and spontaneously give themselves to the worship of God in its fullest sense³³—piety of this authentic sort needs meditation on the supernatural realities and spiritual exercises, if it is to be nurtured, stimulated and sustained, and prompt us to lead a more perfect life. For the Christian religion, practiced as it should be, demands that the will especially be consecrated to God and exert its influence on all the other spiritual faculties. But every act of the will presupposes an act of the intelligence, and before one can express the desire and the intention of offering oneself in sacrifice to the eternal Godhead, a knowledge of the facts and truths which make religion a duty is altogether necessary. One must first know, for instance, man's last end and the supremacy of the divine Majesty; after that, our common duty of submission to our Creator; and, finally, the inexhaustible treasures of love with which God yearns to enrich us, as well as the necessity of supernatural grace for us by divine providence in virtue of the fact that we have been united one and all, like members of a body, to Jesus Christ the Head. But further, since our hearts, disturbed as they are at times by the lower appetites, do not always respond to motives of love, it is also extremely helpful to let consideration and contemplation of the justice of God provoke us on occasion to salutary fear, and guide us thence to Christian humility, repentance and amendment.

33. But it will not do to possess these facts and truths after the fashion of an abstract memory lesson or lifeless commentaries. They must lead to practical results. They must impel us to subject our senses and their faculties to reason, as illuminated by the Catholic faith. They must help to cleanse and purify the heart, uniting it to Christ more intimately every day, growing ever more to his likeness, and drawing from him the divine inspiration and strength of which it stands in need. They must serve as increasingly effective incentives to action: urging men to produce good fruit, to perform their individual duties faithfully, to give themselves eagerly to the regular practice of their religion and the energetic exercise of virtue. "You are Christ's, and Christ is God's."³⁴ Let everything, therefore, have its proper place and arrangement; let everything be "theocentric," so to speak, if we really wish to direct everything to the glory of God through the life and power which flow from the divine Head into our hearts: "Having therefore, brethren, a confidence in the entering into the holies by the blood of Christ, a new and living way which he both dedicated for us through the veil, that is to say, his flesh, and as a high priest over the house of God; let us draw near with a true heart, in fullness of faith, having our hearts cleansed of an evil conscience and our bodies washed with clean water; let us hold fast the confession of our hope without

³³ See St. Thomas, *Summa Theologica*, IP II^{ae}, q. 82, art. 1.

³⁴ I Cor 3:23.

wavering . . . and let us consider one another, to provoke unto charity and to good works.”³⁵

34. Here is the source of the harmony and equilibrium which prevails among the members of the mystical body of Jesus Christ. When the Church teaches us our Catholic faith and exhorts us to obey the commandments of Christ, she is paving an open way for her priestly, sanctifying action in its highest sense; she disposes us likewise for more serious meditation on the life of the divine Redeemer and guides us to a more profound knowledge of the mysteries of faith where we may draw the supernatural sustenance, strength and vitality that enable us to progress safely, through Christ, toward a more perfect life. Not only through her ministers but with the help of the faithful individually, who have imbibed in this fashion the spirit of Christ, the Church endeavors to permeate with this same spirit the life and labors of men—their private and family life, their social, even economic and political life—that all who are called God’s children may reach more readily the end he has proposed for them.

35. Such action on the part of individual Christians, then, along with the ascetic effort prompting them to purify their hearts, actually stimulates in the faithful those energies which enable them to participate in the august sacrifice of the altar with better dispositions. They now can receive the sacraments with more abundant fruit, and conic from the celebration of the sacred rites more eager, more firmly resolved to pray and deny themselves like Christians, to answer the inspirations and invitation of divine grace and daily to imitate more closely the virtues of our Redeemer. And all of this not simply for their own advantage, but for that of the whole Church, where whatever good is accomplished proceeds from the power of her Head and redounds to the advancement of all her members.

36. In the spiritual life, consequently, there can be no opposition between the action of God, who pours forth his grace into men’s hearts so that the work of the redemption may always abide, and the tireless collaboration of man, who must not render vain the gift of God.³⁶ No more can the efficacy of the external administration of the sacraments, which comes from the rite itself (*ex opere operato*), be opposed to the meritorious action of their ministers or recipients, which we call the agent’s action (*opus operands*). Similarly, no conflict exists between public prayer and prayers in private, between morality and contemplation, between the ascetical life and devotion to the liturgy. Finally, there is no opposition between the jurisdiction and teaching office of the ecclesiastical hierarchy, and the specifically priestly power exercised in the sacred ministry.

37. Considering their special designation to perform the liturgical functions of the holy sacrifice and divine office, the Church has serious reason for prescribing that the ministers she assigns to the service of

³⁵ Heb 10:19-24.

³⁶ See 2 Cor 6:1.

the sanctuary and members *of* religious institutes betake themselves at stated times to mental prayer, to examination of conscience, and to various other spiritual exercises.³⁷ Unquestionably, liturgical prayer, being the public supplication of the illustrious spouse of Jesus Christ, is superior in excellence to private prayers. But this superior worth does not at all imply contrast or incompatibility between these two kinds of prayer. For both emerge harmoniously in the single spirit which animates them “Christ is all and in all.”³⁸ Both tend to the same objective: until Christ be formed in us.³⁹

38. For a better and more accurate understanding of the sacred liturgy another of its characteristic features, no less important, needs to be considered.

39. The Church is a society, and as such requires an authority and hierarchy of her own. Though it is true that all the members of the Mystical Body partake of the same blessings and pursue the same objective, they do not all enjoy the same powers, nor are they all qualified to perform the same acts. The divine Redeemer has willed, as a matter of fact, that his kingdom should be built and solidly supported, as it were, on a holy order, which resembles in some sort the heavenly hierarchy.

40. Only to the apostles, and thenceforth to those on whom their successors have imposed hands, is granted the power of the priesthood, in virtue of which they represent the person of Jesus Christ before their people, acting at the same time as representatives of their people before God. This priesthood is not transmitted by heredity or human descent. It does not emanate from the Christian community. It is not a delegation from the people. Prior to acting as representative of the community before the throne of God, the priest is the ambassador of the divine Redeemer. He is God’s vicegerent in the midst of his flock precisely because Jesus Christ is Head of that body of which Christians are the members. The power entrusted to him, therefore, bears no natural resemblance to anything human. It is entirely supernatural. It comes from God. “As the Father hath sent me, I also send you⁴⁰... he that heareth you heareth me⁴¹ ... go ye into the whole world and preach the gospel to every creature; he that believeth and is baptized shall be saved.”⁴²

41. That is why the visible, external priesthood of Jesus Christ is not handed down indiscriminately to all members of the Church in general, but is conferred on designated men, through what may be called the spiritual generation of holy orders.

42. This latter, one of the seven sacraments, not only imparts the grace appropriate to the clerical function and state of life, but imparts

37 Sec Code of Canon Law, canons 125, 126, 565, 571, 595, 1367.

38 Col 3:11.

39 See Gal 4:19.

40 Jn. 20:21.

41 Lk 10:16.

42 Mk 16:15-16

an indelible “character” besides, indicating the sacred ministers’ conformity to Jesus Christ the Priest and qualifying them to perform those official acts of religion by which men are sanctified and God is duly glorified in keeping with the divine laws and regulations.

43. In the same way, actually, that baptism is the distinctive mark of all Christians, and serves to differentiate them from those who have not been cleansed in this purifying stream and consequently are not members of Christ, the sacrament of holy orders sets the priest apart from the rest of the faithful who have not received this consecration. For they alone, in answer to an inward supernatural call, have the august ministry, where they are assigned to service in the sanctuary and become, as it were, the instruments God uses to communicate supernatural life from on high to the mystical body of Jesus Christ. Add to this, as we have noted above, the fact that they alone have been marked with the indelible sign “conforming” them to Christ the Priest, and that their hands alone have been consecrated “in order that whatever they bless may be blessed, whatever they consecrate may become sacred and holy, in the name of our Lord Jesus Christ.”⁴³ Let all, then, who would live in Christ flock to their priests. By them they will be supplied with the comforts and food of the spiritual life. From them they will procure the medicine of salvation assuring their cure and happy recovery from the fatal sickness of their sins. The priest, finally, will bless their homes, consecrate their families and help them, as they breathe their last, across the threshold of eternal happiness.

44. Since, therefore, it is the priest chiefly who performs the sacred liturgy in the name of the Church, its organization, regulation and details cannot but be subject to Church authority. This conclusion, based on the nature of Christian worship itself, is further confirmed by the testimony of history.

45. Additional proof of this indefeasible right of the ecclesiastical hierarchy lies in the circumstances that the sacred liturgy is intimately bound up with doctrinal propositions which the Church proposes to be perfectly true and certain, and must as a consequence conform to the decrees respecting Catholic faith issued by the supreme teaching authority of the Church with a view to safeguarding the integrity of the religion revealed by God.

46. On this subject we judge it our duty to rectify an attitude with which you are doubtless familiar, venerable brethren. We refer to the error and fallacious reasoning of those who have claimed that the sacred liturgy is a kind of proving ground for the truths to be held of faith, meaning by this that the Church is obliged to declare such a doctrine sound when it is found to have produced fruits of piety and sanctity through the sacred rites of the liturgy, and to reject it otherwise. Hence the epigram: “*Lex orandi, lex credendi*”— the law for prayer is the law for faith.

43 Roman Pontifical, ordination of a priest: anointing of hands.

47. But this is not what the Church teaches and enjoins. The worship she offers to God, all good and great, is a continuous profession of Catholic faith and a continuous exercise of hope and charity, as Augustine tersely puts it. "God is to be worshiped," he says, "by faith, hope and charity."⁴⁴ In the sacred liturgy we profess the Catholic faith explicitly and openly, not only by the celebration of the mysteries, and by offering the holy sacrifice and administering the sacraments, but also by saying or singing the credo or symbol of the faith—it is indeed the sign and badge, as it were, of the Christian—along with other texts, and likewise by reading of holy Scripture, written under the inspiration of the Holy Ghost. The entire liturgy, therefore, has the Catholic faith for its content, inasmuch as it bears public witness to the faith of the Church.

48. For this reason, whenever there was question of defining a truth revealed by God, the sovereign pontiff and the councils in their recourse to the "theological sources," as they are called, have not seldom drawn many an argument from this sacred science of the liturgy. For an example in point, our predecessor of immortal memory, Pius IX, so argued when he proclaimed the immaculate conception of the Virgin Mary. Similarly, during the discussion of a doubtful or controversial truth, the Church and the holy fathers have not failed to look to the age-old and age-honored sacred rites for enlightenment. Hence the well-known and venerable maxim: "*Legem credendi lex statuat supplicandi*"—let the rule for prayer determine the rule of belief.⁴⁵ The sacred liturgy, consequently, does not decide or determine independently and of itself what is of Catholic faith. More properly, since the liturgy is also a profession of eternal truths, and subject, as such, to the supreme teaching authority of the Church, it can supply proofs and testimony, quite clearly of no little value, toward the determination of a particular point of Christian doctrine. But if one desires to differentiate and describe the relationship between faith and the sacred liturgy in absolute and general terms, it is perfectly correct to say: "*Lex credendi legem statuat supplicandi*"—let the rule of belief establish the rule of prayer. The same holds true for the other theological virtues also: "*In . . . fide, spe, caritate continuato desiderio semper oramus*"—we pray always, with constant yearning in faith, hope and charity.⁴⁶

49. From time immemorial the ecclesiastical hierarchy has exercised this right in matters liturgical. It has organized and regulated divine worship, enriching it constantly with new splendor and beauty, to the glory of God and the spiritual profit of Christians. What is more, it has not been slow in keeping the substance of the Mass and sacraments carefully intact—to modify what it deemed not altogether fitting, and to add what appeared more likely to increase the honor

⁴⁴ *Enchiridion*, ch. 3.

⁴⁵ *De gratia Dei* "*Indiculus*."

⁴⁶ St. Augustine, *Epist.* 130, *ad Probam*, 18.

paid to Jesus Christ and the august Trinity, and to instruct and stimulate the Christian people to greater advantage.⁴⁷

50. The sacred liturgy does, in fact, include divine as well as human elements. The former, instituted as they have been by God, cannot be changed in any way by men. But the human components admit of various modifications, as the needs of the age, circumstance and the good of souls may require, and as the ecclesiastical hierarchy, under the guidance of the Holy Spirit, may have authorized. This will explain the marvelous variety of eastern and western rites. Here is the reason for the gradual addition, through successive development, of particular religious customs and practices of piety only faintly discernible in early times. Hence it likewise happens from time to time that certain devotions long since forgotten are revived and practiced anew. All these developments attest the abiding life of the immaculate spouse of Jesus Christ through these many centuries. They are the sacred language she uses, as the ages run their course, to profess to her divine spouse her own faith along with that of the nations committed to her charge, and her own unfailing love. They furnish proof, besides, of the wisdom of the teaching method she employs to arouse and nourish constantly the "Christian instinct."

51. Several causes, really, have been instrumental in the progress and development of the sacred liturgy during the long and glorious life of the Church.

52. Thus, for example, as Catholic doctrine on the incarnate Word of God, the eucharistic sacrament and sacrifice and Mary the Virgin Mother of God came to be determined with greater certitude and clarity, new ritual forms were introduced through which the acts of the liturgy proceeded to reproduce this brighter light issuing from the decrees of the teaching authority of the Church, and to reflect it, in a sense, so that it might reach the minds and hearts of Christ's people more readily.

53. The subsequent advances in ecclesiastical discipline for the administering of the sacraments, that of penance for example; the institution and later suppression of the catechumenate; and again, the practice of eucharistic communion under a single species, adopted in the Latin Church: these developments were assuredly responsible in no little measure for the modification of the ancient ritual in the course of time, and for the gradual introduction of new rites considered more in accord with prevailing discipline in these matters.

54. Just as notable a contribution to this progressive transformation was made by devotional trends and practices not directly related to the sacred liturgy, which began to appear, by God's wonderful design, in later periods, and grew to be so popular. We may instance the spread and ever mounting ardor of devotion to the Blessed Eucharist, devotion to the most bitter passion of our Redeemer, devotion

⁴⁷ See *Divini cultus*, December 20, 1928.

to the Most Sacred Heart of Jesus, to the Virgin Mother of God and to her most chaste spouse.

55. Other manifestations of piety have also played their circumstantial part in this same liturgical development. Among them may be cited the public pilgrimages to the tombs of the martyrs prompted by motives of devotion, the special periods of fasting instituted for the same reason, and lastly, in this gracious city of Rome, the penitential recitation of the litanies during the “station” processions, in which even the sovereign pontiff frequently joined.

56. It is likewise easy to understand that the progress of the fine arts, those of architecture, painting and music above all, has exerted considerable influence on the choice and disposition of the various external features of the sacred liturgy.

57. The Church has further used her right of control over liturgical observance to protect the purity of divine worship against abuse from dangerous and imprudent innovations introduced by private individuals and particular churches. And so it came about—during the 16th century, when usages and customs of this sort had become increasingly irrelevant and exaggerated, and when private initiative in matters liturgical threatened to compromise the integrity of faith and devotion, to the great advantage of heretics and further spread of their errors—that in the year 1588 our predecessor Sixtus V of immortal memory established the Sacred Congregation of Rites, charged with the defense of the legitimate rites of the Church and with the prohibition of any spurious innovation.⁴⁸ This body fulfills even today the official function of supervision and legislation with regard to all matters touching the sacred liturgy.⁴⁹

58. It follows from this that the sovereign pontiff alone enjoys the right to recognize and establish any practice touching the worship of God, to introduce and approve new rites, as also to modify those he judges to require modification.⁵⁰ Bishops, for their part, have the right and duty carefully to watch over the exact observance of the prescriptions of the sacred canons respecting divine worship.⁵¹ Private individuals, therefore, even though they be clerics, may not be left to decide for themselves in these holy and venerable matters, involving as they do the religious life of Christian society along with the exercise of the priesthood of Jesus Christ and worship of God; concerned as they are with the honor due to the Blessed Trinity, the Word incarnate and his august Mother and the other saints, and with the salvation of souls as well. For the same reason no private person has any authority to regulate external practices of this kind, which are intimately bound up with Church discipline and with the order, unity

⁴⁸ Constitution *Immensa*, January 22, 1958.

⁴⁹ Code of Canon Law, canon 253.

⁵⁰ Sec Code of Canon Law, canon 1257.

⁵¹ Sec Code of Canon Law, canon 1261.

and concord of the mystical body and frequently even with the integrity of Catholic faith itself.

59. The Church is without question a living organism, and as an organism, in respect to the sacred liturgy also, she grows, matures, develops, adapts, accommodates herself to temporal needs and circumstances, provided only that the integrity of her doctrine be safeguarded. This notwithstanding, the temerity and daring of those who introduce novel liturgical practices, or call for the revival of obsolete rites out of harmony with prevailing laws and rubrics, deserve severe reproof. It has pained us grievously to note, venerable brethren, that such innovations are actually being introduced not merely in minor details, but in matters of major importance as well. We instance, in point of fact, those who make use of the vernacular in the celebration of the august eucharistic sacrifice; those who transfer certain feastdays—which have been appointed and established after mature deliberation—to other dates; those, finally, who delete from the prayerbooks approved for public use the sacred texts of the Old Testament, deeming them little suited and inopportune for modern times.

60. The use of the Latin language, customary in a considerable portion of the Church, is a manifest and beautiful sign of unity, as well as an effective antidote for any corruption of doctrinal truth. Despite this, the use of the mother tongue in connection with several of the rites may be of much advantage to the people. But the Apostolic See alone is empowered to grant this permission. It is forbidden, therefore, to take any action whatever of this nature without having requested and obtained such consent, since the sacred liturgy, as we have said, is entirely subject to the discretion and approval of the Holy See.

61. The same reasoning holds in the case of some persons who are bent on the restoration of all the ancient rites and ceremonies indiscriminately. The liturgy of the early ages is most certainly worthy of all veneration. But ancient usage must not be esteemed more suitable and proper, either in its own right or in its significance for later times and new situations, on the simple ground that it carries the savor and aroma of antiquity. The more recent liturgical rites likewise deserve reverence and respect. They, too, owe their inspiration to the Holy Spirit, who assists the Church in every age even to the consummation of the world.⁵² They are equally the resources used by the majestic spouse of Jesus Christ to promote and procure the sanctity of man.

62. Assuredly, it is a wise and most laudable thing to return in spirit and affection to the sources of the sacred liturgy. For research in this field of study, by tracing it back to its origins, contributes valuable assistance toward a more thorough and careful investigation of the significance of feast days, and of the meaning of the texts and

⁵² See Mt 28:20.

sacred ceremonies employed on their occasion. But it is neither wise nor laudable to reduce everything to antiquity by every possible device. Thus, to cite some instances, one would be straying from the straight path were he to wish the altar restored to its primitive table form; were he to want black excluded as a color for the liturgical vestments; were he to forbid the use of sacred images and statues in churches; were he to order the crucifix so designed that the divine Redeemer's body bear no trace of his cruel sufferings; and lastly, were he to disdain and reject polyphonic music or singing in parts, even where it conforms to regulations issued by the Holy See.

63. Clearly, no sincere Catholic can refuse to accept the formulation of Christian doctrine more recently elaborated and proclaimed as dogmas by the Church, under the inspiration and guidance of the Holy Spirit with abundant fruit for souls, because it pleases him to hark to the old formulas. No more can any Catholic in his right senses repudiate existing legislation of the Church in order to revert to prescriptions based on the earliest sources of canon law. Just as obviously unwise and mistaken is the zeal of one who in matters liturgical would go back to the rites and usages of antiquity, discarding the new patterns introduced by disposition of divine Providence to meet the change of circumstances and situation.

64. This way of acting bids fair to revive the exaggerated and senseless antiquarianism to which the illegal Council of Pistoia gave rise. It likewise attempts to reinstate a series of errors which were responsible for the calling of that meeting as well as for those resulting from it, with grievous harm to souls, and which the Church, the ever watchful guardian of the "deposit of faith" committed to her charge by her divine Founder, had every right and reason to condemn.⁵³ For perverse designs and ventures of this sort tend to paralyze and weaken that process of sanctification by which the sacred liturgy directs the sons of adoption to their heavenly Father for their souls' salvation.

65. In every measure taken, then, let proper contact with the ecclesiastical hierarchy be maintained. Let no one arrogate to himself the right to make regulations and impose them on others at will. Only the sovereign pontiff, as the successor of St. Peter, charged by the divine Redeemer with the feeding of his entire flock,⁵⁴ and with him, in obedience to the Apostolic See, the bishops "whom the Holy Ghost has placed . . . to rule the Church of God,"⁵⁵ have the right and the duty to govern the Christian people. Consequently, venerable brethren, whenever you assert your authority—even on occasion with wholesome severity—you are not merely acquitting yourselves of your duty; you are defending the *very* will of the Founder of the Church.

⁵³ See Pius VI, *Auctorem fidei*, August 28, 1793, nos. 31-34, 39, 62, 66, 69-74.

⁵⁴ See *Jn* 21:15-17?

⁵⁵ Acts 20:,⁸

66. The mystery of the most holy Eucharist which Christ the High Priest instituted, and which he commands to be continually renewed in the Church by his ministers, is the culmination and center, as it were, of the Christian religion. We consider it opportune in speaking about the crowning act of the sacred liturgy to delay for a little while and call your attention, venerable brethren, to this most important subject.

67. Christ the Lord, "eternal Priest according to the order of Melchisedech,"⁵⁶ "loving his own who were of the world,"⁵⁷ "at the last supper, on the night he was betrayed, wishing to leave his beloved spouse, the Church, a visible sacrifice such as the nature of men requires, that would represent the bloody sacrifice offered once on the cross, and perpetuate its memory to the end of time, and whose salutary virtue might be applied in remitting those sins which we daily commit, . . . offered his body and blood under the species of bread and wine to God the Father, and under the same species allowed the apostles, whom he at that time constituted the priests of the New Testament, to partake thereof; commanding them and their successors in the priesthood to make the same offering."⁵⁸

68. The august sacrifice of the altar, then, is no mere empty commemoration of the passion and death of Jesus Christ, but a true and proper act of sacrifice, whereby the High Priest by an unbloody immolation offers himself a most acceptable victim to the eternal Father, as he did upon the cross. "It is one and the same victim; the same person now offers it by the ministry of his priests, who then offered himself on the cross, the manner of offering alone being different."⁵⁹

69. The priest is the same, Jesus Christ, whose sacred Person his minister represents. Now the minister, by reason of the sacerdotal consecration which he has received, is made like to the High Priest and possesses the power of performing actions in virtue of Christ's very person.⁶⁰ Wherefore in his priestly activity he in a certain manner "lends his tongue, and gives his hand" to Christ.⁶¹

70. Likewise, the victim is the same, namely our divine Redeemer in his human nature with his true body and blood. The manner, however, in which Christ is offered is different. On the cross he completely offered himself and all his sufferings to God, and the immolation of

⁵⁶ Ps 109:4.

⁵⁷ Jn 13:1>

⁵⁸ Council of Trent, Sess. 22, ch. 1

⁵⁹ *Ibid.* ch. 2.

⁶⁰ See St. Thomas, *Summa Theologica*, IIP, q. 22, art. 4.

⁶¹ St. John Chrysostom, *In Joann. Hom.*, 86:4.

the victim was brought about by the bloody death, which he underwent of his own free will. But on the altar, by reason of the glorified state of his human nature, "death shall have no more dominion over him,"⁶² and so the shedding of his blood is impossible; still, according to the plan of divine wisdom, the sacrifice of our Redeemer is shown forth in an admirable manner by external signs which are the symbols of his death. For by the "transubstantiation" of bread into the body of Christ and of wine into his blood, his body and blood are both really present; now the eucharistic species under which he is present symbolize the actual separation of his body and blood. Thus the commemorative representation of his death, which actually took place on Calvary, is repeated in every sacrifice of the altar, seeing that Jesus Christ is symbolically shown by separate symbols to be in a state of victimhood.

71. Moreover, the appointed ends are the same. The first of these is to give glory to the heavenly Father. From his birth to his death Jesus Christ burned with zeal for the divine glory'; and the offering of his blood upon the cross rose to heaven in an odor of sweetness. To perpetuate this praise, the members of the mystical body are united with their divine Head in the eucharistic sacrifice, and with him, together with the angels and archangels, they sing immortal praise to God⁶³ and give all honor and glory to the Father almighty.⁶⁴

72. The second end is duly to give thanks to God. Only the divine Redeemer, as the eternal Father's most beloved Son whose immense love he knew, could offer him a worthy return of gratitude. This was his intention and desire at the Last Supper when he "gave thanks."⁶⁵ He did not cease to do so when hanging upon the cross, nor does he fail to do so in the august sacrifice of the altar, which is an act of thanksgiving or a "eucharistic" act; since this "is truly meet and just, right and availing unto salvation."⁶⁶

73. The third end proposed is that of expiation, propitiation and reconciliation. Certainly, no one was better fitted to make satisfaction to almighty God for all the sins of men than was Christ. Therefore, he desired to be immolated upon the cross "as a propitiation for our sins, not for ours only but also for those of the whole world."⁶⁷ Likewise, he daily offers himself upon our altars for our redemption that we may be rescued from eternal damnation and admitted into the company of the elect. This he does, not for us only who are in this mortal life, but also "for all who rest in Christ, who have gone before us with the sign of faith and repose in the sleep of peace";⁶⁸

⁶² Rom 6:9.

⁶³ Sec Roman Missal, Preface.

⁶⁴ See *ibid.* Canon.

⁶⁵ Mk 14:23.

⁶⁶ Roman Missal, Preface.

⁶⁷ i Jn 2:2.

⁶⁸ Roman Missal, Canon of the Mass.

for whether we live, or whether we die, "still we are not separated from the one and only Christ."⁶⁹

74. The fourth end, finally, is that of impetration. Man, being the prodigal son, has made bad use of and dissipated the good which he received from his heavenly Father. Accordingly, he has been reduced to the utmost poverty and to extreme degradation. However, Christ on the cross "offering prayers and supplications with a loud cry and tears, has been heard for his reverence."⁷⁰ Likewise, upon the altar he is our mediator with God in the same efficacious manner, so that we may be filled with every blessing and grace.

75. It is easy, therefore, to understand why the holy Council of Trent lays down that by means of the eucharistic sacrifice the saving virtue of the cross is imparted to us for the remission of the sins we daily commit.⁷¹

76. Now the apostle of the Gentiles proclaims the copious plenitude and the perfection of the sacrifice of the cross when he says that Christ by one oblation has perfected forever them that are sanctified.⁷² The merits of this sacrifice, since they are altogether boundless and immeasurable, know no limits; for they are meant for all men of every time and place. This follows from the fact that in this sacrifice the God-man is the priest and victim; that his immolation was entirely perfect, as was his obedience to the will of his eternal Father; and also that he suffered death as the Head of the human race: "See how we were bought: Christ hangs upon the cross, see at what a price he makes his purchase. . . . He sheds his blood, he buys with his blood, he buys with the blood of the spotless Lamb, he buys with the blood of God's only Son. He who buys is Christ; the price is his blood; the possession bought is the world."⁷³

77. This purchase, however, does not immediately have its full effect, since Christ, after redeeming the world at the lavish cost of his own blood, still must come into complete possession of the souls of men. Wherefore, that the redemption and salvation of each person and of future generations unto the end of time may be effectively accomplished, and be acceptable to God, it is necessary that men should individually come into vital contact with the sacrifice of the cross, so that the merits which flow from it should be imparted to them. In a certain sense it can be said that on Calvary Christ built a font of purification and salvation which he filled with the blood he shed; but if men do not bathe in it and there wash away the stains of their iniquities, they can never be purified and saved.

78. The cooperation of the faithful is required so that sinners may be individually purified in the blood of the Lamb. For though, speak-

⁶⁹ St. Augustine, *De Trinit.* 13, ch. 19.

⁷⁰ Heb 5:7.

⁷¹ See Sess. 22, ch. 1.

⁷² See Heb 10:14.

⁷³ St. Augustine, *Enarr. in Ps.* 147, no. 16.

ing generally, Christ reconciled by his painful death the whole human race with the Father, he wished that all should approach and be drawn to his cross, especially by means of the sacraments and the eucharistic sacrifice, to obtain the salutary fruits produced by him upon it. Through this active and individual participation, the members of the mystical body not only become daily more like their divine Head, but the life flowing from the Head is imparted to the members, so that we can each repeat the words of St. Paul: "With Christ I am nailed to the cross: I live, now not I, but Christ liveth in me."⁷⁴ We have already explained sufficiently and of set purpose on another occasion that Jesus Christ, "when dying on the cross, bestowed upon his Church, as a completely gratuitous gift, the immense treasure of the redemption. But when it is a question of distributing his treasure, he not only commits the work of sanctification to his immaculate Spouse, but also wishes that, to a certain extent, sanctity should derive from her activity."⁷⁵

79. The august sacrifice of the altar is, as it were, the supreme instrument whereby the merits won by the divine Redeemer upon the cross are distributed to the faithful: "As often as this commemorative sacrifice is offered, there is wrought the work of our Redemption."⁷⁶ This, however, so far from lessening the dignity of the actual sacrifice on Calvary, rather proclaims and renders more manifest its greatness and its necessity, as the Council of Trent declares.⁷⁷ By its daily immolation it reminds us that there is no other means of salvation except in the cross of our Lord Jesus Christ⁷⁸ and that God himself wishes that there should be a continuation of this sacrifice "from the rising of the sun till the going down thereof."⁷⁹ so that there may be no cessation of the hymn of praise and thanksgiving which man owes to God, seeing that he requires his help continually and has need of the blood of the Redeemer to remit sin which challenges God's justice.

80. It is, therefore, desirable, venerable brethren, that all the faithful should be aware that to participate in the eucharistic sacrifice is their chief duty and supreme dignity, and that not in an inert and negligent fashion, giving way to distractions and day-dreaming, but with such earnestness and concentration that they may be united as closely as possible with the High Priest, according to the apostle: "Let this mind be in you which was also in Christ Jesus."⁸⁰ And together with him and through him let them make their oblation, and in union with him let them offer up themselves.

⁷⁴ Gal 2:19-20.

⁷⁵ *Mystici Corporis*, June 29, 1943.

⁷⁶ Roman Missal, Secret of the Ninth Sunday after Pentecost.

⁷⁷ See Sess. 22, ch. 2, and canon 4.

⁷⁸ See Gal 6:14.

⁷⁹ Mai 1:11.

⁸⁰ Phil 2:5.

81. It is quite true that Christ is a priest; but he is a priest not for himself but for us, when in the name of the whole human race he offers our prayers and religious homage to the eternal Father; he is also a victim since he substitutes himself for sinful man. Now the exhortation of the apostle: "Let this mind be in you which was also in Christ Jesus," requires that all Christians should possess, as far as is humanly possible, the same dispositions as those which the divine Redeemer had when he offered himself in sacrifice: that is to say, they should, in a humble attitude of mind, pay adoration, honor, praise and thanksgiving to the supreme majesty of God. Moreover, it means that they must assume to some extent the character of a victim, that they deny themselves as the Gospel commands, that freely and of their own accord they do penance and that each detests and satisfies for his sins. It means, in a word, that we must all undergo with Christ a mystical death on the cross so that we can apply to ourselves the words of St. Paul: "With Christ I am nailed to the cross."⁸¹

82. The fact, however, that the faithful participate in the eucharistic sacrifice does not mean that they also are endowed with priestly power. It is very necessary that you make this quite clear to your flocks.

83. For there are today, venerable brethren, those who, approximating to errors long since condemned,⁸² teach that in the New Testament by the word "priesthood" is meant only that priesthood which applies to all who have been baptized; and hold that the command by which Christ gave power to his apostles at the Last Supper to do what he himself had done applies directly to the entire Christian Church, and that thence, and thence only, arises the hierarchical priesthood. Hence, they assert that the people are possessed of true priestly power, while the priest only acts in virtue of an office committed to him by the community. Wherefore, they look on the eucharistic sacrifice as a "concélébration," in the literal meaning of that term, and consider it more fitting that priests should "concelebrate" with the people present than that they should offer the sacrifice privately when the people are absent.

84. It is superfluous to explain how captious errors of this sort completely contradict the truths which we have just stated above, when treating of the place of the priest in the mystical body of Jesus Christ. But we must not forget that the priest acts for the people only because he represents Jesus Christ, who is Head of all his members and offers himself in their stead. Hence, he goes to the altar as the minister of Christ, inferior to Christ but superior to the people.⁸³ The people, on the other hand, since they in no sense represent the divine Redeemer and are not mediator between themselves and God, can in no way possess the sacerdotal power.

⁸¹ Gal 2:19.

⁸² See Council of Trent, Sess. 23, ch. 4.

⁸³ See St. Robert Bellarmine, *De Missa* 2, ch. 4.

85. All this has the certitude of faith. However, it must also be added that the faithful offer the divine Victim, though in a different sense.

86. This has already been stated in the clearest terms by some of our predecessors and some doctors of the Church. "Not only," says Innocent III of immortal memory, "do the priests offer the sacrifice, but also all the faithful: for what the priest does personally by virtue of his ministry, the faithful do collectively by virtue of their intention."⁸⁴ We are happy to recall one of St. Robert Bellarmine's many statements on this subject. "The sacrifice," he says, "is principally offered in the person of Christ. Thus the oblation that follows the consecration is a sort of attestation that the whole Church consents in the oblation made by Christ, and offers it along with him."⁸⁵

87. Moreover, the rites and prayers of the eucharistic sacrifice signify and show no less clearly that the oblation of the Victim is made by the priests in company with the people. For not only does the sacred minister, after the oblation of the bread and wine when he turns to the people, say the significant prayer: "Pray brethren, that my sacrifice and yours may be acceptable to God the Father almighty";⁸⁶ but also the prayers by which the divine Victim is offered to God are generally expressed in the plural number: and in these it is indicated more than once that the people also participate in this august sacrifice inasmuch as they offer the same. The following words, for example, are used: "For whom we offer, or who offer up to thee.... We therefore beseech thee, O Lord, to be appeased and to receive this offering of our bounden duty, as also of thy whole household.... We thy servants, as also thy whole people ... do offer unto thy most excellent majesty, of thine own gifts bestowed upon us, a pure victim, a holy victim, a spotless victim."⁸⁷

88. Nor is it to be wondered at that the faithful should be raised to this dignity. By the waters of baptism, as by common right, Christians are made members of the mystical body of Christ "the Priest, and by the character' which is imprinted on their souls they are appointed to give worship to God; thus they participate, according to their condition, in the priesthood of Christ.

89. In every age of the Church's history, the mind of man, enlightened by faith, has aimed at the greatest possible knowledge of things divine. It is fitting, then, that the Christian people should also desire to know in what sense they are said in the canon of the Mass to offer up the sacrifice. To satisfy such a pious desire, then, we shall here explain the matter briefly and concisely.

⁸⁴ *De Sacro Altaris Mysterio* 3 ;(\$,

⁸⁵ *De Missa* 1, ch. 27.

⁸⁶ Roman Missal, Ordinary of the Mass.

⁸⁷ *Ibid.* Canon of the Mass.

90. First of all the more extrinsic explanations are these: it frequently happens that the faithful assisting at Mass join their prayers alternately with those of the priest, and sometimes—a more frequent occurrence in ancient times—they offer to the minister at the altar bread and wine to be changed into the body and blood of Christ, and finally, by their alms they get the priest to offer the divine Victim for their intentions.

91. But there is also a more profound reason why all Christians, especially those who are present at Mass, are said to offer the sacrifice.

92. In this most important subject it is necessary, in order to avoid giving rise to a dangerous error, that we define the exact meaning of the word “offer.” The unbloody immolation at the words of consecration, when Christ is made present upon the altar in the state of a victim, is performed by the priest and by him alone, as the representative of Christ and not as the representative of the faithful. It is because the priest places the divine Victim upon the altar that he offers it to God the Father as an oblation for the glory of the Blessed Trinity and for the good of the whole Church. Now the faithful participate in the oblation, understood in this limited sense, after their own fashion and in a twofold manner, namely because they not only offer the sacrifice by the hands of the priest, but also, to a certain extent, in union with him. It is by reason of this participation that the offering made by the people is also included in liturgical worship.

93. Now it is clear that the faithful offer the sacrifice by the hands of the priest from the fact that the minister at the altar, in offering a sacrifice in the name of all his members, represents Christ, the Head of the mystical body; hence, the whole church can rightly be said to offer up the Victim through Christ. But the conclusion that the people offer the sacrifice with the priest himself is not based on the fact that, being members of the Church no less than the priest himself, they perform a visible liturgical rite; for this is the privilege only of the minister who has been divinely appointed to this office: rather it is based on the fact that the people unite their hearts in praise, impetration, expiation and thanksgiving with the prayers or intention of the priest, even of the High Priest himself, so that in the one and the same offering of the Victim and according to a visible sacerdotal rite, they may be presented to God the Father. It is obviously necessary that the external rite of sacrifice should, of its very nature, signify the internal worship of the heart. Now the sacrifice of the new law signifies that supreme worship by which the principal Offerer himself, who is Christ, and, in union with him and through him, all the members of the mystical body pay God the honor and reverence that are due to him.

94. We are very pleased to learn that this teaching, thanks to a more intense study of the liturgy on the part of many, especially in recent years, has been given full recognition. We must, however,

deeply deplore certain exaggerations and over-statements which are not in agreement with the true teaching of the Church.

95. Some, in fact, disapprove altogether of those Masses which are offered privately and without any congregation, on the ground that they are a departure from the ancient way of offering the sacrifice; moreover, there are some who assert that priests cannot offer Mass at different altars at the same time because, by doing so, they break up the community of the faithful and imperil its unity; while some go so far as to hold that the people must confirm and ratify the sacrifice if it is to have its proper force and value.

96. They are mistaken in appealing in this matter to the social character of the eucharistic sacrifice, for as often as a priest repeats what the divine Redeemer did at the Last Supper the sacrifice is really completed. Moreover, this sacrifice, necessarily and of its very nature, has always and everywhere the character of a public and social act, inasmuch as he who offers it acts in the name of Christ and of the faithful, whose Head is the divine Redeemer, while he offers it to God for the holy Catholic Church, and for the living and the dead.⁸⁸ This is undoubtedly so, whether the faithful are present—as we desire and commend them to be in great numbers and with devotion—or are not present, since it is in no wise required that the people ratify what the sacred minister has done.

97. Still, though it is clear from what we have said that the Mass is offered in the name of Christ and of the Church and that it is not robbed of its social effects though it be celebrated by a priest without a server, nonetheless, on account of the dignity of such an august mystery, it is our earnest desire—as Mother Church has always commanded—that no priest should say Mass unless a server is at hand to answer the prayers, as canon 813 prescribes.

98. In order that the oblation by which the faithful offer the divine Victim in this sacrifice to the heavenly Father may have its full effect, it is necessary that the people add something else, namely the offering of themselves as a victim.

99. This offering, in fact, is not confined merely to the liturgical sacrifice. For the prince of the apostles wishes us, as living stones built upon the cornerstone Christ, to be able, as “a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.”⁸⁹ St. Paul the apostle addresses the following words of exhortation to Christians, without distinction of time: “I beseech you therefore, . . . that you present your bodies, a living sacrifice, holy, pleasing unto God, your reasonable service.”⁹⁰ But at that time *especially* when the faithful take part in the liturgical service with such piety and recollection that it can truly be said of them: “whose faith and devotion is known

⁸⁸ Roman Missal, Canon of the Mass.

⁸⁹ 1 Pt 2:5.

⁹⁰ Rom 12:1.

to thee,"⁹¹ it is then, with the High Priest and through him, that they offer themselves as a spiritual sacrifice, that each one's faith ought to become more ready to work through charity, his piety more real and fervent, and each one should consecrate himself to furthering the divine glory, desiring to become as like as possible to Christ in his most grievous sufferings.

100. This we are also taught by those exhortations which the bishop, in the Church's name, addresses to priests on the day of their ordination: "Understand what you do, imitate what you handle, and since you celebrate the mystery of the Lord's death, take good care to mortify your members with their vices and concupiscences."⁹² In almost the same manner the sacred books of the liturgy advise Christians who come to Mass to participate in the sacrifice: "At this... altar let innocence be in honor, let pride be sacrificed, anger slain, impurity and every evil desire laid low, let the sacrifice of chastity be offered in place of doves and instead of the young pigeons the sacrifice of innocence."⁹³ While we stand before the altar, then, it is our duty so to transform our hearts, that whatever sin there is may be completely blotted out, while whatever promotes supernatural life through Christ may be zealously fostered and strengthened even to the extent that, in union with the immaculate Victim, we become a victim acceptable to the eternal Father.

101. The prescriptions, in fact, of the sacred liturgy aim, by every means at their disposal, at helping the Church to bring about this most holy purpose in the most suitable manner possible. This is the object not only of readings, homilies and other sermons given by priests, as also the whole cycle of mysteries which are proposed for our commemoration in the course of the year, but it is also the purpose of vestments, of sacred rites and their external splendor. All these things aim at "enhancing the majesty of this great sacrifice, and raising the minds of the faithful, by means of these visible signs of religion and piety, to the contemplation of the sublime truths contained in this sacrifice."⁹⁴

102. All the elements of the liturgy, then, would have us reproduce in our hearts the likeness of the divine Redeemer through the mystery of the cross, according to the words of the apostle of the Gentiles: "With Christ I am nailed to the cross. I live, now not I, but Christ liveth in me."⁹⁵ Thus we become a victim, as it were, along with Christ to increase the glory of the eternal Father.

103. Let this, then, be the intention and aspiration of the faithful, when they offer up the divine Victim in the Mass. For if, as St. Augustine writes, our mystery is enacted on the Lord's table, that is,

⁹¹ Roman Missal, Canon of the Mass.

⁹² Roman Pontifical, Ordination of a Priest.

⁹³ *Ibid.* Consecration of an Altar, Preface.

⁹⁴ See Council of Trent, Sess. 22, ch. 5.

⁹⁵ Gal 2:19-20.

Christ our Lord himself,⁹⁶ who is the Head and symbol of that union through which we are the body of Christ⁹⁷ and members of his body;⁹⁸ if St. Robert Bellarmine teaches, according to the mind of the doctor of Hippo, that in the sacrifice of the altar is signified the general sacrifice by which the whole mystical body of Christ, that is, all the city of the redeemed, is offered up to God through Christ, the High Priest;⁹⁹ nothing can be conceived more just or fitting than that all of us in union with our Head, who suffered for our sake, should also sacrifice ourselves to the eternal Father. For in the sacrament of the altar, as the same St. Augustine has it, the Church is made to see that in what she offers she herself is offered.¹⁰⁰

104. Let the faithful, therefore, consider to what a high dignity they are raised by the sacrament of baptism. They should not think it enough to participate in the eucharistic sacrifice with that general intention which befits members of Christ and children of the Church, but let them further, in keeping with the spirit of the sacred liturgy, be most closely united with the High Priest and his earthly minister, at the time the consecration of the divine Victim is enacted, and at that time especially when those solemn words are pronounced: "By him and with him and in him, is to thee, God the Father almighty, in the unity of the Holy Ghost, all honor and glory for ever and ever";¹⁰¹ to these words, in fact, the people answer: "Amen." Nor should Christians forget to offer themselves, their cares, their sorrows, their distress and their necessities in union with their divine Savior upon the cross.

105. Therefore, they are to be praised who, with the idea of getting the Christian people to take part more easily and more fruitfully in the Mass, strive to make them familiar with the Roman missal, so that the faithful, united with the priest, may pray together in the very words and sentiments of the Church. They also are to be commended who strive to make the liturgy even in an external way a sacred act in which all who are present may share. This can be done in more than one way, when, for instance, the whole congregation, in accordance with the rules of the liturgy, either answer the priest in an orderly and fitting manner, or sing hymns suitable to the different parts of the Mass, or do both, or finally in solemn Masses when they answer the prayers of the minister of Jesus Christ and also sing the liturgical chant, approved and commended when they are in complete agreement with the precepts of the Church and the rubrics of the liturgy. Their chief aim is to foster and promote the people's piety and intimate union with Christ and his visible minister and to arouse those internal sentiments and dispositions which should make our hearts become like

⁹⁶ See *Serrn.* 272.

⁹⁷ See 1 Cor. 12:27.

⁹⁸ See Eph 5:30.

⁹⁹ See St. Robert Bellarmine, *De Missa* 2, ch. 8.

¹⁰⁰ See *De Civitate Dei* 10, ch. 6.

¹⁰¹ Roman Missal, Canon of the Mass.

to that of the High Priest of the New Testament. However, though they show also in an outward manner that the very nature of the sacrifice, as offered by the Mediator between God and men,¹⁰² must be regarded as the act of the whole mystical body of Christ, still they are by no means necessarily to constitute it a public act or to give it a social character. And besides, a dialogue Mass of this kind cannot replace the solemn Mass which, as a matter of fact, though it should be offered with only the sacred ministers present, possesses its own special dignity due to the impressive character of its ritual and the magnificence of its ceremonies. The splendor and grandeur of a solemn Mass, however, are very much increased if, as the Church desires, the people are present in great numbers and with devotion.

107. It is to be observed, also, that they have strayed from the path of truth and right reason who, led away by false opinions, make so much of these accidentals as to presume to assert that without them the Mass cannot fulfill its appointed end.

108. Many of the faithful are unable to use the Roman missal even though it is written in the vernacular; nor are all capable of understanding correctly the liturgical rites and formulas. So varied and diverse are men's talents and characters that it is impossible for all to be moved and attracted to the same extent by community prayers, hymns and liturgical services. Moreover, the needs and inclinations of all are not the same, nor are they always constant in the same individual. Who, then, would say, on account of such a prejudice, that all these Christians cannot participate in the Mass nor share its fruits? On the contrary, they can adopt some other method which proves easier for certain people; for instance, they can lovingly meditate on the mysteries of Jesus Christ or perform other exercises of piety or recite prayers which, though they differ from the sacred rites, are still essentially in harmony with them.

109. Wherefore, we exhort you, venerable brethren, that each in his diocese or ecclesiastical jurisdiction supervise and regulate the manner and method in which the people take part in the liturgy, according to the rubrics of the missal and in keeping with the injunctions which the Sacred Congregation of Rites and the code of canon law have published. Let everything be done with due order and dignity, and let no one, not even a priest, make use of the sacred edifices according to his whim to try out experiments. It is also our wish that in each diocese an advisory committee to promote the liturgical apostolate should be established, similar to that which cares for sacred music and art, so that with your watchful guidance everything may be carefully carried out in accordance with the prescriptions of the Apostolic See.

no. In religious communities let all those regulations be accurately observed which are laid down in their respective constitutions, nor

¹⁰² See 1 Tim 2:5.

let any innovations be made which the superiors of these communities have not previously approved.

in. But however much variety and disparity there may be in the exterior manner and circumstances in which the Christian laity participate in the Mass and other liturgical functions, constant and earnest effort must be made to unite the congregation in spirit as much as possible with the divine Redeemer, so that their lives may be daily enriched with more abundant sanctity, and greater glory be given to the heavenly Father.

112. The august sacrifice of the altar is concluded with communion or the partaking of the divine feast. But, as all know, the integrity of the sacrifice only requires that the priest partake of the heavenly food. Although it is most desirable that the people should also approach the holy table, this is not required for the integrity of the sacrifice.

113. We wish in this matter to repeat the remarks which our predecessor Benedict XIV makes with regard to the definitions of the Council of Trent: "First we must state that none of the faithful can hold that private Masses, in which the priest alone receives holy communion, are therefore unlawful and do not fulfill the idea of the true, perfect and complete unbloody sacrifice instituted by Christ our Lord. For the faithful know quite well, or at least can easily be taught, that the Council of Trent, supported by the doctrine which the uninterrupted tradition of the Church has preserved, condemned the new and false opinion of Luther as opposed to this tradition."¹⁰³ "If anyone shall say that Masses in which the priest only receives communion, are unlawful, and therefore should be abolished, let him be anathema."¹⁰⁴

114. They, therefore, err from the path of truth who do not want to have Masses celebrated unless the faithful communicate; and those are still more in error who, in holding that it is altogether necessary for the faithful to receive holy communion as well as the priest, put forward the captious argument that here there is question not of a sacrifice merely, but of a sacrifice and a supper of brotherly union, and consider the general communion of all present as the culminating point of the whole celebration.

115. Now it cannot be over-emphasized that the eucharistic sacrifice of its very nature is the unbloody immolation of the divine Victim, which is made manifest in a mystical manner by the separation of the sacred species and by their oblation to the eternal Father. Holy communion pertains to the integrity of the Mass and to the partaking of the august sacrament; but while it is obligatory for the priest who says the Mass, it is only something earnestly recommended to the faithful.

116. The Church, as the teacher of truth, strives by every means in her power to safeguard the integrity of the Catholic faith and, like

¹⁰³ *Encyclical Letter Certiores effecti*, November 13, 1742, J 1.

¹⁰⁴ Council of Trent, *scss.* 22, *canon* 8.

a mother solicitous for the welfare of her children, she exhorts them most earnestly to partake fervently and frequently of the richest treasure of our religion.

117. She wishes in the first place that Christians—especially when they cannot easily receive holy communion—should do so at least by desire, so that with renewed faith, reverence, humility and complete trust in the goodness of the divine Redeemer, they may be united to him in the spirit of the most ardent charity.

118. But the desire of Mother Church does not stop here. For since by feasting upon the bread of angels we can by a “sacramental” communion, as we have already said, also become partakers of the sacrifice, she repeats the invitation to all her children individually: “Take and eat. . . . Do this in memory of me”¹⁰⁵ so that “we may continually experience within us the fruit of our redemption”¹⁰⁶ in a more efficacious manner. For this reason the Council of Trent, re-echoing, as it were, the invitation of Christ and his immaculate spouse, has earnestly exhorted “the faithful when they attend Mass to communicate not only by a spiritual communion but also by a sacramental one, so that they may obtain more abundant fruit from this most holy sacrifice.”¹⁰⁷ Moreover, our predecessor of immortal memory, Benedict XIV, wishing to emphasize and throw fuller light upon the truth that the faithful by receiving the holy Eucharist become partakers of the divine sacrifice itself, praises the devotion of those who, when attending Mass, not only elicit a desire to receive holy communion but also want to be nourished by hosts consecrated during the Mass, even though, as he himself states, they really and truly take part in the sacrifice should they receive a host which has been duly consecrated at a previous Mass. He writes as follows: “And although in addition to those to whom the celebrant gives a portion of the Victim he himself has offered in the Mass, they also participate in the same sacrifice to whom a priest distributes the Blessed Sacrament that has been reserved; however, the Church has not for this reason ever forbidden, nor does she now forbid, a celebrant to satisfy the piety and just request of those who, when present at Mass, want to become partakers of the same sacrifice, because they likewise offer it after their own manner, nay more, she approves of it and desires that it should not be omitted and would reprehend those priests through whose fault and negligence this participation would be denied to the faithful.”¹⁰⁸

119. May God grant that all accept these invitations of the Church freely and with spontaneity. May he grant that they participate even every day, if possible, in the divine sacrifice, not only in a spiritual manner, but also by reception of the august sacrament, receiving the body of Jesus Christ which has been offered for all to the eternal Fa-

¹⁰⁵ i Cor 11:24.

¹⁰⁶ Roman Missal, Collect for Feast of Corpus Christi.

¹⁰⁷ Sess. 22, ch. 6.

¹⁰⁸ *Certiores effecti*, § 3.

ther. Arouse, venerable brethren, in the hearts of those committed to your care, a great and insatiable hunger for Jesus Christ. Under your guidance let the children and youth crowd to the altar rails to offer themselves, their innocence and their works of zeal to the divine Redeemer. Let husbands and wives approach the holy table so that nourished on this food they may learn to make the children entrusted to them conformed to the mind and heart of Jesus Christ.

120. Let the workers be invited to partake of this sustaining and never failing nourishment that it may renew their strength and obtain for their labors an everlasting recompense in heaven; in a word, invite all men of whatever class and compel them to come in;¹⁰⁹ since this is the bread of life which all require. The Church of Jesus Christ needs no other bread than this to satisfy fully our souls' wants and desires, and to unite us in the most intimate union with Jesus Christ, to make us "one body,"¹¹⁰ to get us to live together as brothers who, breaking the same bread, sit down to the same heavenly table, to partake of the elixir of immortality.¹¹¹

121. Now it is very fitting, as the liturgy otherwise lays down, that the people receive holy communion after the priest has partaken of the divine repast upon the altar; and, as we have written above, they should be commended who, when present at Mass, receive hosts consecrated at the same Mass, so that it is actually verified, "that as many of us as, at this altar, shall partake of and receive the most holy body and blood of thy Son, may be filled with every heavenly blessing and grace."¹¹²

122. Still, sometimes there may be a reason, and that not unfrequently, why holy communion should be distributed before or after Mass and even immediately after the priest receives the sacred species—and even though hosts consecrated at a previous Mass should be used. In these circumstances—as we have stated above—the people duly take part in the eucharistic sacrifice and not seldom they can in this way more conveniently receive holy communion. Still, though the Church, with the kind heart of a mother, strives to meet the spiritual needs of her children, they, for their part, should not readily neglect the directions of the liturgy and, as often as there is no reasonable difficulty, should aim that all their actions at the altar manifest more clearly the living unity of the Mystical Body.

123. When the Mass, which is subject to special rules *of* the liturgy, is over, the person who has received holy communion is not thereby freed from his duty of thanksgiving; rather, it is most becoming that, when the Mass is finished, the person who has received the Eucharist should recollect himself, and in intimate union with the divine Master hold loving and fruitful converse with him. Hence, they have de-

¹⁰⁹ See Lk. 14:23.

no 1 Cor 10:17.

¹¹¹ See St. Ignatius, Martyr, *Ad Eph.* 20.

¹¹² Roman Missal, Canon of the Mass.

parted from the straight way of truth who, adhering to the letter rather than the sense, assert and teach that, when Mass has ended, no such thanksgiving should be added, not only because the Mass is itself a thanksgiving, but also because this pertains to a private and personal act of piety and not to the good of the community.

124. But, on the contrary, the very nature of the sacrament demands that its reception should produce rich fruits of Christian sanctity. Admittedly, the congregation has been officially dismissed, but each individual, since he is united with Christ, should not interrupt the hymn of praise in his own soul, "always returning thanks for all in the name of our Lord Jesus Christ to God the Father."¹¹³ The sacred liturgy of the Mass also exhorts us to do this when it bids us pray in these words: "Grant, we beseech thee, that we may always continue to offer thanks¹¹⁴ . . . and may never cease from praising thee."¹¹⁵ Wherefore, if there is no time when we must not offer God thanks, and if we must never cease from praising him, who would dare to reprehend or find fault with the Church, because she advises her priests¹¹⁶ and faithful to converse with the divine Redeemer for at least a short while after holy communion, and inserts in her liturgical books fitting prayers, enriched with indulgences, by which the sacred ministers may make suitable preparation before Mass and holy communion or may return thanks afterwards? So far is the sacred liturgy from restricting the interior devotion of individual Christians that it actually fosters and promotes it so that they may be rendered like to Jesus Christ and through him be brought to the heavenly Father; wherefore, this same discipline of the liturgy demands that whoever has partaken of the sacrifice of the altar should return fitting thanks to God. For it is the good pleasure of the divine Redeemer to hearken to us when we pray, to converse with us intimately and to offer us a refuge in his loving Heart.

125. Moreover, such personal colloquies are very necessary that we may all enjoy more fully the supernatural treasures that are in the Eucharist and, according to our means, share them with others, so that Christ our Lord may exert the greatest possible influence on the souls

126. Why then, venerable brethren, should we not approve of those who, when they receive holy communion, remain on in closest familiarity with their divine Redeemer even after the congregation has been officially dismissed, and that not only for the consolation of conversing with him, but also to render him due thanks and praise and especially to ask help to defend their souls against anything that

¹¹³ Eph 5:20.

¹¹⁴ Roman Missal, Postcommunion for Sunday with the Octave of Ascension.

¹¹⁵ *Ibid.* Postcommunion for First Sunday after Pentecost.

¹¹⁶ Code of Canon Law, canon 810.

may lessen the efficacy of the sacrament and to do everything in their power to cooperate with the action of Christ who is so intimately present. We exhort them to do so in a special manner by carrying out their resolutions, by exercising the Christian virtues, as also by applying to their own necessities the riches they have received with royal liberality. The author of that golden book *The Imitation of Christ* certainly speaks in accordance with the letter and the spirit of the liturgy when he gives the following advice to the person who approaches the altar: "Remain on in secret and take delight in your God; for he is yours whom the whole world cannot take away from you."¹¹⁷

127. Therefore, let us all enter into closest union with Christ and strive to lose ourselves, as it were, in his most holy love and so be united to him, that we may have a share in those acts with which he adores the Blessed Trinity with a homage that is most acceptable, and with which he offers to the eternal father supreme praise and thanks which find an harmonious echo throughout the heavens and the earth, according to the words of the prophet: "All ye works of the Lord, bless the Lord."¹¹⁸ Finally, in union with these sentiments of Christ, let us ask for heavenly aid at that moment in which it is supremely fitting to pray for and obtain help in his name.¹¹⁹ For it is especially in virtue of these sentiments that we offer and immolate ourselves as a victim, saying: "make of us thy eternal offering."¹²⁰

128. The divine Redeemer is ever repeating his pressing invitation: "Abide in me."¹²¹ Now, by the sacrament of the Eucharist, Christ remains in us and we in him, and just as Christ, remaining in us, lives and works, so should we remain in Christ and live and work through him.

129. The eucharistic Food contains, as all are aware, "truly, really and substantially the body and blood together with the soul and divinity of our Lord Jesus Christ."¹²² It is no wonder, then, that the Church, even from the beginning, adored the body of Christ under the appearance of bread; this is evident from the very rites of the august sacrifice, which prescribe that the sacred ministers should adore the most holy sacrament by genuflecting or by profoundly bowing their heads.

130. The sacred councils teach that it is the Church's tradition, right from the beginning, to worship "with the same adoration the Word Incarnate as well as his own flesh,"¹²³ and St. Augustine asserts

¹¹⁷ Book 4, c. 12.

¹¹⁸ Dn 3:57.

¹¹⁹ See Jn 16:23.

¹²⁰ Roman Missal, Secret for Mass of the Most Blessed Trinity.

¹²¹ Jn 15:4.

¹²² Council of Trent, sess. 13, c. 1.

¹²³ Second Council of Constantinople, *Anath. de trib. Capit.*, canon 9; cp. Council of Ephesus, *Anath. Cyrill.* canon 8. Sec Council of Trent, sess. 13, canon 6; Pius VI, Constitution *Auctorem fidei*, no. 61.

that "no one eats that flesh, without first adoring it," while he adds that 'not only do we not commit a sin by adoring it, but we do sin by not adoring it.'¹²⁴

131. It is on this doctrinal basis that the cult of adoring the Eucharist was founded and gradually developed as something distinct from the sacrifice of the Mass. The reservation of the sacred species for the sick and those in danger of death introduced the praiseworthy custom of adoring the Blessed Sacrament which is reserved in our churches. This practice of adoration, in fact, is based on strong and solid reasons. For the Eucharist is at once a sacrifice and a sacrament; but it differs from the other sacraments in this, that it not only produces grace, but contains in a permanent manner the Author of grace himself. When, therefore, the Church bids us adore Christ hidden behind the eucharistic veils and pray to him for spiritual and temporal favors, of which we ever stand in need, she manifests living faith in her divine spouse who is present beneath these veils, she professes her gratitude to him and she enjoys the intimacy of his friendship.

132. Now, the Church in the course of centuries has introduced various forms of this worship which are ever increasing in beauty and helpfulness: as, for example, frequent visits of devotion to the tabernacle, even every day; benediction of the Blessed Sacrament; solemn processions, especially at the time of eucharistic congresses, which pass through cities and villages; and adoration of the Blessed Sacrament publicly exposed. Sometimes these public acts of adoration are of short duration. Sometimes they last for one, several and even for forty hours, and in some places they continue in turn in different churches throughout the year, while elsewhere adoration is perpetual day and night, under the care of religious communities, and the faithful quite often take part in them.

133. These exercises of piety have brought a wonderful increase in faith and supernatural life to the Church militant upon earth and they are re-echoed to a certain extent by the Church triumphant in heaven, which sings continually a hymn of praise to God and to the Lamb "who was slain."¹²⁵ Wherefore, the Church not merely approves these pious practices, which in the course of centuries have spread everywhere throughout the world, but makes them her own, as it were, and by her authority commends them.¹²⁶ They spring from the inspiration of the liturgy and, if they are performed with due propriety and with faith and piety, as the liturgical rules of the Church require, they are undoubtedly of the very greatest assistance in living the life of the liturgy.

134. Nor is it to be admitted that by this eucharistic cult men falsely confound the historical Christ, as they say, who once lived on earth,

¹²⁴ *Sec Enarr. in Ps.* 98:9.

¹²⁵ *Ap* 5:12, cp. 7:10.

¹²⁶ See Council of Trent, sess. 13, ch. 5 and canon 6.

with the Christ who is present in the august sacrament of the altar, and who reigns glorious and triumphant in heaven and bestows supernatural favors. On the contrary, it can be claimed that by this devotion the faithful bear witness to and solemnly avow the faith of the Church that the Word of God is identical with the Son of the Virgin Mary, who suffered on the cross, who is present in a hidden manner in the Eucharist and who reigns upon his heavenly throne. Thus St. John Chrysostom states: "When you see it [the Body of Christ] exposed, say to yourself: Thanks to this body, I am no longer dust and ashes, I am no more a captive but a free man: hence I hope to obtain heaven and the good things that are there in store for me, eternal life, the heritage of the angels, companionship with Christ; death has not destroyed this body which was pierced by nails and scourged, . . . this is that body which was once covered with blood, pierced by a lance, from which issued saving fountains upon the world, one of blood the other of water. . . . This body he gave to us to keep and eat, as a mark of his intense love."¹²⁷

135. That practice in a special manner is to be highly praised according to which many exercises of piety, customary among the faithful, end with benediction of the Blessed Sacrament. For excellent and of great benefit is that custom which makes the priest raise aloft the bread of angels before congregations with heads bowed down in adoration and, forming with it the sign of the cross, implores the heavenly Father to deign to look upon his Son who for love of us was nailed to the cross, and for his sake and through him who willed to be our Redeemer and our brother, be pleased to shower down heavenly favors upon those whom the immaculate blood of the Lamb has redeemed.¹²⁸

136. Strive then, venerable brethren, with your customary devoted care so that the churches, which the faith and piety of Christian peoples have built in the course of centuries for the purpose of singing a perpetual hymn of glory to God almighty and of providing a worthy abode for our Redeemer concealed beneath the eucharistic species, may be entirely at the disposal of greater numbers of the faithful who, called to the feet of their Savior, hearken to his most consoling invitation: 'Come to me all ye who labor and are heavily burdened, and I will refresh you.' ¹²⁹ Let your churches be the house of God where all who enter to implore blessings rejoice in obtaining whatever they ask¹³⁰ and find there heavenly consolation.

137. Only thus can it be brought about that the whole human family settling their differences may find peace, and united in mind and heart may sing this song of hope and charity: "Good Pastor, truly

¹²⁷ In *I ad Cor.* 24:4.

¹²⁸ See 1 Pt 1:19.

¹²⁹ Mt 11:28.

¹³⁰ Sec Roman Missal, Collect for Mass for the Dedication of a Church.

bread—Jesus have mercy on us—feed us, protect us—bestow on us the vision of all good things—in the land of the living.”¹³¹

138. The ideal of Christian life is that each one be united to God in the closest and most intimate manner. For this reason, the worship that the Church renders to God, and which is based especially on the eucharistic sacrifice and the use of the sacraments, is directed and arranged in such a way that it embraces, by means of the divine office, the hours of the day, the weeks and the whole cycle of the year, and reaches all the aspects and phases of human life.

139. Since the divine Master commanded “that we ought always to pray and not to faint,”¹³² the Church faithfully fulfills this injunction and never ceases to pray: she urges us in the words of the apostle of the Gentiles: “by him [Jesus] let us offer the sacrifice of praise always to God.”¹³³

140. Public and common prayer offered to God by all at the same time was customary in antiquity only on certain days and at certain times. Indeed, people prayed to God not only in groups but in private houses and occasionally with neighbors and friends. But soon in different parts of the Christian world the practice arose of setting aside special times for praying as, for example, the last hour of the day when evening set in and the lamps were lighted; or the first, heralded, when the night was coming to an end, by the crowing of the cock and the rising of the morning star. Other times of the day, as being more suitable for prayer, are indicated in sacred Scripture, in Hebrew customs or in keeping with the practice of everyday life. According to the Acts of the Apostles, the disciples of Jesus Christ all came together to pray at the third hour, when they were all filled with the Holy Ghost;¹³⁴ and before eating, the prince of the apostles went up to the higher parts of the house to pray, about the sixth hour;¹³⁵ Peter and John “went up into the temple at the ninth hour of prayer;”¹³⁶ and “at midnight Paul and Silas praying . . . praised God.”¹³⁷

141. Thanks to the work of the monks and to those who practice asceticism, these various prayers in the course of time became ever more perfected and by the authority of the Church were gradually incorporated into the sacred liturgy.

142. The divine office is the prayer of the mystical body of Jesus Christ, offered to God in the name and on behalf of all Christians,

¹³¹ Roman Missal, Sequence *Lauda Sion* in Mass for Feast of Corpus Christi.

¹³² Lk 18:1.

¹³³ Heb 13:15.

¹³⁴ See Acts 2:1-15.

¹³⁵ *Ibid.* 10:9.

¹³⁶ *Ibid.* 3:1

¹³⁷ *Ibid.* 16:25.

when recited by priests and other ministers of the Church and by religious who are deputed by the Church for this.

143. The character and value of the divine office may be gathered from the words recommended by the Church to be said before starting the prayers of the office, namely that they be said “worthily, with attention and devotion.”

144. By assuming human nature, the divine Word introduced into this earthly exile a hymn which is sung in heaven for all eternity. He united to himself the whole human race and with it sings this hymn to the praise of God. As we must humbly recognize that “we know not what we should pray for, as we ought, the Spirit himself asketh for us with unspeakable groanings.”¹³⁸ Moreover, through his Spirit in us, Christ entreats the Father: “God could not give a greater gift to men . . . [Jesus] prays for us, as our Priest; he prays in us as our Priest; he prays in us as our Head; we pray to him as our God . . . we recognize in him our voice and his voice in us. . . he is prayed to as God, he prayed under the appearance of a servant; in heaven he is Creator; here, created though not changed, he assumes a created nature which is to be changed and makes us with him one complete man, head and body.”¹³⁹

145. To this lofty dignity of the Church’s prayer, there should correspond earnest devotion in our souls. For when in prayer the voice repeats those hymns written under the inspiration of the Holy Ghost and extols God’s infinite perfections, it is necessary that the interior sentiment of our soul should accompany the voice so as to make those sentiments our own in which we are elevated to heaven, adoring and giving due praise and thanks to the Blessed Trinity; “so let us chant in choir that mind and voice may accord together.”¹⁴⁰ It is not merely a question of recitation or of singing which, however perfect according to norms of music and the sacred rites, only reaches the ear, but it is especially a question of the ascent of the mind and heart to God so that, united with Christ, we may completely dedicate ourselves and all our actions to him.

146. On this depends in no small way the efficacy of our prayers. These prayers, in fact, when they are not addressed directly to the Word made man, conclude with the phrase “through Jesus Christ our Lord.” As our Mediator with God, he shows to the heavenly Father his glorified wounds, “always living to make intercession for us.”¹⁴¹

147. The psalms, as all know, form the chief part of the divine office. They encompass the full round of the day and sanctify it. Cas-

¹³⁸ Rom 8:26.

¹³⁹ St. Augustine, *Enarr. in Ps.* 85. no. I.

¹⁴⁰ St. Benedict, *Regula Monachorum*, ch. 19.

¹⁴¹ Heb 7:25.

siodorus speaks beautifully about the psalms as distributed in his day throughout the divine office: "With the celebration of matins they bring a blessing on the coming day, they set aside for us the first hour and consecrate the third hour of the day, they gladden the sixth hour with the breaking of bread, at the ninth they terminate our fast, they bring the evening to a close and at nightfall they shield our minds from darkness."¹⁴²

148. The psalms recall to mind the truths revealed by God to the chosen people, which were at one time frightening and at another filled with wonderful tenderness; they keep repeating and fostering the hope of the promised Liberator which in ancient times was kept alive with song, either around the hearth or in the stately temple; they show forth in splendid light the prophesied glory of Jesus Christ: first, his supreme and eternal power, then his lowly coming to this terrestrial exile, his kingly dignity and priestly power and, finally, his beneficent labors, and the shedding of his blood for our redemption. In a similar way they express the joy, the bitterness, the hope and fear of our hearts and our desire of loving God and hoping in him alone, and our mystic ascent to divine tabernacles.

149. "The psalm is ... a blessing for the people, it is the praise of God, the tribute of the nation, the common language and acclamation of all, it is the voice of the Church, the harmonious confession of faith, signifying deep attachment to authority; it is the joy of freedom, the expression of happiness, an echo of bliss."¹⁴³

150. In an earlier age, these canonical prayers were attended by many of the faithful. But this gradually ceased and, as we have already said, their recitation at present is the duty of the clergy and of religious. The laity have no obligation in this matter. Still, it is greatly to be desired that they participate in reciting or chanting vespers sung in their own parish on feast days. We earnestly exhort you, venerable brethren, to see that this pious practice is kept up, and that wherever it has ceased you restore it if possible. This, without doubt, will produce salutary results when vespers are conducted in a worthy and fitting manner and with such helps as foster the piety of the faithful. Let the public and private observance of the feasts of the Church, which are in a special way dedicated and consecrated to God, be kept inviolable; and especially the Lord's day which the apostles, under the guidance of the Holy Ghost, substituted for the Sabbath. Now, if the order was given to the Jews: "Six days shall you do work; in the seventh day is the Sabbath, the rest holy to the Lord. Every one that shall do any work on this day, shall die;"¹⁴⁴ how will those Chris-

¹⁴² *Explicatio in Psalterium*, Preface. Text as found in *PL* 70:10. But some are of the opinion that part of this passage should not be attributed to Cassiodorus.

¹⁴³ St. Ambrose, *Enarr. in Ps.* 1, no. 9.

¹⁴⁴ Ex 31:15.

tians not fear spiritual death who perform servile work on feastdays, and whose rest on these days is not devoted to religion and piety but given over to the allurements of the world? Sundays and holydays, then, must be made holy by divine worship, which gives homage to God and heavenly food to the soul. Although the Church only commands the faithful to abstain from servile work and attend Mass and does not make it obligatory to attend evening devotions, still she desires it and recommends it repeatedly. Moreover, the needs of each one demand this, seeing that all are bound to win the favor of God if they are to obtain his benefits. Our soul is filled with the greatest grief when we see how the Christian people of today profane the afternoon of feast days; public places of amusement and public games are frequented in great numbers while the churches are not as full as they should be. All should come to our churches and there be taught the truth of the Catholic faith, sing the praises of God, be enriched with benediction of the Blessed Sacrament given by the priest and be strengthened with help from heaven against the adversities of this life. Let all try to learn those prayers which are recited at vespers and fill their souls with their meaning. When deeply penetrated by these prayers, they will experience what St. Augustine said about himself: "How much did I weep during hymns and verses, greatly moved at the sweet singing of thy Church. Their sound would penetrate my ears and their truth melt my heart, sentiments of piety* would well up, tears would flow and that was good for me. 145

151. Throughout the entire year, the Mass and the divine office center especially around the person of Jesus Christ. This arrangement is so suitably disposed that our Savior dominates the scene in the mysteries of his humiliation, of his redemption and triumph.

152. While the sacred liturgy calls to mind the mysteries of Jesus Christ, it strives to make all believers take their part in them so that the divine Head of the mystical body may live in all the members with the fullness of his holiness. Let the souls of Christians be like altars on each one of which a different phase of the sacrifice, offered by the High Priest, comes to life again, as it were: pain and tears which wipe away and expiate sin; supplication to God which pierces heaven; dedication and even immolation of oneself made promptly, generously and earnestly; and finally, that intimate union by which we commit ourselves and all we have to God, in whom we find our rest. "The perfection of religion is to imitate whom you adore. 146

153. By these suitable ways and methods in which the liturgy at stated times proposes the life of Jesus Christ for our meditation, the Church gives us examples to imitate, points out treasures of sanctity for us to make our own, since it is fitting that the mind believes what

145 *Confessions* 9, ch. 6.

146 St. Augustine, *De Civitate Dei* 8, ch. 17.

the lips sing, and that what the mind believes should be practiced in public and private life.

154. In the period of Advent, for instance, the Church arouses in the consciousness the sins we have had the misfortune to commit, and urges us, by restraining our desires and practicing voluntary mortification of the body, to recollect ourselves in meditation, and experience a longing desire to return to God, who alone can free us by his grace from the stain of sin and from its evil consequences.

155. With the coming of the birthday of the Redeemer, she would bring us to the eave of Bethlehem and there teach that we must be born again and undergo a complete reformation; that will only happen when we are intimately and vitally united to the Word of God made man and participate in his divine nature, to which we have been elevated.

156. At the solemnity of the Epiphany, in putting before us the call of the Gentiles to the Christian faith, she wishes us daily to give thanks to the Lord for such a blessing; she wishes us to seek with lively faith the living and true God, to penetrate deeply and religiously the things of heaven, to love silence and meditation in order to perceive and grasp more easily heavenly gifts.

157. During the days of Septuagesima and Lent, our Holy Mother the Church over and over again strives to make each of us seriously consider our misery, so that we may be urged to a practical examination of our lives, detest our sins heartily and expiate them by prayer and penance. For constant prayer and penance done for past sins obtain for us divine help, without which every work of ours is useless and unavailing.

158. In Holy Week, when the most bitter sufferings of Jesus Christ are put before us by the liturgy, the Church invites us to come to Calvary and follow in the blood-stained footsteps of the divine Redeemer, to carry the cross willingly with him, to reproduce in our own hearts his spirit of expiation and atonement, and to die together with him.

159. At the paschal season, which commemorates the triumph of Christ, our souls are filled with deep interior joy: we, accordingly, should also consider that we must rise, in union with the Redeemer, from our cold and slothful life to one of greater fervor and holiness by giving ourselves completely and generously to God, and by forgetting this wretched world in order to aspire only to the things of heaven. "If you be risen with Christ, seek the things that are above... mind the things that are above."¹⁴⁷

160. Finally, during the time of Pentecost, the Church by her precept and practice urges us to be more docile to the action of the Holy Spirit, who wishes us to be on fire with divine love so that we may daily strive to advance more in virtue and thus become holy as Christ our Lord and his Father are holy.

¹⁴⁷ Col 3:1-2.

161. — us, the liturgical year should be considered a splendid hymn of praise offered to the heavenly Father by the Christian family through Jesus Christ, tbçir perpetual Mediator. Nevertheless, it requires a diligent and well ordered study on our part to be able to know and praise our Redeemer ever more and more. It requires a serious effort and constant practice to imitate his mysteries, to enter willingly upon his patkpf sorrow and thus finally share his glory and eternal happiness,

162. From what we have already explained, venerable brethren, it is perfectly clear how much modern writers are wanting in the genuine and true liturgical spirit who, deceived by the illusion of a higher mysticism, dare to assert that attention should be paid not to the historic Christ but to a “pneumatic” or glorified Christ. They do not hesitate to assert that a change has taken place in the piety of the faithful¹⁴⁸ dethroning, as it were, Christ from liis position; since they say¹⁴⁹ that the glorified Christ, who liveth and reigneth forever and sitteth gt the right hand pf the Father, has been overshadowed and in his place has been substituted that Christ who lived on earth. For this reason, some have gone so far as to want to remove from the church images of the divine Redeemer suffering on the cross.

163. But these false statements are completely opposed to the solid doctrine handed down by tradition. ‘You believe in Christ born in the flesh,’ says St. Augustine, “and you will come to Christ begotten of God, God of God.”¹⁴⁸ 149 In the sacred liturgy, the whole Christ is proposed to us in all the circumstances of his life, as the Worcf of the eternal Father, as born of the Virgin Mother of God, as he who teaches us truth, heals the sick, consoles the afflicted, who endures suffering and, who dies; finally¹⁵⁰ as he who rose triumphantly from the

and today, and the same forever,”¹⁴⁹ Besides, the liturgy shows us Christ not only as a model to be imitated but as a Master to whom we should listen readily, a Shepherd whom we should follow, Author of our salvation, the Source of our holiness and the Head of the mystical body whose members we are, living by his very life.

164. Since his bitter sufferings constitute the principal mystery of our redemption, it is only fitting that the Catholic faith should give it the greatest prominence, This mystery is the very center of

16\$. Hence, the liturgical year, devotedly fostered and accompanied by the CKiirch, is not a cold and lifeless representation of the events qF the past, or a simple and bare record of a former age. It is rather Christ himself who is ever living in his Church. Here he continues

148 St. Augustine, *Enarr. in Ps.* 123, no. 2.

149 Hcb 13:8.

150 St. Thomas, *Summa Theologica*, IIP, q. 9 and 2. 62, art. 5.

that journey of immense mercy which he lovingly began in his mortal life going about doing good,¹⁵¹ with the design of bringing us to know his mysteries and, in a way, live by them. These mysteries are ever present and active not in a vague and uncertain way, as some modern writers hold, but in the way that Catholic doctrine teaches us. According to the doctors of the Church, they are shining examples of Christian perfection, as well as sources of divine grace, due to the merit and prayers of Christ; they still influence us because each mystery brings its own special grace for our salvation. Moreover, our holy Mother the Church, while proposing for our contemplation the mysteries of our Redeemer, asks in her prayers for those gifts which would give her children the greatest possible share in the spirit of these mysteries through the merits of Christ. By means of his inspiration and help and through the cooperation of our wills we can receive from him living vitality as branches from the tree and members from the head; thus slowly and laboriously we can transform ourselves "unto the measure of the age of the fullness of Christ."¹⁵²

166. In the course of the liturgical year, besides the mysteries of Jesus Christ, the feasts of the saints are celebrated. Even though these feasts are of a lower and subordinate order, the Church always strives to put before the faithful examples of sanctity in order to move them to cultivate in themselves the virtues of the divine Redeemer.

167. We should imitate the virtues of the saints just as they imitated Christ, for in their virtues there shines forth under different aspects the splendor of Jesus Christ. Among some of these saints the zeal of the apostolate stood out; in others courage prevailed even to the shedding of blood; constant vigilance marked others out as they kept watch for the divine Redeemer; while in others virginal purity of soul was resplendent and their modesty revealed the beauty of Christian humility; there burned in all them the fire of charity toward God and their neighbor. The sacred liturgy puts all these gems of sanctity before us so that we may consider them for our salvation and, "rejoicing at their merits, we may be inflamed by their example."¹⁵³ It is necessary, then, to practice "in simplicity innocence, in charity concord, in humility modesty, diligence in government, readiness in helping those who labor, mercy in serving the poor, in defending truth constancy, in the strict maintenance of discipline justice, so that nothing may be wanting in us of the virtues which have been proposed for our imitation. These are the footprints left by the saints in their journey homeward, that guided by them we might follow them into glory."¹⁵⁴ In order that

¹⁵¹ See Acts 10:38.

¹⁵² Eph 4:13.

¹⁵³ Roman Missal, Collect for Third Mass of Several Martyrs outside Paschaltide.

¹⁵⁴ St. Bede the Venerable, *Hom. subd.* 70 for Feast of All Saints.

we may be helped by our senses also, the Church wishes that images of the saints be displayed in our churches, always, however, with the same intention “that we imitate the virtues of those whose images we venerate.”¹⁵⁵

168. But there is another reason why the Christian people should honor the saints in heaven, namely to implore their help and “that we be aided by the pleadings of those whose praise is our delight.”¹⁵⁶ Hence, it is easy to understand why the sacred liturgy provides us with many different prayers to invoke the intercession of the saints.

169. Among the saints in heaven the Virgin Mary, Mother of God, is venerated in a special way. Because of the mission she received from God, her life is most closely linked with the mysteries of Jesus Christ, and there is no one who has followed in the footsteps of the incarnate Word more closely and with more merit than she: and no one has more grace and power over the most Sacred Heart of the Son of God and through him with the heavenly Father. Holier than the cherubim and seraphim, she enjoys unquestionably greater glory than all the other saints, for she is “full of grace,”¹⁵⁷ she is the Mother of God, who happily gave birth to the Redeemer for us. Since she is, therefore, “Mother of mercy, our life, our sweetness and our hope,” let us all, “mourning and weeping in this vale of tears,”¹⁵⁸ cry to her and confidently place ourselves and all we have under her patronage. She became our Mother also when the divine Redeemer offered the sacrifice of himself; and hence by this title also we are her children. She teaches us all the virtues; she gives us her Son and with him all the help we need, for God “wished us to have everything through Mary.”¹⁵⁹

170. Throughout this liturgical journey which begins anew for us each year under the sanctifying action of the Church, and strengthened by the help and example of the saints, especially of the immaculate Virgin Mary, “let us draw near with a true heart, in fullness of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with clean water,”¹⁶⁰ let us draw near to the “High Priest”¹⁶¹ that with him we may share his life and sentiments and by him penetrate “even within the veil?”¹⁶² and there honor the heavenly Father for ever and ever

171. Such is the nature and the object of the sacred liturgy: it treats of the Mass, the sacraments, the divine office; it aims at uniting our souls with Christ and sanctifying them through the divine Redeemer in order that Christ be honored and, through him and in him, the most

155 Roman Missal, Collect for Mass of St John Damascene.

156 St. Bernard, *Sermon 2 for Feast of All Saints*.

157 Lk 1:28.

158 “Salve Regina.”

159 St. Bernard, *In Nativ., B.M.V. I.*

160 Heb 10:22.

161 *Ibid.* 10:21.

162 *Ibid.* 6:19.

Holy Trinity, Glory be to the Father and to the Son and to the Holy
 Glia s1

172. In order that the errors and inaccuracies mentioned above may be more easily removed from the Church, and that the faithful following safer norms may be able to use more fruitfully the liturgical apostolate we have deemed it opportune, venerable brethren, to add some practical applications of the doctrine which we have explained.

173. When dealing with genuine and solid piety we stated that there could be no real opposition between the sacred liturgy and other religious practices, provided they be kept within legitimate bonds and performed for a legitimate purpose. In fact, there are certain exercises of piety which the Church recommends very much to clergy and religious.

174. It is also our wish that the faithful as well should take part in these practices. The chief of these are: meditation on spiritual things, diligent examination of conscience, closed retreats, visits to the Blessed Sacrament, and those special prayers in honor of the Blessed Virgin Mary among which the rosary, as all know, has pride of place.¹⁶³

175. From these multiple forms of piety, the inspiration and action of the Holy Spirit cannot be absent. Their purpose, in various ways, is to attract and direct our souls to God, purifying them from their sins, encouraging them to practice virtue and, finally, stimulating them to advance along the path of sincere piety by accustoming them to meditate on the eternal truths and disposing them better to contemplate the mysteries of the human and divine natures of Christ. Moreover, by nourishing the spiritual life of the faithful, they prepare them to take part in sacred public functions with greater fruit, and they lessen the danger of liturgical prayers becoming an empty ritualism.

176. In keeping with your pastoral solicitude, venerable brethren, do not cease to recommend and encourage these exercises of piety from which the faithful, entrusted to your care, cannot but derive salutary fruit. Above all, do not allow—as some do, who are deceived under the pretext of restoring the liturgy or who idly claim that only liturgical rites are of any real value and dignity—that churches be closed during the hours not appointed for public functions, as has already happened in some places: where the adoration of the august sacrament and visits to our Lord in the tabernacles are neglected; where confession of devotion is discouraged; and devotion to the Virgin Mother of God, a sign of “predestination” according to the opinion of holy men, is so neglected, especially among the young, as to fade away and gradually vanish. Such conduct most harmful to Christian

icty is like poisonous fruit, growing on the infected branches of a wealthy tree, which must be cut off so that the life-giving sap of the tree may bring forth only the best fruit.

177. Since the opinions expressed by some about frequent confessions are completely foreign to the spirit of Christ and his immaculate Spouse and are also most dangerous to the spiritual life, let us call to mind what with sorrow we wrote about this point in the encyclical on the mystical body. We urgently insist once more that what we expounded in very serious words be proposed by you for the serious consideration and dutiful obedience of your flock, especially to students for the priesthood and young clergy.

178. Take special care that as many as possible, not only of the clergy but of the laity and especially those in religious organizations and in the ranks of Catholic Action, take part in monthly days of recollection and in retreats of longer duration made with a view to growing in virtue. As we have previously stated, such spiritual exercises are most useful and even necessary to instill into souls solid virtue, and to strengthen them in sanctity so as to be able to derive from the sacred liturgy more efficacious and abundant benefits.

179. As regards the different methods employed in these exercises, it is perfectly clear to all that in the Church on earth, no less in the Church in heaven, there are many mansions,¹⁶⁴ and that asceticism cannot be the monopoly of anyone. It is the same Spirit who breatheth where he will,¹⁶⁵ and who with differing gifts and in different ways enlightens and guides souls to sanctity. Let their freedom and the supernatural action of the Holy Spirit be so sacrosanct that no one presume to disturb or stifle them for any reason whatsoever.

180. However, it is well known that the spiritual exercises according to the method and norms of St. Ignatius have been fully approved and earnestly recommended by our predecessors on account of their admirable efficacy. We, too, for the same reason have approved and commended them and willingly do we repeat this now.

181. Any inspiration to follow and practice extraordinary exercises of piety must most certainly come from the Father of Light, from whom every good and perfect gift descends;¹⁶⁶ and, of course, the criterion of this will be the effectiveness of these exercises in making the divine cult loved and spread daily ever more widely, and in making the faithful approach the sacraments with more longing desire, and in obtaining for all things holy due respect and honor. If, on the contrary, they are an obstacle to the principles and norms of divine worship, or if they oppose or hinder them, one must surely conclude that they are not in keeping with prudence and enlightened zeal.

182. There are, besides, other exercises of piety which, although not strictly belonging to the sacred liturgy, are nevertheless of special

¹⁶⁴ See Jn 14:2.

¹⁶⁵ Jn 3:8.

¹⁶⁶ See Jas 1:17.

import and dignity, and may be considered in a certain way an addition to the liturgical cult; these have been approved and praised over and over again by the Apostolic See and by the bishops. Among these are the prayers usually said during the month of May in honor of the Blessed Virgin Mother of God, or during the month of June to the most Sacred Heart of Jesus: also novenas and triduum, stations of the cross and other similar practices.

183. These devotions make us partakers in a salutary manner of the liturgical cult, because they urge the faithful to go frequently to the sacrament of penance, to attend Mass and receive communion with devotion and, as well, encourage them to meditate on the mysteries of our redemption and imitate the example of the saints.

184. Hence, he would do something very wrong and dangerous who would dare to take on himself to reform all these exercises of piety and reduce them completely to the methods and norms of liturgical rites. However, it is necessary that the spirit of the sacred liturgy and its directives should exercise such a salutary influence on them that nothing improper be introduced nor anything unworthy of the dignity of the house of God or detrimental to the sacred functions or opposed to solid piety.

185. Take care, then, venerable brethren, that this true and solid piety increase daily and more under your guidance and bear more abundant fruit. Above all, do not cease to inculcate into the minds of all that progress in the Christian life does not consist in the multiplicity and variety of prayers and exercises of piety, but rather in their helpfulness toward spiritual progress of the faithful and constant growth of the Church universal. For the eternal Father "chose us in him [Christ] before the foundation of the world that we should be holy and unspotted in his sight."¹⁶⁷ All our prayers, then, and all our religious practices should aim at directing our spiritual energies toward attaining this most noble and lofty end.

186. We earnestly exhort you, venerable brethren, that after errors and falsehoods have been removed, and anything that is contrary to truth or moderation has been condemned, you promote a deeper knowledge among the people of the sacred liturgy so that they will more readily and easily follow the sacred rites and take part in them with true Christian dispositions.

187. First of all, you must strive that with due reverence and faith all obey the decrees of the Council of Trent, of the Roman pontiffs and of the Sacred Congregation of Rites, and what the liturgical books ordain concerning external public worship.

188. Three characteristics of which our predecessor Pius X spoke should adorn all liturgical services: sacredness, which abhors any profane influence; nobility, which true and genuine arts should serve

¹⁶⁷ Eph 1:4.

and foster; and universality, which, while safeguarding local and legitimate custom, reveals the Catholic unity of the Church.¹⁶⁸

189. We desire to commend and urge the adornment of churches and altars. Let each one feel moved by the inspired word: "the zeal of thy house hath eaten me up";¹⁶⁹ and strive as much as in him lies that everything in the church, including vestments and liturgical furnishings, even though not rich nor lavish, be perfectly clean and appropriate, since all is consecrated to the divine Majesty. If we have previously disapproved of the error of those who would wish to outlaw images from churches on the plea of reviving an ancient tradition, we now deem it our duty to censure the inconsiderate zeal of those who propose for veneration in the churches and on the altars, without any just reason, a multitude of sacred images and statues, and also those who display unauthorized relics, those who emphasize special and insignificant practices, neglecting essential and necessary things. They thus bring religion into derision and lessen the dignity of worship.

190. Let us recall, as well, the decree about "not introducing new forms of worship and devotion."¹⁷⁰ We commend the exact observance of this decree to your vigilance.

191. As regards music, let the clear and guiding norms of the Apostolic Sec be scrupulously observed. Gregorian chant, which the Roman Church considers her own as handed down from antiquity and kept under her dose tutelage, is proposed to the faithful as belonging to them also. In certain parts of the liturgy the Church definitely prescribes it;¹⁷¹ it makes the celebration of the sacred mysteries not only more dignified and solemn but helps very much to increase the faith and devotion of the congregation. For this reason, our predecessors of immortal memory, Pius X and Pius XI, decreed—and we are happy to confirm with our authority the norms laid down by them—that in seminaries and religious institutes, Gregorian chant be diligently and zealously promoted, and moreover that the old *scholae cantorum* be restored, at least in the principal churches. This has already been done with happy results in not a few places.¹⁷²

192. Besides, "so that the faithful take a more active part in divine worship, let Gregorian chant be restored to popular use in the parts proper to the people. Indeed, it is very necessary that the faithful attend the sacred ceremonies not as if they were outsiders or mute onlookers, but let them fully appreciate the beauty of the liturgy and take part in the sacred ceremonies, alternating their voices with the priest and the choir, according to the prescribed norms. If, please God, this is done, it will not happen that the congregation hardly

¹⁶⁸ See *Motu proprio Tra le sollecitudini*, November 22, 1903.

¹⁶⁹ Ps 68:10; Jn 2:17.

¹⁷⁰ Supreme Sacred Congregation of the Holy Office, decree of May 26, 1937.

¹⁷¹ See Pius X, *Motu proprio Tra le sollecitudini*.

¹⁷² See Pius X, *loc. cit.*; Pius XI, *Divini cultus* 2, 5.

ever or only in a low murmur answer the prayers in Latin or in the vernacular.”¹⁷³ A congregation that is devoutly present at the sacrifice, in which our Savior together with his children redeemed with his sacred blood sings the nuptial hymn of his immense love, cannot keep silent, for “song befits the lover”¹⁷⁴ and, as the ancient saying has it, “he who sings well prays twice.” Thus the Church militant, faithful as well as clergy, joins in the hymns of the Church triumphant and with the choirs of angels, and all together sing a wondrous and eternal hymn of praise to the Most Holy Trinity in keeping with words of the preface: “with whom our voices, too, thou wouldst bid to be admitted.”¹⁷⁵

193. It cannot be said that modern music and singing should be entirely excluded from Catholic worship. For if they are not profane or unbecoming to the sacredness of the place and function, and do not spring from a desire of achieving extraordinary and unusual effects, then our churches must admit them since they can contribute in no small way to the splendor of the sacred ceremonies, can lift the mind to higher things and foster true devotion of soul.

194. We also exhort you, venerable brethren, to promote with care congregational singing, and to see to its accurate execution with all due dignity, since it easily stirs up and arouses the faith and piety of large gatherings of the faithful. Let the full harmonious singing of our people rise to heaven like the bursting of a thunderous sea¹⁷⁶ and let them testify by the melody of their song to the unity of their hearts and minds,¹⁷⁷ as become brothers and the children of the same Father.

195. What we have said about music applies to the other fine arts, especially to architecture, sculpture and painting. Recent works of art which lend themselves to the materials of modern composition should not be universally despised and rejected through prejudice. Modern art should be given free scope in the due and reverent service of the Church and the sacred rites, provided that they preserve a correct balance between styles, tending neither to extreme realism nor to excessive “symbolism,” and that the needs of the Christian community are taken into consideration rather than the particular taste or talent of the individual artist. Thus modern art will be able to join its voice to that wonderful choir of praise to which have contributed, in honor of the Catholic faith, the greatest artists throughout the centuries. Nevertheless, in keeping with the duty of our office, we cannot help deploring and condemning those works of art, recently introduced by some, which seem to be a distortion and perversion of

¹⁷³ Pius XI, *Divini cultus* 9.

¹⁷⁴ St. Augustine, *Sermones* 336, no. 1.

¹⁷⁵ Roman Missal, Preface.

¹⁷⁶ St. Ambrose, *Hexameron* 3:5, 23.

¹⁷⁷ See Acts 4:32.

true art and which at times openly shock Christian taste, modesty and devotion, and shamefully offend the true religious sense. These must be entirely excluded and banished from our churches, like “anything else that is not in keeping with the sanctity of the place.”¹⁷⁸

196. Keeping in mind, venerable brethren, pontifical norms and decrees, take great care to enlighten and direct the minds and hearts of the artists to whom is given the task today of restoring or rebuilding the many churches which have been ruined or completely destroyed by war. Let them be capable and willing to draw their inspiration from religion to express what is suitable and more in keeping with the requirements *of* worship. Thus the human arts will shine forth with a wondrous heavenly splendor, and contribute greatly to human civilization, to the salvation of souls and the glory of God. The fine arts are really in conformity with religion when “as noblest handmaids they are at the service of divine worship.”¹⁷⁹

197. But there is something else of even greater importance, venerable brethren, which we commend to your apostolic zeal, in a very special manner. Whatever pertains to the external worship has assuredly its importance; however, the most pressing duty of Christians is to live the liturgical life, and increase and cherish its supernatural spirit.

198. Readily provide the young clerical student with facilities to understand the sacred ceremonies, to appreciate their majesty and beauty and to learn the rubrics with care, just as you do when he is trained in ascetics, in dogma and in canon law and pastoral theology. This should not be done merely for cultural reasons and to fit the student to perform religious rites in the future, correctly and with due dignity, but especially to lead him into closest union with Christ, the Priest, so that he may become a holy minister of sanctity.

199. Try in every way, with the means and helps that your prudence deems best, that the clergy and people become one in mind and heart, and that the Christian people take such an active part in the liturgy that it becomes a truly sacred action of due worship to the eternal Lord in which the priest, chiefly responsible for the souls of his parish, and the ordinary faithful are united together.

200. To attain this purpose it will greatly help to select carefully good and upright young boys from all classes of citizens who will come generously and spontaneously to serve at the altar with careful zeal and exactness. Parents of higher social standing and culture should greatly esteem this office for their children. If these youths, under the watchful guidance of the priests, are properly trained and encouraged to fulfill the task committed to them punctually, reverently and constantly, then from their number will readily come fresh candidates for the priesthood. The clergy will not then complain—as, alas, some-

¹⁷⁸ Code of Canon Law, canon 1178.

¹⁷⁹ Pius XI, *Divini cultus*.

times happens even in Catholic places—that in the celebration of the august sacrifice they find no one to answer or serve them.

201. Above all, try with your constant zeal to have all the faithful attend the eucharistic sacrifice from which they may obtain abundant and salutary fruit; and carefully instruct them in all the legitimate ways we have described above so that they may devoutly participate in it. The Mass is the chief act of divine worship; it should also be the source and center of Christian piety. Never think that you have satisfied your apostolic zeal until you see your faithful approach in great numbers the celestial banquet, which is a sacrament of devotion, a sign of unity and a bond of love.¹⁸⁰

202. By means of suitable sermons and particularly by periodic conferences and lectures, by special study weeks and the like, teach the Christian people carefully about the treasures of piety contained in the sacred liturgy so that they may be able to profit more abundantly by these supernatural gifts. In this matter, those who are active in the ranks of Catholic Action will certainly be a help to you, since they are ever at the service of the hierarchy in the work of promoting the kingdom of Jesus Christ.

203. But in all these matters, it is essential that you watch vigilantly lest the enemy come into the field of the Lord and sow cockle among the wheat;¹⁸¹ in other words, do not let your flocks be deceived by the subtle and dangerous errors of false mysticism or quietism—as you know, we have already condemned these errors;¹⁸² also, do not let a certain dangerous “humanism” lead them astray, nor let there be introduced a false doctrine destroying the notion of Catholic faith, nor finally an exaggerated zeal for antiquity in matters liturgical. Watch with like diligence lest the false teaching of those be propagated who wrongly think and teach that the glorified human nature of Christ really and continually dwells in the “just” by his presence and that one and numerically the same grace, as they say, unites Christ with the members of his mystical body.

204. Never be discouraged by the difficulties that arise, and never let your pastoral zeal grow cold. “Blow the trumpet in Sion . . . call an assembly, gather together the people, sanctify the Church, assemble the ancients, gather together the little ones, and them that suck at the breasts,”¹⁸³ and use every help to get the faithful everywhere to fill the churches and crowd around the altars so that they may be restored by the graces of the sacraments and joined as living members to their divine Head, and with him and through him celebrate together the august sacrifice that gives due tribute of praise to the eternal Father.

205. These, venerable brethren, are the subjects we desired to write to you about. We are moved to write that your children, who are

¹⁸⁰ See St. Augustine, *Tract. 26 in John* 13.

¹⁸¹ See Mt 13:24-25.

¹⁸² *Mystici Corporis*.

¹⁸³ Joel 2:15-16.

also ours, may more fully understand and appreciate the most precious treasures which are contained in the sacred liturgy: namely the eucharistic sacrifice representing and renewing the sacrifice of the cross; the sacraments, which are the streams of divine grace and of divine life; and the hymn of praise which heaven and earth daily offer to God.

206. We cherish the hope that these our exhortations will not only arouse the sluggish and recalcitrant to a deeper and more correct study of the liturgy, but also instil into their daily lives its supernatural spirit according to the words of the apostle: "Extinguish not the spirit."¹⁸⁴

207. To those whom an excessive zeal occasionally led to say and do certain things which saddened us and which we could not approve, we repeat the warning of St. Paul: "But prove all things, hold fast that which is good."¹⁸⁵ Let us paternally warn them to imitate in their thoughts and actions the Christian doctrine which is in harmony with the precepts of the immaculate spouse of Jesus Christ, the mother of saints.

208. Let us remind all that they must generously and faithfully obey their holy pastors who possess the right and duty of regulating the whole life, especially the spiritual life, of the Church. 'Obey your prelates and be subject to them. For they keep watch as having to render an account of your souls; so that they may do this with joy, and not with grief.'¹⁸⁶

209. May God, whom we worship, and who is "not the God of dissension but of peace,"¹⁸⁷ graciously grant to us all that during our earthly exile we may with one mind and one heart participate in the sacred liturgy, which is, as it were, a preparation and a token of that heavenly liturgy in which we hope one day to sing together with the most glorious Mother of God and our most loving Mother: "To him that sitteth on the throne, and to the Lamb, benediction and honor, and glory and power for ever and ever."¹⁸⁸

210. In this joyous hope, we most lovingly impart to each and every one of you, venerable brethren, and to the flocks confided to your care, as a pledge of divine gifts and as a witness of our special love, the apostolic benediction.

211. Given at Castel Gandolfo, near Rome, on the 20th day of November in the year 1947, the 9th of our pontificate.

Pius XII, Pope

¹⁸⁴ I Thes 5:19

¹⁸⁶ Hcb 13:17.

¹⁸⁸ Ap 5:13.

¹⁸⁵ *Ibid.* 5:21.

¹⁸⁷ i Cor 14:33.

THE CONFIRMATION OF CHILDREN IN DANGER OF DEATH

Rescript of the Sacred Congregation of the Sacraments
November 18, 1948
(*The Jurist* 9, 1949, 261-262)

A rescript of the S. C. of the Sacraments (no. 5869/48):

The archbishops and bishops of the United States of North America, prostrate at the feet of Your Holiness, humbly ask a derogation from the decree *Spiritus Sancti tnunera*, issued by the S. C. of the Sacraments on the 14th day of September, 1946,¹ so that, in the so-called maternity hospitals for parturient women and in the orphanages of their dioceses, the sacrament of confirmation may be validly and licitly administered by the chaplains of those institutions to the children who are received there and who are in the circumstances mentioned in the said decree.

In the audience of October 25, 1948, His Holiness Pius XII, upon receiving a report on this matter from the undersigned Pro-prefect of this sacred congregation, graciously deigned to grant the petition, on condition, however, that the sacrament of confirmation, in the circumstances mentioned in the said decree, be administered to the children in question by the chaplain who is *regularly* assigned to the institutions mentioned, and in case more than one chaplain is so assigned to the same institution, that it be done by the first chaplain, to the complete exclusion of the others.

The chaplain, however, may use this faculty only if the bishop of the diocese cannot be had or is prevented from administering confirmation himself, and if there is no other bishop, even a merely titular one, in communion with the Apostolic See, who could without grave inconvenience take his place. Likewise, if the pastor of the place, in the same circumstances, cannot be had or is prevented from administering this sacrament himself. In the absence of the chaplain, or in case it is impossible for him to confirm personally, no one else, other than the bishop or local pastor, can validly administer this sacrament. Observing, for the rest, the terms and clauses of the said decree. All things to the contrary notwithstanding.

The present grant to be in effect for *one year* from the date of this rescript.

¹ AAS 38, 349.

THE USE OF CHINESE IN THE MASS

Decree *of* the Holy Office

April 12, 1949

[*Canon Law Digest* 5, 429)

The following decree cf the Holy Office [April 12, 1949; Prot. no. 3/49), published by Cardinal Constantini in Ultimo Foglio, 376-377, has remained relatively unknown and entirely unused because of the tardy translation of the texts and the supervening disturbances in China :

In the plenary session of Wednesday, March 9, 1959, the eminent fathers of this Supreme Sacred Congregation examined the question of granting a broader permission to use the Chinese language in the sacred liturgy, in view of the benefits which may be hoped for from it for the evangelization of the infidels in that vast country. . . . As for the celebration of holy Mass, a missal may be composed for the Chinese people, in which are printed in literal Chinese all those parts which occur from the beginning of the Mass up to the beginning of the canon, and from the postcommunion to the end *of* the Mass. As for the canon, it should remain in Latin, except those parts which are recited aloud (Pater noster, Pax Domini and Agnus Dei).

The Holy Father, in the audience of Thursday, March 10, 1949, deigned to approve this resolution, and ordained that the Sacred Congregation for the Propagation of the Faith shall, through its proper departments, provide an exact translation of those texts of the Mass which are to be said in the Chinese language.

THE DEVELOPMENT OF HOLINESS
IN THE PRIESTLY LIFE

Apostolic Exhortation of Pope Pius XII

September 23, 1950

[*Menti nostrae*, AAS 42, 1950, 657-702)

Venerable brethren and beloved sons, greetings and apostolic benediction:

I. The words of the divine Redeemer to Peter keep coming to our mind: Simon, son of John, dost thou love me more than these

do? . . . feed my lambs, feed my sheep";¹ and also those words spoken by the same prince of the apostles exhorting the bishops and priests of his time: "Tend the flock of God which is among you . . . becoming from the heart a pattern to the flock."²

2. Carefully pondering over these words, we deem it the chief duty of our supreme ministry to do our utmost to help to make the work of pastors and priests daily more efficacious in encouraging the faithful to avoid evil, to overcome dangers and to acquire perfection. This is all the more necessary in our days when people and nations, as a result of the recent terrible war, are not only harassed by serious material difficulties but are suffering in the depths of their souls while the enemies of Catholicism, becoming bolder, owing to the state of civil society, are striving with deadly hate and subtle snares to separate men from God and Jesus Christ.

3. The necessity for this Christian renewal, which all men of good will appreciate, urges us to turn our thoughts and affections in a special way to the priests of the whole world because we know that their humble, vigilant and painstaking work among the people, whose difficulties, sufferings and bodily as well as spiritual needs they realize, is capable of restoring morals through the practice of the precepts of establishing firmly on earth the kingdom of Christ, "a kingdom of justice, love and peace."³

4. But the priesthood cannot in any way procure the full effects which are demanded by the needs of the present time unless the priests shine forth among the people with the marks of sanctity, as worthy "ministers of Christ," faithful "dispensers of the mysteries of God,"⁴ "God's helpers,"⁵ and ready for every noble work.⁶

5. We think there is no more fitting way in which we can show our gratitude to the clergy of the world who, on the occasion of our golden jubilee as a priest, showed their filial affection for us by offering prayers to God on our behalf, than by exhorting all the clergy in fatherly manner to attain that sanctity of life without which their ministry cannot be fruitful. We desire that the first fruit of the Holy Year, which we proclaimed for the renewal of morals in keeping with the teachings of the Gospel, should be that the leaders of the faithful strive to acquire greater perfection so that, thus inspired and thus prepared, they may renew in their flock the spirit of Jesus Christ.

6. It must be recalled that, even though the increasing needs of Christian society today more urgently demand personal holiness in priests, they are already obliged by the very nature of the high ministry confided to them by God to work unceasingly for their own sanctification always and everywhere.

¹ See Jn 21, 15 et 17.

² 1 Pt 5:2-3.

³ Preface, Feast of Christ the King.

⁴ See 1 Cor 4:1.

⁵ See 1 Cor 3:9.

⁶ See 2 Tim 3:17.

7. As our predecessors taught, especially Pius X⁷ and Pius XI,⁸ and as we referred to in the encyclicals *Mystici Corporis*⁹ and *Mediator Dei*,¹⁰ the priesthood is a great gift of the divine Redeemer who, in order to perpetuate the work of redemption of the human race which he completed on the cross, confided his powers to the Church which he wished to be a participator in his unique and everlasting priesthood. The priest is like “another Christ” because he is marked with an indelible character making him, as it were, a living image of our Savior. The priest represents Christ, who said: “As the Father has sent me, I also send you”;¹¹ “he who hears you, hears me.”¹² Admitted to this most sublime ministry by a call from heaven, “he is appointed for men in the things pertaining to God, that he may offer gifts and sacrifices for sins.”¹³ To him must come anyone who wishes to live the life of the divine Redeemer and who desires to receive strength, comfort and nourishment for his soul; from him the salutary medicine must be sought by anyone who wishes to rise from sin and lead a good life. Hence, all priests may apply to themselves with full right the words of the apostle of the Gentiles: “We are God’s helpers.”¹⁴

8. This lofty dignity demands from priests that they react to their exalted office with the strictest fidelity. Since they are destined to promote the glory of God on earth and to cherish and increase the mystical body of Christ, they must be outstanding by the sanctity of their lives in order that through them the “fragrance of Christ” may be spread everywhere.¹⁵

9. Beloved sons, on the very day that you were raised to the sacerdotal dignity, the bishop, in the name of God, solemnly pointed out to you your fundamental duty in the following words: “Understand what you do, imitate the things you deal with; and celebrating the mystery of the death of the Lord, strive to mortify’ in your members all vice and concupiscence. May¹⁷ your doctrine be the spiritual medicine for the people of God; let the fragrance of your life of virtue be an ornament of the Church of Christ; and by your preaching and example may you build the house, that is, the family of God/¹⁶ Your life, which should be completely immune from sin, should be even more hidden with Christ in God¹⁸ than the lives of Christian laymen. Advance, then, thus adorned with that high virtue which your dignity demands, to the work of completing the redemption of man for which your priestly ordination has destined you.

⁷ *Haerent animo*; *Acta PU X* 4, 237ff.

⁸ *Ad catholici sacerdotii*, *AAS* 28, 1936, 5#.

⁹ *AAS* 35* 1943, 193ff.

¹⁰ *Æ4S* 39, 1947, 52iff.

¹¹ *Jn* 30:21.

¹² *Lk* 10:16.

¹³ *Hcb* 5:1.

¹⁴ *I Cor* 3:9.

¹⁵ *2 Cor* 2:15.

¹⁸ *Pontificale Rom.*, *De ord. presbyt.*

¹⁷ See *Col* 3:3.

io. This is the undertaking which you have freely and spontaneously assumed; be holy because, as you know, your ministry is holy.

27. Everyone knows, beloved brethren, that it is impossible for a Christian and, in a special way, a priest to imitate the admirable example of the divine Master in daily life without the help of grace, and without the use of those instruments of grace which he himself has placed at our disposal: a use which is as much more necessary as the grade of perfection to which we are bound to attain is higher, and as the difficulties which arise from our natural inclination to evil are greater. For this reason, we judge it opportune to pass on to the consideration of certain other truths, as sublime as they are consoling, from which should appear still more clearly how deep should be the sanctity of the priest, and how efficacious are the helps given to us by the Lord to enable us to fulfill in ourselves the designs of his divine mercy.

28. As the whole life of the Savior was directed toward the sacrifice of himself, so the life of the priest, which should reproduce in itself the image of Christ, ought also to be with him, and through him, and in him, a pleasing sacrifice.

29. Indeed, the sacrifice which the Lord made upon Calvary, hanging on the cross, was not only the immolation of his own body; for he offered himself, a Victim of expiation, as the Head of the human race and, therefore, "while commending his Spirit into the hands of the Father, he commends himself to God as man, in order to commend to the eternal Father all mankind."³⁷

30. The very same thing occurs in the sacrifice of the Eucharist, which is the unbloody renewal of the sacrifice of the cross: Christ offers himself to the eternal Father for his glory and for our salvation. And insofar as he, the Priest and Victim, acts in his capacity as Head of the Church, he offers and immolates not only himself but all Christians, and, in a certain manner, all mankind.³⁸

31. Now, if this holds true for all Christians, much more does it hold for priests, who are the ministers of Christ, principally in order to celebrate the eucharistic sacrifice. And precisely in the eucharistic sacrifice, when "in the person of Christ" he consecrates bread and wine which become the body and blood of Christ, the priest can draw from that same fountain of the supernatural life the inexhaustible treasures of salvation and all those helps which he needs for himself personally and for the fulfillment of his mission.

32. Being in such close contact with the divine mysteries, the priest cannot but hunger and thirst after justice,³⁹ or not feel inspired to assimilate his life to his exalted dignity, and orient his life toward that sacrifice in which he must needs offer and immolate himself with

³⁷ St. Athanasius, *De incarnatione*, no. 12: *PG* 26, 1003s.

³⁸ See St. Augustine, *De civitate Dei* 10, ch. 6: *PL* 41, 284.

³⁹ See Mt 5:6.

Christ. Consequently, he will not merely celebrate holy Mass, but will live it out intimately in his daily life; in no other way can he obtain that supernatural vigor which will transform him and make him a sharer in the life of sacrifice of the Redeemer.

33. St Paul sets down as the basic principle of Christian perfection the precept: "Put on the Lord Jesus Christ."⁴⁰ Again, if this precept applies to all Christians, it applies in a particular way to priests. But putting on Jesus Christ does not mean merely adapting one's mind to his doctrine; it means that a person enters upon a new life which, in order to shine with the splendor of Thabor, must first be conformed to the sufferings and trials of our Redeemer suffering on Calvary. This involves long and arduous labor, by which the soul is transformed to the state of victim, in order that it may participate intimately in the sacrifice of Christ. However, this arduous and assiduous labor is not to be accomplished through empty velleity, nor achieved through mere desires and promises; it must be an indefatigable and continuous exercise which aims at a fruitful renovation of spirit: it must be an exercise of piety which refers all things to the glory of God; it must be an exercise of penance which tempers and checks the immoderate movements of the soul; it must be an act of charity which inflames the soul with love of God and neighbor, and which effectuates works of mercy; it must, in fine, be that active and ready willingness by which we strive and struggle to accomplish whatsoever is most perfect.

34. The priest should, therefore, study to reproduce in his own soul the things that are effected upon the altar. As Jesus Christ immolates himself, so his minister should be immolated with him; as Jesus expiates the sins of men, so he, by following the hard road of Christian asceticism, should labor at the purification of himself and of others. Hence, the admonition of St. Peter Chrysologus: "Be you the priest and the sacrifice of God; do not lose that which has been given to you by the authority of God. Clothe yourself with the garment of sanctity, gird yourself with the cincture of chastity; let Christ be the covering for your head; let the cross of Christ be the protection before your face; instill in your breast the sacrament of divine wisdom; constantly burn the incense of prayer; grasp the sword of the Spirit; let your heart be, as it were, an altar, on which you may safely offer your body as a victim to God . . . Offer him your faith, for the chastisement of perfidy; offer him your fasting, that gluttony may cease; offer your chastity as a sacrifice, that passion may die; place on the altar your liety, that impiety be put away; call upon mercy, that avarice may be overcome; and that folly may disappear, the immolation of sanctity is called for. In this way shall your body be also your victim, if it has not been wounded by any dart of sin."⁴¹

⁴⁰ Rom 13:14.

⁴¹ *Sermo CVIII: PL* 52, 500, 501

35. We wish to repeat here in a special manner for priests what we have already proposed to the meditation of all the faithful in the encyclical *Mediator Dei*: "It is quite true that Christ is a priest; but he is a priest not for himself but for us, when in the name of the whole human race he offers our prayers and religious homage to the eternal Father; he is also a victim since he substitutes himself for sinful man. How the exhortation of the apostle: 'Let this mind be in you which was also in Christ Jesus,' requires that all Christians should possess, as far as is humanly possible, the same dispositions as those which the divine Redeemer had when he offered himself in sacrifice: that is to say, they should, in a humble attitude of mind, pay adoration, honor, praise and thanksgiving to the supreme majesty of God. Moreover, it means that they must assume to some extent the character of a victim, that they deny themselves as the Gospel commands, that freely and of their own accord they do penance and that each detests and satisfies for his sins. It means, in a word, that we must all undergo with Christ a mystical death on the cross so that we can apply to ourselves the words of St. Paul: 'With Christ I am nailed to the cross'."⁴²

36. Priests and beloved sons, we hold in our hands a great treasure, a precious pearl, the inexhaustible riches of the blood of Jesus Christ; let us use them even to prodigality so that, by the complete sacrifice of ourselves offered with Christ to the eternal Father, we may become, in truth, mediators of justice "in the things which appertain to God,"⁴³ and that we may deserve to have our prayers accepted and obtain a super-abundance of graces which may refresh and make more fruitful the Church and the souls of all men. Only when we have become one with Christ through his oblation and ours and when we have raised our voice with the choir of the inhabitants of the heavenly Jerusalem, as we read: "We join ourselves in song with them, our hopes in holy Sion,"⁴⁴ only then, strengthened by the virtue of our Savior, shall we be able to descend in safety from the heights of sanctity to which we have attained, to bring to all men the life and the light of God by means of our priestly ministry.

37. Perfect sanctity also demands a continual communication with God; and because this intimate contact which the priestly soul should enjoy with God ought never be interrupted in the succession of days and hours, the Church obliges the priest to recite the divine office. In this manner, she has been faithfully obedient to the injunction of the Lord: "That they must always pray and not lose heart."⁴⁵

38. Just as the Church herself never ceases praying, so she ardently desires that her children should do the same, repeating the words of the apostle: "Through him [Jesus], therefore, let us offer up a sacrifice

⁴² AAS 39 1947, 552, 553.

⁴³ Heb 5:1.

⁴⁴ *Brev. Rom.*, Hymn. pro. off. Dedic. Eccl.

⁴⁵ Lk 18:1.

of praise always to God, that is, fruit of lips praising his name.”⁴⁶ To priests she has committed the special duty of consecrating to God, praying also in the name of the people, every period of the day and every circumstance of life.

39. Obedient to this duty, the priest continues to do down the course of the ages that which Christ himself had done, who “in the days of his earthly life, with a loud cry and tears, offered up prayers and supplications . . . and was heard because of his reverent submission.”⁴⁷ This prayer has, without doubt, a singular efficacy because it is done in the name of Christ, “through our Lord Jesus Christ,” who is our Mediator with the Father, presenting to him incessantly his own satisfaction, his merits, and the infinite price of his blood. It is truly “the voice of Christ,” who “prays for us as our Priest, prays among us as our Head.”⁴⁸ By the same token, it is always “the voice of the Church” which takes up the sentiments and desires of all the faithful who unite their voices to the prayers and faith of the priest in praising Jesus Christ and, through him, render thanks to the eternal Father, obtaining from him the assistance which they need in their lives every day and every hour. In this wise there is repeated daily, by means of the priests, what Moses once did on the mountain top when, with his arms lifted up to heaven, he spoke to God and earnestly begged of him mercy and favor for his people, who were suffering trials in the valley below.

40. Moreover, the divine office is a most efficacious means of sanctification. Certainly it is not a mere recitation of formularies or of artistically executed chants; it is not just a question of respect for certain norms, called rubrics, or for external ceremonies of worship; it is above all a matter of elevating the mind and heart to God, in unison with the blessed spirits,⁴⁹ who eternally sing praises to God. Therefore, the canonical hours should be recited “worthily, attentively and with devotion,” as we are reminded at the beginning of the office.

41. Consequently, the priest ought to pray with the same intention as the Redeemer, so that his voice is, as it were, the voice of the Lord who, by means of the priest, continues to implore from the most merciful Father the benefits of the Redemption; it is the very voice of the Lord with which are associated the armies of the angels and saints in heaven and of all the faithful on earth, to render due glory to God; it is the voice of Christ our Advocate, by which we receive the immense treasure of his merits.

42. Meditate with care and attention on these fertile truths which the Holy Spirit has disclosed to us in the sacred Scriptures and upon which the writings of the fathers and doctors are commentary ex-

⁴⁶ Heb 13:15.

⁴⁷ *Ibid'* 5.7<

⁴⁸ St. Augustine, *Ennar. in Ps. LXXXV*, no. 1: *PL* 38, 1081.

⁴⁹ See *Mediator Dei: AAS* 39, 1947, 574.

planations. As your lips repeat the words dictated by the Holy Spirit, try not to lose anything of this great treasure and, that your souls may be responsive to the voice of "God, put away from your minds with all effort and zeal whatever might distract you, and recollect your thoughts, that you may thus more easily and with greater fruit attend to the contemplation of the eternal truths.

43. In the encyclical *Mediator Dei*, we have explained at great length why the Church, through the course of the liturgical year, recalls to mind and represents before our eyes, in orderly fashion, all the mysteries of Jesus Christ and bids us celebrate the feasts of the Virgin Mary and of the saints. Those lessons, which we there imparted to all Christians because they are eminently useful for all, should be especially meditated on by you priests, you who through the sacrifice of the Eucharist and the divine office play such an important role in the development of the liturgical cycle.

44. In order that we may progress all the more speedily day by day along the road of sanctity, the Church heartily recommends to us, besides the celebration of Mass and the recitation of the divine office, also other exercises of piety. Regarding these, it is in place here to propose certain points for your consideration.

45. Above all else, the Church exhorts us to the practice of meditation, which raises the mind to the contemplation of heavenly things, which influences the heart with love of God and guides it on the straight path to him. This meditation on sacred things offers the best means of preparation before and of thanksgiving after the celebration of the eucharistic sacrifice. Meditation also disposes the soul to savor and to comprehend the beauties of the liturgy, and leads us to the contemplation of the eternal verities, and of the marvelous examples and teachings of the Gospel.

46. It behooves the sacred ministers, therefore, to strive to reproduce in themselves the examples of the Gospel and the virtues of the divine Redeemer. However, just as the food of the body does not nourish, sustain or develop our life unless, after being digested and assimilated, it be changed into our own substance, so the priest can not acquire dominion over himself and his senses, cannot purify his spirit, cannot strive for virtue as he should, cannot, in brief, fulfill faithfully, generously or fruitfully the duties of his sacred ministry, unless his life becomes one with the life of the Lord through assiduous and unceasing meditation on the mysteries of the divine Redeemer, the supreme model of perfection and the inexhaustible source of sanctity.

47. We therefore consider it our grave duty to exhort you in a special manner to the practice of daily meditation, a practice recommended to all the clergy also by canon law.⁵⁰ For just as the desire for priestly perfection is nourished and strengthened by daily medita-

⁵⁰ Sec canon 125, 20.

tion, so its neglect is the source of distaste for spiritual things, through which piety is lessened and grows languid, and the impulse toward personal sanctification is not only weakened or ceases altogether, but the entire priestly ministry suffers great harm. It must therefore be stated without reservation that no other means has the unique efficacy of meditation, and that, as a consequence, its daily practice can in no wise be substituted for.

48. Mental prayer cannot be separated from vocal prayer, and those other forms of private prayer which, according to each one's peculiar needs, help in uniting the soul with God. Let this be remembered, however: more than a mere multiplicity of prayers is to be valued piety and the true and ardent spirit of prayer. If ever before, in our days especially is this ardent spirit of prayer necessary, when so-called "naturalism" has invaded men's minds and hearts, and when virtue is exposed to every kind of danger, dangers which not infrequently meet one in the very exercise of one's ministry. Is there anything which can more securely protect you against these snares, anything which can more surely elevate your souls to heavenly things and keep them united with God, than assiduous prayer and supplication for divine help?

49. Inasmuch as priests can be called by a very special title, sons of the Virgin Mary, they will never cease to love her with an ardent piety, invoke her with perfect confidence, and frequently implore her strong protection, so that even today, as the Church herself recommends,⁵¹ they will recite the holy rosary which, by proposing for our meditation the mysteries of the Redeemer, leads us "to Jesus through Mary."

50. Also, before closing his day's work, the priest will betake himself to the tabernacle, and spend at least a little time there to adore Jesus in the sacrament of his love, to make reparation for the ingratitude of so many men, to enkindle in himself ever more the love of God, and to remain, in some sense, even during the time of repose at night, which recalls to our minds the silence of death, present in his Most Sacred Heart.

51. Let him also not omit his daily examination of conscience, which is undoubtedly the most efficacious means we have for taking account of the conduct of our spiritual life during the day, for removing the obstacles which hinder or retard one's progress in virtue and, finally determining the most suitable means to assure for our sacred ministry greater fruitfulness and to implore from the heavenly Father indulgence upon so many of our deeds wretchedly done.

52. This indulgence and the remission of our sins are given to us in a special manner in the sacrament of penance, the masterpiece of God's goodness, by which our weakness is fortified. Let it never happen that the very minister of this sacrament of reconciliation himself

⁵¹ See *CIC*, canon 125, 2.

docs not use it. The Church, as you know, declares as follows in this respect: "Let the ordinaries be vigilant to see all their clergy frequently cleanse the stains of their conscience in the sacrament of penance."⁵² Though we are the ministers *of* Christ, we are, nevertheless, wretched and weak; how, then, can we ascend to the altar and handle the sacred mysteries unless we make a frequent effort to expiate our sins and cleanse ourselves? By means *of* frequent confession, "genuine self-knowledge is increased, Christian humility is developed, bad habits are corrected, spiritual neglect and tepidity are countered, the conscience is purified, the will is strengthened, salutary self-control is obtained, and an increase of grace is secured by the very fact that the sacrament is received."⁵³

53. Still another recommendation, we feel, is in place here: that, in undertaking and advancing in the spiritual life, you do not trust too much to yourselves, but with docile simplicity seek and accept the help of someone who, with wise moderation, can guide your soul, point out to you the dangers, suggest suitable remedies, and in every internal and external difficulty can guide you in the right way toward an ever greater perfection, according to the example of the saints and the teachings of Christian asceticism. Without these prudent guides for one's conscience, it is often very difficult to be duly responsive to the impulses of the Holy Spirit and of the grace of God.

54. Finally, we wish to recommend heartily to all the practice of retreats. When we seclude ourselves for some days from our accustomed occupations and habitual environment, and retire into solitude and silence, we are then more attentive to give ear to the voice of God, which consequently penetrates more deeply into our soul. Retreats, while they call us to a more holy fulfillment of the duties of our ministry, and to the contemplation of the mysteries of the Redeemer, give new strength to our will, that we may "serve him without fear, in holiness and justice before him all our days."⁵⁴

THE DOGMATIC DEFINITION OF THE ASSUMPTION OF OUR LADY

Apostolic Constitution of Pope Pius XII

November 1, 1950

Œ Munificentissimus Deus, AAS 42, 1950, 753-771)

15. The innumerable temples which have been dedicated to the Virgin Mary assumed into heaven clearly attest this faith [in her bodily

⁵² *CIC*, canon 125, i°.

⁵³ *Mystici Corporis Christi*: AAS 35, 1943, 235.

⁵⁴ Lk H74-75.

Assumption]. So do those sacred images, exposed therein for the veneration of the faithful, which bring this unique triumph of the Blessed Virgin before the eyes of all men. Moreover, cities, dioceses and individual regions have been placed under the special patronage and guardianship of the Virgin Mother of God assumed into heaven. In the same way, religious institutes, with the approval of the Church, have been founded and have taken their name from this privilege. Nor can we pass over in silence the fact that in the rosary of Mary, the recitation of which this Apostolic See so urgently recommends, there is one mystery proposed for pious meditation which, as all know, deals with the Blessed Virgin's Assumption into heaven.

16. This belief of the sacred pastors and of Christ's faithful is universally manifested still more splendidly by the fact that, since ancient times, there have been both in the East and in the West solemn liturgical offices commemorating this privilege. The holy fathers and doctors of the Church have never failed to draw enlightenment from this fact since, as everyone knows, the sacred liturgy, "because it is the profession, subject to the supreme teaching authority within the Church, of heavenly truths, can supply proofs and testimonies of no small value for deciding a particular point of Christian doctrine."¹⁰

17. In the liturgical books which deal with the feast either of the Dormition or of the Assumption of the Blessed Virgin there are expressions that agree in testifying that, when the Virgin Mother of God passed from this earthly exile to heaven, what happened to her sacred body was, by the decree of divine Providence, in keeping with the dignity of the Mother of the Word Incarnate, and with the other privileges she had been accorded. Thus, to cite an illustrious example, this is set forth in that sacramentary which Adrian I, our predecessor of immortal memory, sent to the Emperor Charlemagne. These words are found in this volume: "Venerable to us, O Lord, is the festivity of this day on which the holy Mother of God suffered temporal death, but still could not be kept down by the bonds of death, who has begotten thy Son our Lord incarnate from herself."¹¹

18. What is here indicated in that sobriety characteristic of the Roman liturgy is presented more clearly and completely in other ancient liturgical books. To take one as an example, the Gallican sacramentary designates this privilege of Mary as "an ineffable mystery all the more worthy of praise as the Virgin's Assumption is something unique among men." And, in the Byzantine liturgy, not only is the Virgin Mary's bodily Assumption connected, time and time again, with the dignity of the Mother of God, but also with her other privileges, and in particular with the virginal motherhood granted her by a singular decree of God's providence. "God, the King of the universe, has granted thee favors that surpass nature. As he kept thee

¹⁰ *Mediator Dei*: AAS 39, 541.

¹¹ *Sacramentarium Gregorianum*.

a virgin in childbirth, thus he has kept thy body incorrupt in the tomb and has glorified it by his divine act of transferring it from the tomb.”¹²

19. The fact that the Apostolic See, which has inherited the function entrusted to the prince of the apostles, the function of confirming the brethren in the faith,¹³ has by its own authority made the celebration of this feast ever more solemn, has certainly and effectively moved the attentive minds of the faithful to appreciate always more completely the magnitude of the mystery it commemorates. So it was that the feast of the Assumption was elevated from that rank which it had occupied from the beginning among the other Marian feasts to be classed among the more solemn celebrations of the entire liturgical cycle. And, when our predecessor St. Sergius I prescribed what is known as the litany, or the stational procession, to be held on four Marian feasts, he specified, together, the feasts of the Nativity, the Annunciation, the Purification, and the Dormition of the Virgin Mary.¹⁴ Again, St. Leo IV saw to it that the feast, which was already being celebrated under the title of the Assumption of the Blessed Mother of God, should be observed in even a more solemn way when he ordered a vigil to be held on the day before it and prescribed prayers to be recited after it until the octave day. When this had been done, he decided to take part himself in the celebration, in the midst of a great multitude of the faithful.¹⁵ Moreover, the fact that a holy fast had been ordered from ancient times for the day prior to the feast is made very evident by what our predecessor St. Nicholas I testifies in treating of the principal fasts which “the holy Roman Church has observed for a long time, and still observes.”¹⁶

20. However, since the liturgy of the Church does not engender the Catholic faith, but rather springs from it, in such a way that the practices of the sacred worship proceed from the faith as the fruit comes from the tree, it follows that the holy fathers and the great doctors, in the homilies and sermons they gave the people on this feast day, did not draw their teaching from the feast itself as from a primary source, but rather they spoke of this doctrine as something already known and accepted by Christ’s faithful. They presented it more clearly. They offered more profound explanations of its meaning and nature, bringing out into sharper light the fact that this feast shows not only that the dead body of the Blessed Virgin Mary remained incorrupt, but that she gained a triumph out of death: her heavenly glorification after the example of her only-begotten Son, Jesus Christ—truths that the liturgical books had frequently touched upon concisely and briefly.

21. Thus St. John Damascene, an outstanding herald of this traditional truth, spoke out with powerful eloquence when he compared

¹² *Menaei totius anni.*

¹³ *Sec Lk 22:32.*

¹⁴ *Liber Pontificalis.*

¹⁵ *Ibid.*

¹⁶ *Responsa Nicolai Papae I ad consulta Bulgarorum.*

the bodily Assumption of the loving Mother of God with her other prerogatives and privileges. "It was fitting that she, who had kept her virginity intact in childbirth, should keep her own body free from all corruption even after death. It was fitting that she, who had carried the Creator as a child at her breast, should dwell in the divine tabernacles. It was fitting that the spouse, whom the Father had taken to himself, should live in the divine mansions. It was fitting that she, who had seen her Son upon the cross and who had thereby received into her heart the sword of sorrow which she had escaped in the act of giving birth to him, should look upon him as he sits with the Father. It was fitting that God's Mother should possess what belongs to her Son, and that she should be honored by every creature as the Mother and as the handmaid of God."¹⁷

22. These words of St. John Damascene agree perfectly with what others have taught on this same subject. Statements no less clear and accurate are to be found in sermons delivered by fathers of an earlier time or of the same period, particularly on the occasion of this feast. And so, to cite some other examples, St. Germanus of Constantinople considered the fact that the body of Mary, the Virgin Mother of God, was incorrupt and had been taken up into heaven to be in keeping not only with her divine motherhood, but also with the special holiness of her virginal body. "Thou art she who, as it is written, appearst in beauty, and thy virginal body is all holy, all chaste, entirely the dwelling of God, so that it is henceforth completely exempt from dissolution into dust. Though still human, it is changed into the heavenly life of incorruptibility, truly living and glorious, undamaged and sharing in perfect life."¹⁸ And another ancient writer asserts: "As the most glorious Mother of Christ, our Savior and God and the giver of life and immortality, has been endowed with life by him, she has received an eternal incorruptibility of the body together with him who has raised her up from the tomb and has taken her up to himself in a way known only to him."¹⁹

23. When this liturgical feast was being celebrated ever more widely and with ever increasing devotion and piety, the bishops of the Church and its preachers in continually greater numbers considered it their duty openly and clearly to explain the mystery that the feast commemorates, and to explain how it is intimately connected with the other revealed truths.

41. Since the universal Church, within which dwells the Spirit of Truth who infallibly directs it toward an ever more perfect knowl-

¹⁷ St. John Damascene, *Encomium in dormitionem Dei Genetricis semperque Virginis Mariae*, Hom. II, no. 14; see also *ibid.* no. 3.

¹⁸ St. Germanus of Constantinople, *In Sanctae Dei Genetricis Dormitionem*, sermo I.

¹⁹ *The Encomium in Dormitionem Sanctissimae Dominae Nostrate Deiparae semperque Virginis Mariae*, attributed to St. Modestus of Jerusalem, no. 14.

edge of the revealed truths, has expressed its own belief many times over the course of the centuries, and since the bishops of the entire world are almost unanimously petitioning that the truth of the bodily Assumption of the Blessed Virgin Mary into heaven should be defined as a dogma of divine and Catholic faith—this truth which is based on the sacred writings, which is thoroughly rooted in the minds of the faithful, which has been approved in ecclesiastical worship from the most remote times, which is completely in harmony with the other revealed truths, and which has been expounded and explained magnificently in the work, the science and the wisdom of the theologians—we believe that the moment appointed in the plan of divine providence for the solemn proclamation of this outstanding privilege of the Virgin Mary has already arrived.

44. For which reason, after we have poured forth prayers of supplication again and again to God, and have invoked the light of the Spirit of Truth, for the glory of almighty God who has lavished his special affection upon the Virgin Mary, for the honor of her Son, the immortal King of the ages and the Victor over sin and death, for the increase of the glory of that same august Mother, and for the joy and exultation of the entire Church; by the authority of our Lord Jesus Christ, of the blessed apostles Peter and Paul, and by our own authority, we pronounce, declare and define it to be a divinely revealed dogma: that the immaculate Mother of God, the ever Virgin Mary, having completed the course of her earthly life, was assumed body and soul into heavenly glory.

SACRED ART

Instruction of the Holy Office

June 30, 1952

(*De arte sacra*, AAS 44, 1952, 542-546)

An instruction of the Holy Office addressed to the ordinaries of places is as follows:

The function and duty of sacred art, as its very name implies, is to enhance the beauty of the house of God and to foster the faith and piety of those who gather in the church to assist at divine services and implore heavenly favors. Hence, sacred art has always been cultivated by the Church with assiduous care and vigilant interest, in order that it may be thoroughly true to its own proper laws, which stem from supernatural doctrine and true asceticism, and so give it a perfect right to call itself “sacred.”

Hence, the words which the Supreme Pontiff Blessed Pius X spoke when promulgating the wise norms concerning sacred music are quite

appropriate here: 'Nothing, therefore, should have place in the church
V 11 f . J or even merely diminishes the piety and devotion of
the faithful, nothing above all which ... is unworthy of the house
of prayer and the majesty of God.'

Already therefore in the earliest times of the Church, the Second Council of Nicca, by condemning the heresy of the Iconoclasts, confirmed the cult of sacred images and threatened with severe penalties those who dared "wickedly to invent anything contrary to ecclesiastical institution."²

The Council of Trent in its 25th session issued prudent laws on Christian iconography, and concluded its grave exhortation to bishops with these words: "Finally, let bishops exercise such diligence and care in these matters that nothing which is out of place may meet the eye, nothing which is distorted and confused in execution, nothing profane or unbecoming, since holiness befits the house of God."³

In order that the prescription of the Council of Trent concerning sacred images should be faithfully observed, Urban VIII enacted special norms, decreeing: "Let those objects which fall under the eyes of the faithful not appear out of place or unusual, but let them engender devotion and piety."⁴

Finally, the code of canon law gathers all the legislation of the Church on sacred art under summary headings (canons 485, 1161, 1162, 1164, 1178, 1201, 1268, 1269, § I, 1279, 1-80, 1385, 1399).

Especially noteworthy are the provisions of canon 1261, according to which ordinaries are bound to see to it that "nothing be admitted which is foreign to the faith or out of harmony with ecclesiastical tradition"; and of canon 1399, 120, which declares to be "*ipso iure* forbidden . . . pictures, no matter how printed . . . which are foreign to the mind and decrees of the Church.'

Recently also the Holy See reprobated corrupt and errant forms of sacred art. The objection raised by some, that sacred art must be adapted to the needs and circumstances of changing times, is of no weight. For sacred art, which originated with Christian society, has its own ends from which it can never diverge, and its proper function which it can never abandon. Accordingly, Pius XI of venerable memory, when he inaugurated the new Vatican gallery with a discourse on sacred art, after mentioning a so-called *new art*, added these momentous words: "In union with masters of art and with the holy pontiffs, we have already many times stated that our hope, our ardent desire, our will can only be that the law of the Church, so clearly formulated and sanctioned in the code of canon law, be obeyed: that

¹ *Tra le sollecitudini*, November 22, 1903; *Tr̃a Pii X* 1, 75.

² *Actio 71 et ultima definitio Synodi 2ae*, Mansi, *Sacr. Cone.* 12, col. 730.

³ Scss. 25, *De invocatione, vener. et Reliquiis Sanet, et sacris Imagniibus*.

⁴ *Sacrosancta Tridentina*, § 1, dic XV mensis Martii, anno MDCXLII, *Bullarium Romanum*, Taurinen. editio, XV°, 171.

is, that such art be not admitted into our churches, and especially that it be not called upon to construct, to remodel, or to clecorate them. Rather, open wide the portals and give the most cordial welcome to every good and progressive development of the approved and venerable traditions, which in so many centuries of Christian life, in such diversity of circumstances and of social and ethnic conditions, have given such proof of their inexhaustible capacity to inspire new and beautiful forms, whenever they have been called upon or studied and cultivated by the twofold light of genius of faith.”⁵

Recently Pius XII, now happily reigning, in the encyclical letter *On the Sacred Liturgy* of November 20, 1947, concisely and clearly formulated the duties of Christian art: “It is eminently fitting that the art of our times have a free opportunity to serve the sacred edifices and sacred rites with due reverence and with due honor; so that it too may add its voice to the magnificent hymn of glory which men of high talent have sung throughout the passing centuries of the Catholic faith. Nevertheless, in consciousness of our office we cannot but deplore and reprove those images and forms recently introduced by some, which seem to be deformations and debasements of sane art, and which at times are even in open contradiction to Christian grace, modesty and piety, and miserably offend true religious sentiment; these indeed are to be totally excluded and expelled from our churches, as ‘in general whatever is out of harmony with the holiness of the place’ (c. 1178).”⁶

After carefully considering all these matters, this Supreme Sacred Congregation, earnestly solicitous for the preservation of the faith and piety of the Christian people through sacred art, has decided to recall to the mind of all the ordinaries of the world the following norms, to the end that the forms and methods of sacred art may fully correspond to the beauty and holiness of the house of God:

Concerning Architecture. Sacred architecture, although it may adopt new styles, can by no means be similar to that of profane buildings, but must always perform its own function, which properly concerns the house of God and the house of prayer. In building churches, it is right that care should be taken also for the convenience of the faithful, so that they may be able to take part in the divine services with a better view and better attention; let the new church be notable also for the beautiful simplicity of its lines, rejecting all false ornamentation; but everything which betrays a neglect of art or carelessness of workmanship should be avoided.

In canon 1162, § 1, it is provided that: “No church shall be built without the express consent in writing of the ordinary of the place, which cannot be given by the vicar general without a special mandate.”

⁵ Address of October 27, 1932; *AAS* 24, 356.

⁶ *AAS* 39, 590.

In canon 1164, § 1: "Ordinaries shall see to it, taking counsel of experts if need be, that in the construction and remodeling of churches traditional Christian forms of architecture and true standards of sacred art be observed."

This Supreme Sacred Congregation strictly enjoins that the prescriptions of canons 1268, § 2, and 1269, § 1, be religiously observed: "The Most Blessed Sacrament shall be kept in the most distinguished and honorable place in the church, and hence, as a rule, at the main altar, unless some other be considered more convenient and suitable for the veneration and worship due to so great a sacrament. The Most Blessed Sacrament must be kept in an immovable tabernacle set in the middle of the altar."

Concerning Descriptive Art. 1. According to the prescription of canon 1279: "No one may place or cause to be placed in churches, even though they be exempt, or in other sacred places, any unusual image, unless it has been approved by the ordinary of the place" (§ 1).

2. "The ordinary shall not approve of images to be exposed publicly for the veneration of the faithful, if they are not in conformity with the approved usage of the Church" (§ 2).

3. "The ordinary shall never permit to be shown in churches, or other sacred places, images which represent a false dogma, or which are not sufficiently decent and moral, or which would be an occasion of dangerous error to the unlearned" (§ 3).

4. If experts are lacking on the diocesan commissions, or if doubts or controversies arise, let the local ordinaries consult the metropolitan commissions or the Roman Commission on Sacred Art.

5. In accordance with canons 485 and 1178, the ordinaries should see to it that whatever is in any way contrary to the holiness of the place and the reverence due to the house of God be removed from sacred buildings; and they should strictly forbid that a hoard of statues and images of little worth, mostly of a stereotyped form, be inane and awkwardly presented for the veneration of the faithful on the altars themselves or against the adjoining walls of the chapels.

6. Bishops and religious superiors should refuse their permission for the publication of books, papers or periodicals in which are printed pictures which are foreign to the mind and decrees of the Church.⁷

In order that local ordinaries may more safely ask and receive of the diocesan commission for sacred art advice which is in perfect accord with the demands of the Holy See and of sacred art itself, let them see to it that the aforesaid commission be provided with members who are not only competent in the field of art, but also firm in their allegiance to the Christian faith, brought up in piety, and ready to follow the definite norms which are prescribed by ecclesiastical authority.

See canons 1385 and 1399, 120.

And works of painting, sculpture and architecture should be entrusted only to men who are outstanding for their artistic taste and skill and who can express in their work that sincere faith and piety which is the purpose of all sacred art.

Finally, care must be taken that the aspirants to sacred orders in schools of philosophy and theology receive some instruction in sacred art and be trained to appreciate it, in a way suited to each one's capacity and age, by teachers who revere the ways and traditions of our ancestors and obey the prescriptions of the Holy See.

Given at Rome, from the Holy Office, June 30, 1952.

NEW DISCIPLINE FOR THE EUCHARISTIC FAST

Apostolic Constitution of Pope Pius XII

January 6, 1953

(*Christus Dominus*, AAS 45, 1953, 15-24)

The apostolic constitution *Christus Dominus* dated January 6, 1953, and entitled "On the Discipline To Be Observed Regarding the Eucharistic Fast," is as follows:

Christ the Lord, "on the night in which he was betrayed,"¹ when for the last time he celebrated the Pasch of the old law, after supper was finished,² took bread and, giving thanks, broke and gave to his disciples, saying: "This is my body, which shall be given up for you";³ and in like manner he handed them the chalice, saying: "This is my blood of the new covenant, which is being shed for many";⁴ "do this in remembrance of me."⁵ From these passages of holy Scripture it is clearly evident that the divine Redeemer wished to substitute for this final paschal celebration, in which a lamb was eaten according to the Hebrew rites, a new Pasch to endure to the end of the world, that is, the eating of the immaculate Lamb, who was to be immolated for the life of the world, so that new Pasch of the new law should bring the ancient Passover to an end, and the shadow be dispelled by the reality.⁶

However, since this conjunction of the two suppers was designed to signify the transition from the old Pasch to the new, it is easy to see why the Church, in renewing the eucharistic sacrifice by command of the divine Redeemer in remembrance of him, could depart from

¹ i Cor 11:23.

² See Lk 22:20.

³ i Cor 11:24.

⁴ Mt 26:28.

⁵ See I Cor 11:24-25.

⁶ See the hymn *Lauda Sion* in the Roman Missal.

the practice of the ancient love feast and introduce that of the eucharistie fast.

For from ancient times the custom developed of administering the Eucharist to the faithful fasting.⁷ Toward the end of the fourth century, fasting was already prescribed by several councils for those who were going to celebrate the eucharistie sacrifice. Thus in the year 393 the Council of Hippo decreed: "Let the sacrament of the altar be celebrated only by those who are fasting";⁸ a little later, that is, in the year 397, this precept was set forth in the same words by the Third Council of Carthage;⁹ and by the beginning of the fifth century this custom was quite common and could be called immemorial. Hence St. Augustine states that the most holy Eucharist is always received fasting, and that this usage is observed throughout the world.¹⁰

Undoubtedly this practice was based on very serious reasons, among which may be mentioned first of all the circumstance which the apostle of the Gentiles deplores in speaking of the fraternal love feast of the Christians.¹¹ Abstinence from food and drink is in keeping with the profound reverence which we owe to the supreme majesty of Jesus Christ when we are about to receive him hidden under the eucharistie veils. Moreover, when we receive his most precious body and blood before taking any other food, we clearly show that it is the first and greatest nourishment by which our soul is supported and its holiness increased. Hence, the same St. Augustine reminds us: "It has pleased the Holy Spirit that in honor of so great a sacrament the body of the Lord should enter the mouth of a Christian before any other foods."¹²

Not only does this fast discharge the obligation of honor to the divine Redeemer, but it also fosters devotion; and so it can help to augment those most salutary fruits of holiness which Christ, the fountainhead and Author of all good, demands that we who are enriched by his grace bring forth.

Besides, everyone knows from experience that by the very laws of human nature, when the body is not burdened with food the mind is rendered more alert and is more strongly moved to meditate on that hidden and sublime mystery which is enacted in the soul as in a temple, to the increase of divine charity.

The solicitude of the Church for the observance of the eucharistie fast can be gathered also from the fact that she imposed severe penalties for the violation of this precept. Thus the Seventh Council of Toledo in the year 646 threatened with excommunication anyone who should celebrate Mass without fasting;¹³ and in the year 572

⁷ See Benedict XIV, *De Synodo Diocesana*, 6, ch. 8, no. 10.

⁸ Cone. Hipp., canon 28; Mansi 3, 923.

⁹ Cone. Carth. III, ch. 29; Mansi 3, 885.

¹⁰ See St. Augustine, *Ep. LIV ad Ian.*, ch. 6; *PL* 33, 203.

¹¹ See i Cor n:2iff,

¹² St. Augustine, *loc. cit.*

¹³ Cone. Tolct. VII, ch. 2; Mansi 10, 768.

the Third Council of Braga,¹⁴ as well as in the year 585 the Second Council of Macon,¹⁵ had already decreed that anyone who should be proved guilty of this act should be deposed from his office and dignity.

Nevertheless, as the centuries rolled by, diligent consideration was also given to the fact that at times it was expedient in view of special circumstances to relax somewhat this law of fasting as it affected the faithful. Accordingly, the Council of Constance in the year 1415, while reaffirming the sacrosanct law of fasting, also added a certain modification: . . . the authority of the sacra canons and approved custom of the Church have prescribed and now prescribe that this sacrament must not be celebrated after supper, nor be received by the faithful not fasting, except in the case of illness or other necessity recognized or permitted by the law or by the Church.”¹⁶

It has seemed good to recall these things to mind so that all may understand that, although we have been induced by new conditions of time and circumstances to grant not a few faculties and permissions in this matter, nevertheless we intend by this apostolic letter to confirm the full force of the law and custom concerning the eucharistic fast; and that we also wish to remind those who are able to comply with that law, that they diligently continue to do so, so that only those who need these concessions may make use of them, according to their need.

We are filled with the sweetest consolation—and we are happy to mention it here, though briefly—when we behold devotion to the august Sacrament of the altar daily increasing not only in the souls of the faithful but also in the splendor of divine worship, a thing which has been very frequently shown in the public manifestations of the people. To this effect undoubtedly the solicitous attentions of the sovereign pontiffs have contributed not a little, especially in the case of Blessed Pius X who, calling upon all to renew the ancient custom of the Church, exhorted them to approach the table of the angels as frequently as possible and even daily if possible;¹⁷ and, inviting also the little ones to this heavenly food, wisely decreed that the precept of confession and holy communion applied to each and every person who had attained the use of reason;¹⁸ and this is also prescribed by the code of canon law.¹⁹ Spontaneously and willingly responding to these wishes of the sovereign pontiffs, the faithful have come to

¹⁴ Cone. Bracar. III, canon 10; Mansi 9, 841.

¹⁵ Cone. Matiscon. II, canon 6; Mansi 9, 952.

¹⁶ Cone. Constant., scss. 13; Mansi 27, 727.

¹⁷ Decree of S.C. Cone., *Sacra Tridentina Syntodus*, December 20, 1905, ASS 38, 400; *Fontes* 6, no. 4326, 828.

¹⁸ Decree of S.C. Sacr., *Quant singulari*, August 8, 1910; AAS 2, 577, *Fontes* 5, no. 2103, 80.

¹⁹ Canon 863; see canon 854, § 5.

holy communion in ever increasing numbers. And would that this hunger for the bread of heaven and thirst for the precious blood were enkindled in all men of every age and of every social rank !

It should be observed, however, that the times in which we live and their special conditions have introduced into common currency and the ordinary course of life many circumstances which occasion grave difficulties, apt to deter people from participating in the divine mysteries, if all most absolutely observe the law of the eucharistic fast as it has been observed up to the present time.

In the first place, obviously priests today are numerically unequal to the task of ministering to the growing necessities of the faithful. On feast days especially they must often put up with excessive labors, as they have to celebrate the eucharistic sacrifice at a late hour and not infrequently two or three times on the same day; and at times they must travel long distances in order that considerable sections of their flock may not be without Mass. Exhausting apostolic labors of this sort unquestionably undermine the health of priests, as they must not only celebrate Mass, explain the Gospel, hear confessions, teach catechism and attend to the other duties of their office, which demand of them more and more application and work, but must also carefully plan and provide the ways and means of combating the relentless assault which in these days has been launched on such a wide front and with such shrewdness and bitterness against God and his Church.

But our mind and heart go out above all to those who are working in distant countries far from their native land, and who have generously responded to that invitation and command of the divine Master: "Go, therefore, and make disciples of all nations."²⁰ We are speaking of the heralds of the Gospel who, enduring exhausting labors and conquering all the difficulties of communication, are striving with all their power to bring the light of the Christian religion to all according to their capacity, and to nourish their people, who often are but recent converts to the Catholic faith, with the bread of angels which fosters virtue and rekindles devotion.

In almost the same situation are those faithful who live in the many areas cared for by Catholic missionaries or in other places where they do not have their own resident priest, but must await until a late hour the arrival of another priest before they can participate in the eucharistic sacrifice and be nourished with the divine food.

Moreover, now that machines of every sort have been brought into general use, it very often happens that not a few workmen employed in factories, or in transportation, shipping or other public utilities, are occupied day and night on swing shifts, so that their weakened conditions sometimes compel them to take some nourishment, and thus they are prevented from approaching the eucharistic table fasting.

²⁰ Mt 28:19.

Mothers of families also are often unable to come to the holy table until they have attended to their household duties, which often demand many hours of work.

It also happens that in schools and academies for boys and girls there are very many who desire to answer that divine invitation: "Let the little children come to me,"²¹ perfectly trusting that he who "fcdeth among the lilies"²² will guard the innocence of their souls and the purity of their lives against the enticements of youth and the snares of the world. And yet at times it is very difficult for them, before going to school, to go to church and there nourish themselves with the bread of angels and afterward return home to take their necessary nourishment.

Moreover, we must remember that today large numbers of people cross from place to place in the afternoon or early evening to take part in religious services or to attend meetings on social questions. If, then, it were permitted to celebrate on such occasions the eucharistie mystery, which is the living font of divine grace and incites the will to glow with the desire of virtue, there is no doubt that all could draw from this source the strength to adopt a thoroughly Christian way of thought and action and to obey just laws.

These special considerations may well be supplemented by others which are of universal application. Although in these our times medical science and the study of hygiene have made such progress and have contributed so much to diminishing the death rate, especially among the young, yet the conditions of modern life and the hardships resulting from the frightful wars of this century are such that they have to a great extent undermined constitutions and weakened physical health.

For these reasons and especially in order the better to promote the reawakened devotion toward the Eucharist, not a few bishops of various countries have respectfully petitioned by letter that this law of fasting be somewhat mitigated; and this Apostolic See has already graciously granted special faculties and permissions in this matter to the sacred ministers and to the faithful. In this connection we may recall the decree entitled *Post editum*, which was issued by the Sacred Congregation of the Council, December 7, 1906, for the sick;²³ and the letter of March 22, 1923 given to local ordinaries for priests, by the Supreme Sacred Congregation of the Holy Office.²⁴

In these latter times the petitions of the bishops in this matter have been more frequent and more insistent and the faculties granted have been correspondingly greater, especially those bestowed at the time of the war. Without doubt, that is an excellent indication that there exist now, serious continuing and sufficiently general causes which

²¹ Mk 10:14.

²² Cant 2:16; 6:2.

²³ ⁴⁵⁵ 39> 603; *Fontes* 6, no. 4331, 843.

²⁴ AAS 15, 151.

make it exceedingly difficult in many circumstances both for priests to celebrate the eucharistic sacrifice and for the faithful to receive the bread of angels fasting.

Wherefore, in order to meet these grave inconveniences and difficulties and in order that diversity of induits may not lead to differences in practice, we think it necessary to decree a mitigation of the eucharistic fast in such a way that, as far as possible, even in the special conditions of time and place and persons, all may more easily be able to observe that law. In issuing this decree we are confident that we will be able to contribute much to the increase of devotion to the Eucharist, and thus better persuade and induce all to partake at the table of the angels, with an undoubted increase of glory to God and of holiness to the mystical body of Jesus Christ.

Accordingly, by our apostolic authority we decree and provide as follows:

1. The law of the eucharistic fast from midnight continues in force for all those who are not in the special conditions which we are about to explain in this apostolic letter. However, for the future, it is to be a general and common principle for all, whether priests or faithful, that natural water does not break the eucharistic fast.

2. The sick, even though not confined to bed, may with the prudent advice of a confessor take something by way of drink or of true medicine, exclusive of alcoholics. The same faculty is granted to priests who are ill yet intend to celebrate Mass.

3. Priests who are going to celebrate either at a rather late hour, or after fatiguing work in the sacred ministry or after a long journey, may take something by way of drink, exclusive of alcoholic beverages; however, they must abstain from such drink for at least the space of one hour before saying Mass.

4. Those who are to celebrate Mass twice or three times may take the ablutions, but in this case the ablutions are to consist of water only, without wine.

5. In like manner the faithful, even though not ill, who because of serious inconvenience—that is, fatiguing work, the lateness of the hour at which alone they can receive holy communion, or a long journey which they must make—cannot approach the eucharistic table completely fasting, may, with the prudent advice of a confessor, for as long as the need lasts, take something by way of drink, exclusive of alcoholic beverages; however, they must abstain from such drink for at least the space of one hour before receiving communion.

6. We grant to local ordinaries, if the circumstances demand it, the faculty to permit the celebration of Mass in the evening, as we have said, but with the understanding that the Mass shall not begin before four o'clock in the afternoon, on the following days: on holy days of obligation which are still in effect, or on those which were formerly observed; on the first Friday of each month; on the occasion of solemnities which are celebrated with a large concourse of people;

and also, in addition to these days, once each week. The priest must observe the fast for three hours as to solid food and alcoholic drink, and for one hour as to nonalcoholic drink. During these Masses, moreover, the faithful may receive holy communion, observing the same rule as regards the eucharistie fast, and without prejudice to the prescription of canon 857.

In mission territories, considering the very special conditions which prevail there and because of which, generally speaking, it is rare for priests to be able to visit the distant stations, local ordinaries can grant to missionaries the same faculty also for other days of the week.

Local ordinaries, however, should carefully see to it that every interpretation be avoided which would enlarge the faculties granted, and that all abuse and irreverence in this matter be precluded. For in bestowing these faculties which are demanded today by circumstances of persons, times and places, we wish most emphatically to confirm the importance, force and efficacy of the eucharistie fast for those who are about to receive the divine Redeemer hidden under the eucharistie veils. And moreover, as bodily inconvenience is diminished, the soul ought as far as possible to make up for it, either by interior penance or in other ways, according to the traditional practice of the Church which usually prescribes other works when it mitigates the obligation to fast. Therefore, those who make use of the faculties here granted should direct more fervent prayers to heaven, adore God, thank him and especially expiate their faults and implore new graces from above. Since all should clearly realize that the Eucharist was instituted by Jesus Christ "as an everlasting memorial of his passion,"²⁵ they should stir up in hearts those sentiments of Christian humility and Christian penance which meditation on the sufferings and death of the divine Redeemer ought to arouse. Likewise, let all offer to the same divine Redeemer, ever immolating himself on the altar and thus renewing the greatest proof of his love, increased fruits of charity toward their neighbor. In this way certainly all will contribute to the daily better fulfillment of that saying of the apostle of the Gentiles: "The bread is one, we though many are one body, all of us who partake of the one bread."²⁶

It is our will that all the decrees contained in this letter be established, ratified and valid, notwithstanding anything to the contrary, even though worthy of most special mention; and all other privileges and faculties which have been granted in any way whatsoever by the Holy See are hereby abolished, so that everywhere all persons may uniformly and duly this discipline.

All the provisions herein set forth shall be operative from the day of promulgation in the *Acta Apostolicae Sedis*.²¹

²⁵ St. Thomas, *Opusc.* LVII, Office of the Feast of Corpus Christi, lect. IV, *Opera Omnia*, Rome, 1570, vol. XVII.

²⁶ 1 Cor 10:17.

²⁷ The day of promulgation was January 16, 1953.

new DISCIPLINE FOR THE EUCHARISTIC FAST

Given at Rome at St. Peter's, in the year of the Lord 1953» on sixth day of January, the Epiphany of the Lord, in the fourteenth year of our pontificate.

Pius XII, Pope

NEW DISCIPLINE FOR THE
EUCHARISTIC FAST

Instruction of the Holy Office
January 6, 1953

{De disciplina circa ieiunium eucharisticum servanda, AAS 45, 1953, 47-51}

An instruction of the Supreme Sacred Congregation of the Holy Office entitled "On the Discipline To Be Observed Regarding the Eucharistic Fast" is as follows:

The apostolic constitution *Christus Dominus*, issued this day by the Sovereign Pontiff Pius XII happily reigning, grants not a few faculties and dispensations with regard to the observance of the law of the eucharistic fast, but it also substantially confirms for the most part the norms which the code of canon law (canons 808 and 858, § 1) imposes on priests and faithful who are able to observe that law. These persons also, however, are included in the favor conferred by the first prescription of the constitution, in virtue of which *natural* water (that is, without any admixture of any element whatever) no longer breaks the eucharistic fast (constitution, no. 1). As regards the other concessions, only those priests and faithful may make use of them who find themselves in the special conditions provided for in the constitution, or who celebrate or receive communion at evening Masses, which are authorized by the ordinaries within the limits of the new faculties given to them.

And so in order that the norms concerning such concessions may everywhere be uniformly observed and every kind of interpretation may be avoided, which would amplify the faculties granted, and in order to forestall every abuse in this matter, this Supreme Sacred Congregation of the Holy Office, by order and command of the Sovereign Pontiff himself, decrees the following:

Concerning the Sick, Both Faithful and Priests
(const., no. 2)

I. The faithful who are ill, even though not confined to bed, may take something by way of drink, exclusive of alcoholic beverages, if because of their illness they cannot without serious inconvenience

I observe the fast completely until the reception of holy communion. They may also take something by way of medicine, either liquid (but not alcohol) or solid, provided it be true medicine, prescribed by a doctor or commonly recognized as such. It must be noted, however, that any solid taken as nourishment cannot be considered medicine.

2. The conditions under which one may use the dispensation from the law of fasting, without any limitation as to time before communion, must be prudently weighed by a confessor, nor may anyone use it without his advice. The confessor, however, may give his advice either in the sacramental internal forum or in the extra-sacramental internal forum, and even once for all, as long as the conditions of the same illness last.

3. Sick priests, even though not confined to bed, may likewise use the dispensation, whether they are going to celebrate Mass or to receive the most holy Eucharist.

Concerning Priests in Special Circumstances (const., nos. 3 and 4)

II 4. Priests who are not ill but who are going to celebrate: a) *at a rather late hour* (that is, after nine o'clock), or b) after fatiguing work in the sacred ministry (for example, from early morning or for a long time), or c) after a long journey (that is, at least about two kilometers) on foot or proportionately longer according to the kind of vehicle used, with due consideration also of the person or of the difficulty of the trip), may take something by way of drink, exclusive of alcoholic beverages.

II 5. The three cases above enumerated are such that they embrace all the circumstances in which the legislator intends to grant the aforesaid faculty, and so every interpretation which would amplify the faculties granted is to be avoided.

jj 6. Priests who are in these circumstances may take something by way of drink once or several times, but must observe a fast of one hour before the celebration of Mass.

7. Furthermore, all priests who are going to celebrate Mass twice or three times may in the prior Masses take the two ablutions prescribed by the rubrics of the missal, but using only water, which according to the new principle does not break the fast.

However, a priest who on Christmas or All Souls' Day celebrates three Masses, one immediately after the other, is obliged to observe the rubrics as regards the ablutions.

8. But if a priest who must celebrate Mass a second or a third time inadvertently takes wine also in the ablution, he is not prohibited from celebrating the second or third Mass.

1 About one mile and a quarter.

Concerning the Faithful in Special Circumstances
(const., no. 5)

9. Similarly, the faithful who cannot observe the eucharistic fast, not because of illness but *because of some other grave inconvenience*, may take something by way of drink, exclusive, however, of alcoholic beverages, and provided they observe a fast of one hour before receiving holy communion.

10. The causes of *serious inconvenience* are three in number, and it is not allowed to extend them.

a) *Fatiguing work undertaken before holy communion.*

Persons affected by such work are, first, workmen who are employed in day and night shifts in factories or in transportation and maritime services or other public utilities; second, those who by reason of their office or through charity pass the night awake (for example, hospital personnel, night watchmen and the like); third, pregnant women and mothers of families who, before they can go to church, must spend a long time in household tasks, and so on.

b) *The lateness of the hour at which holy communion is received.*

For there are many of the faithful who cannot have a priest to say Mass except at a rather late hour of the day; there are very many children for whom it would be too much of a hardship to have to go to church, receive holy communion and then return home to take breakfast, before going to school; and so forth.

c) *A long distance to go to reach the church.*

As was explained above (no. 4), in this matter the distance is to be considered long if it must be traveled 011 foot for at least about two kilometers or proportionately farther according to the kind of vehicle used, with due consideration also of the person and of the difficulty of the trip.

11. The causes of serious inconvenience must be prudently weighed by a confessor in the internal sacramental or nonsacramental forum; nor may the faithful receive the most holy Eucharist not fasting without his advice. On the other hand, a confessor can give such advice *once for all*, as long as the same cause of serious inconvenience lasts.

Concerning Evening Masses (const., no. 6)

12. In virtue of the constitution *local ordinaries* (see canon 198) have the faculty to permit in their own territory the celebration of evening Mass if circumstances make it necessary, notwithstanding the prescription of canon 282, § 1. For the common good at times demands the celebration of the sacred mysteries in the afternoon, for example, for workmen in certain industries who work in shifts even on feast

days; for those classes of workers, such as those employed in seaport services, who are busy in the morning hours of feast days; for those persons also who gather in great numbers even from distant countries to celebrate some religious or social festivity; and so on.

13. Such Masses, however, may not be celebrated before four O' clock in the afternoon, and only on the days *exclusively* mentioned, namely:

- a) on existing holy days of obligation according to canon 1247, § 1;
- b) on suppressed holy days of obligation, according to the list published by the Sacred Congregation of the Council on December 28, 1919;²
- c) on the first Friday of each month;
- d) on other solemn occasions which are celebrated with a large concourse *of people*;
- e) on one day in the week in addition to the days above mentioned, if the good of particular classes of people so requires.

13. Priests who celebrate Mass in the afternoon, as well as the faithful who receive holy communion at such a Mass, may, during the meal which is permitted up to three hours before the beginning of Mass or communion, also take *in due moderation* such alcoholic drinks as are customary at table (for instance, wine, beer and the like), exclusive, however, of liquors. However, as to beverages which may be taken before or after such a meal and up to one hour before Mass or communion, *every kind of alcoholic beverage* is excluded.

14. Priests may not say both a morning and an evening Mass on the same day, unless they have the express faculty to celebrate Mass two or three times according to canon 806.

Similarly the faithful, according to canon 857, may not receive holy communion both in the morning and in the evening of the same day.

15. The faithful, even though they be not of the number of those for whom an evening Mass may have been authorized, may freely receive holy communion *during the aforesaid Mass or immediately after* (see canon 846, § 1), observing the norms above set forth as to the eucharistic fast.

16. In places, however, which are governed not by the general law (*ius commune*), but by the special law for the missions (*ins Missionum*), ordinaries may, under the same conditions, permit evening Mass every day of the week.

Directives for Carrying Out the Norms

17. Ordinaries must sedulously see to it that every abuse and irreverence toward the most Blessed Sacrament be altogether avoided.

² AAS 12, 42.

18. They should likewise take care that the new discipline be uniformly observed by all their subjects, and inform them that all faculties and dispensations, both territorial and personal, hitherto granted by the Holy See, have been abrogated.

19. Let the interpretation of the constitution and of this instruction adhere faithfully to the text, and let it in no way amplify faculties already so favorable. As for customs which may differ from the new discipline, attention is called to the abrogating clause: “notwithstanding anything to the contrary, even though worthy of most special mention.”

20. Ordinaries and priests who are to avail themselves of the faculties granted by the Holy See should zealously exhort the faithful to assist frequently at the sacrifice of the Mass and to receive holy communion. They should also take advantage of every opportunity, especially in their sacred preaching, to promote the spiritual good for the attainment of which the Sovereign Pontiff Pius XII has been pleased to issue the constitution.

The Sovereign Pontiff, in approving this instruction, decreed that it should be promulgated by publication in the *Acta Apostolicae Sedis* together with the apostolic constitution *Christus Dominus*.

From the Holy Office, the 6th day of January in the year 1953.

EVENING MASS ABOARD SHIP

Decree of the Holy Office

May 31, 1953

(AAS 45, 1953, 426)

A decree of the Holy Office “On Evening Mass aboard Ship” is as follows:

The Supreme Sacred Congregation of the Holy Office was asked:

1. Whether, according to no. 6 of the apostolic constitution *Christus Dominus*, local ordinaries can, for the duration of an ocean voyage, permit the celebration of an evening Mass in favor of the faithful who are aboard ship and, if the reply is in the affirmative:

2. Which local ordinary is competent in the case.

Reply: After having thoroughly considered these questions, this Supreme Sacred Congregation, in the plenary session of March 25, 1953» decided to reply:

1. In the affirmative.

2. Competent to grant the aforesaid faculty is the ordinary¹ of the place in whose territory is the port at which the ship habitually docks.

And in the audience granted to the Cardinal Pro-secretary of the

Holy Office on the fifth day of May, 1953. His Holiness Pope Pius XII approved this decree and ordered that it be published.

Given at Rome, from the Holy Office, May 31, 1953.

CHANGES TO BE MADE IN THE CATECHISM OF BLESSED PIUS X

Circular Letter of the Sacred Congregation of the Council
November 14, 1953

(Circa tiuove formule del digiuno eucaristico da introdursi nel catechismo del B. Pio X, AAS 45, 1953, 809-811)

A circular issued by the S. C. of the Council "On New Formulas of the Eucharistic Fast To Be Introduced into the Catechism of Blessed Pius X" is as follows:

As is known, with the apostolic constitution *Christus Dominus* of January 6, 1953, the Sovereign Pontiff Pius XII established a new discipline for the eucharistic fast, and the Sacred Congregation of the Holy Office by its instruction of the same date enacted special norms for the regular observance of that discipline AAS 45, 15, 47).

Then at the request of this Sacred Congregation of the Council, the S. C. of the Holy Office, with the solemn approval of the Holy Father, ordered that in the catechism of Blessed Pius X the following changes be made in questions 335, 339 and 340 and the corresponding answers:

335. What things are necessary to make a good communion?

R. To make a good communion three things are necessary: 1. to be in the state of grace; 2. to know and reflect who it is that one is going to receive; 3. to be fasting from midnight.

339. In what does the eucharistic fast consist?

R. The eucharistic fast consists in abstaining from all food and drink except natural water.

340. Can one who is not fasting ever receive communion?

R. One who is not fasting can receive communion in danger of death; also in special circumstances determined by the Church.

340. bis. What are the special circumstances determined by the Church?

R. They are the following:

1. The sick may receive communion, even after having taken medicine or drink if, because of a serious inconvenience—acknowledged as such by a confessor—they cannot remain completely fasting.

2. One who goes to communion at a late hour after a long trip or after tiring work may take something to drink up to an hour be-

fore receiving communion if it is a serious inconvenience for him—in the judgment of a confessor—to observe the complete fast.

3. At evening Masses, one can receive communion if he has abstained from solid foods for three hours and from beverages for one hour.

340. *ter. In the permission to take beverages, are alcoholic liquids also included?*

R. In the permission to take beverages, alcoholic liquids are excluded. This is communicated for appropriate information and observance. Rome, November 14, 1953.

PRIVILEGES REGARDING FIRST CHRISTMAS MASS IN THE EVENING OF THE VIGIL

Response of the Holy Office
December 12, 1953
{AAS 45, 1953, 806}

The following notice was issued by the Holy Office:

The question has been asked: whether the apostolic constitution *Chri: -5 Dominus* and the accompanying instruction of the Holy Office revoked the privilege enjoyed by some churches of celebrating the *first Mass* of Christmas in the evening of the vigil.

In reply, notice is given that the said privilege, being of a liturgical nature, does not as such come under the abrogating clauses of the constitution *Christus Dominus*.

Priests, however, who celebrate in the aforesaid circumstances, as well as the faithful who receive holy communion, must conform to the existing discipline regarding the eucharistie fast.

From the Holy Office, December 12, 1953.

THE EUCHARISTIC FAST IN THE CELEBRATION OF THE PASCHAL VIGIL

Decree of the Holy Office
April 7, 1954
{*De disciplina ieiunii eucharistici in celebratione instauratae vigiliae paschalis servanda*, AAS 46, 1954, 142)

A decree of the Holy Office entitled *De disciplina ieiunii eucharistici in celebratione instauratae vigiliae paschalis servanda* is as follows:

Since the Sacred Congregation of Rites by the decree of January n, 1951 (JSS 44, 48), extended for three years the faculty of celebrating the restored paschal vigil, which had been granted by the decree of February 9, 1951 (AAS 43, 128), and added some "ordinances" also on the eucharistic fast (5, 18), some local ordinaries have asked whether the above-mentioned "ordinances" remain in effect also after the promulgation of the apostolic constitution *Christus Dominus* of January 6, 1953, and the instruction of the Holy Office of the same date, regarding the discipline to be observed as to the eucharistic fast (AAS 45, 15, 47).

The most eminent and most reverend fathers of this Supreme Sacred Congregation of the Holy Office, after having taken counsel of the Sacred Congregation of Rites, in the plenary session of Wednesday the seventh day of April, 1954, decreed as follows:

Reply: 1. Priests who are to celebrate the Mass of the paschal vigil at midnight, as well as the faithful who are to receive holy communion at such a Mass, are obliged to observe the fast according to canons 808 and 858, § i respectively.

2. If the Mass of the vigil, in some particular case, according to no. 2, 4 of the "ordinances" of the S. C. of Rites, is celebrated before midnight, the norms of the constitution *Christus Dominus* and of the instruction of the Holy Office are to be observed.

His Holiness Pius XII, by divine Providence Pope, on this seventh day of April, 1954, approved this decree and ordered that it be published.

Given at Rome, from the Holy Office, April 7, 1954.

THE USE OF ENGLISH IN THE CELEBRATION OF CERTAIN SACRAMENTS

Private Response of the Sacred Congregation of Rites

June 3, 1954

(*Dioecesium Americae Septentrionalis, Collectio Rituum*, 1954, v-vi)

His Excellency the Most Reverend Karl Joseph Alter, Archbishop of Cincinnati, in the name and with the authority of all the archbishops and bishops of the United States of America, has earnestly petitioned His Holiness Pope Pius XII, that by his supreme authority he graciously deign to permit, in the administration of some of the sacraments, namely baptism, extreme unction and matrimony, as well as in the funeral rites for the dead, the use of the English language in certain prayers, according to the copy drafted by a special liturgical commission, in which for the understanding and piety of the people, those rites and prayers that seemed more suitable are set down in the ver-

nar, namely English. This collection of rites, arranged as in the appendix of the Roman ritual, he reverently submitted for approval to the judgment of the Sacred Congregation of Rites.

Whereupon, the Sacred Congregation of Rites, using the special faculties given it by the Holy Father himself, having given diligent study to the ritual submitted, taking contemporary circumstances into consideration, has graciously granted that:

1. A new ritual may be drawn up for the United States of America, in which the Latin text is given in full, and an English translation of the portions permitted is placed alongside the Latin text.

2. In conferring the sacraments, the priest may use the vernacular insofar as is necessary for the understanding and piety of the people only as follows:

a) In administering baptism to infants, the exorcisms, all the formulas of anointing and blessing, and also the actual words of baptism shall be given only in the Latin text and furthermore shall be spoken always and only in that language.

b) In administering baptism to adults, besides what is specified above, the psalms and other initial prayers shall be printed and recited only in Latin.

c) In administering the sacrament of extreme unction, only the Latin language shall be used in the prayer of the imposition of hands over the sick person, in the words of anointing and in the prayers that follow.

d) In the celebration of matrimony, the priest may use the English language for everything except the blessing of the ring and the formula "*Ego coiinnego vos . . .*" ("I unite you . . ."). In the nuptial blessing outside of Mass, given by apostolic induit when Mass is not celebrated, the prayers in the Roman ritual may be recited in English.

e) In funeral rites for the deceased faithful, the prayers and absolutions should be performed only in Latin. But nothing forbids that, once this rite has been completed, other prayers be added in the vernacular, as may befit the time and place. These prayers are to be determined by the ordinaries and recited by the priest himself.

Anything to the contrary, even though worthy of special mention, in no way withstanding, and everything else being observed that should be observed.

There is enjoined further the obligation of forwarding to the Sacred Congregation of Rites two copies of the aforementioned ritual after it has been published.

Given at Rome, June 3 of the Marian Year 1954.

VARIOUS LITURGICAL PROBLEMS

Allocution of Pope Pius XII

November 2, 1954

(*Magnificate Dominum mecum*, AAS 46, 1954, 666-677)

The address of His Holiness Pius XII to the eminent cardinals and most reverend bishops present in Rome for the solemn ceremonies honoring our Lady, November 2, 1954, is as follows:

"Magnify the Lord with me; together let us extol his name" (Ps 33:4), for by a new favor from heaven has our desire been fulfilled, and at the same time we rejoice at the sight of you, beloved sons and venerable brothers, gathered before us in such large numbers. And the consideration of the new liturgical feast of Mary, Mother of God and Queen of heaven and earth, which we just recently solemnly proclaimed, swells our holy joy, for it is only fitting for her children to rejoice when they see an increase of honor accorded to their mother.

Yet, though she is Queen of all, the Blessed Virgin Mary rules over you and your plans and undertakings by a special title and in a more intimate way, for she has long been invoked under that singular and glorious title of Queen of the Apostles. For, being the mother of faith, of love, and of fear, and of knowledge, and of holy hope (see Eccl. 24:24), what does she desire more eagerly and strive for more earnestly than that the authentic worship of the true God be ever more deeply implanted in souls, a more genuine charity glow in them, a pure fear of God rule their plans, a hope, solidly based on the promise of immortality, be a solace in this sad exile on earth? All these virtues are being cultivated among men through the labors and efforts you expend on your apostolic tasks, so that, leading their earthly lives in sobriety, justice and piety, they may win everlasting happiness in heaven. It is, therefore, under the guidance and protection of Mary, ever Virgin, Mother and our Queen, that we decided to treat some points which we trust will prove helpful to you and to the work you are devotedly engaged in of tending the Lord's harvest.

At the beginning of June, on the occasion of the canonization of St. Pius X, we spoke to the large group of bishops who had come to Rome to honor the new pope-saint; our topic was that teaching office which by divine institution and right belongs to the successors of the apostles under the authority of the Roman pontiff. Now, continuing that address as it were, we are pleased to speak to you of two other closely related functions which concern you and demand your thought and care—the priesthood and the government of the Church. Let us turn our thoughts once more to St. Pius X.

From the story of his life we know what the altar and the sacrifice of the Mass meant to him, from the very day on which he first offered the holy sacrifice to God, a newly ordained priest pronouncing for the first time with trembling lips: "*Introibo ad altare Dei.*" It was the same throughout his priestly life, as pastor, as spiritual director of a seminary, as bishop, as cardinal patriarch, finally as supreme pontiff. The altar and the Mass were the source and very center of his piety, his repose and strength in labors and difficulties, the source of light, courage, unflagging zeal for God's glory and the salvation of souls. This Pontiff, just as he was and is a model teacher, was and is a model priest.

This is also perfectly true of the priest of the new law. His chief power and duty is to offer the unique and divine sacrifice of the most high eternal Priest, Jesus Christ our Lord, which our divine Redeemer offered in a bloody manner on the cross and anticipated in an unbloody manner at the Last Supper. He wished it to be constantly repeated, for he commanded his apostles: "do this in memory of me" (Lk 22:19). The apostles, therefore, and not all the faithful, did Christ ordain and appoint priests; to them he gave the power to sacrifice. Concerning this noble duty of offering the sacrifice of the new law, the Council of Trent taught: "In this divine sacrifice which takes place at Mass, the same Christ is present and is immolated in an unbloody manner, who once on the cross offered himself in a bloody manner. For the victim is one and the same, now offering through the ministry of priests, who then offered himself on the cross; only the manner of offering is different' (scss. 22, ch. 2; *Denz.* no. 940). Thus the priest-celebrant, putting on the person of Christ, alone sacrifices, and not the people, nor clerics, nor even priests who reverently assist; all, however, can and should take an active part in the sacrifice. "The Christian people, though participating in the eucharistic sacrifice, do not thereby possess a priestly power," we stated in the encyclical, *Mediator Dei* (Æ4S 39, 1947, 553).

We realize, venerable brothers, that what we have just said is quite familiar to you; yet we wished to recall it, since it is the basis of and motive for what we are about to say. For there are some who have not ceased claiming a certain true power to sacrifice on the part of all, even laymen who piously assist at the sacrifice of the Mass. Opposing them, we must distinguish truth from error and do away with all confusion. Seven years ago, in the same encyclical we just quoted, we reproved the error of those who did not hesitate to state that Christ's command: "do this in memory of me," "refers directly to the entire assembly of the faithful, and only afterwards did a hierarchical priesthood follow. Hence, they say, the people possess a true sacerdotal power, the priests act only on an authority delegated by the community. Wherefore, they think that 'celebration' is the eucharistic sacrifice, and that it is more fitting for priests and people together to 'concelebrate' than to offer the sacrifice in private with no con-

gregation present." We also recalled to mind in that encyclical in what sense the celebrating priest can be said "to take the place of the people"; namely "because he bears the person of Jesus Christ our Lord, who is the head of all the members and offers himself for them; thus the priest goes to the altar as a minister of Christ, subordinate to Christ, but ranking above the people. The people, however, since in no way do they bear the person of the divine Redeemer and are not mediators between themselves and God, cannot in any way share the sacerdotal rights" (AAS 39, 1947, 553-554).

In considering this matter it is not only a question of measuring the fruit that is derived from the hearing or offering of the eucharistic sacrifice—it is indeed possible that one derive more fruit from a Mass devoutly and religiously heard than from a Mass celebrated with casual negligence—but of establishing the *nature of the act* of hearing and celebrating Mass, from which the other fruits of the sacrifice flow. Omitting any mention of the acts of worship of God and thanksgiving to him, we refer to those fruits of propitiation and impetration on behalf of those for whom the sacrifice is offered, even though they are not present; likewise, the fruits "for the sins, penalties, satisfactions and other needs of the faithful still alive, as well as for those who have died in Christ but are not yet fully purified" (Cone. Trid., sess. 22, ch. 2; *Denz.* no. 940). When the matter is thus regarded, an assertion which is being made today not only by laymen, but also at times by certain theologians and priests, and spread about by them, ought to be rejected as an erroneous opinion: namely that the offering of one Mass, at which a hundred priests assist with religious devotion, is the same as a hundred Masses celebrated by a hundred priests. That is not true. With regard to the offering of the eucharistic sacrifice, the actions of Christ the High Priest are as many as are the priests celebrating, not as many as are the priests reverently hearing the Mass of a bishop or a priest; for those present at the Mass in no sense sustain or act in the person of Christ sacrificing, but are to be compared to the faithful laymen who are present at the Mass.

On the other hand, it should not be denied or called in question that the faithful have a kind of "priesthood," and one may not depreciate or minimize it. For the prince of the apostles, in his first letter addressing the faithful, uses these words: "But you are a chosen generation, a kingly priesthood, a holy nation, a purchased people" (1 Pt 2:9), and just before this he asserts that the faithful possess "a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ" (2:5). But, whatever is the full meaning of this honorable title and claim, it must be firmly held that the "priesthood" common to all the faithful, high and reserved as it is, differs not only in degree but in essence also from priesthood fully and properly so called, which lies in the power of offering the sacrifice of Christ himself, since he bears the person of Christ, the supreme High Priest.

We note with joy that in many dioceses there have sprung up special liturgical institutes, that liturgical groups have been established, that moderators to promote interest in the liturgy have been nominated, that diocesan or inter-diocesan rallies on liturgical matters have been held, and that gatherings have been held or will be organized on an international level. We are happy to hear that in some places the bishops were present in person and presided at these gatherings. These meetings sometimes follow a definite program, namely only one offers the Mass, and others (all or the majority) assist at this one Mass and receive the holy Eucharist during it from the hands of the celebrant. If this is done for a good and sound reason, and the bishop, to avoid scandal among the faithful, has made no contrary decision, the practice is not to be opposed, so long as the error we have mentioned above is not underlying it. Then, with regard to the matters dealt with at these gatherings, there are discussions on points of history, doctrine and the conduct of life; conclusions have been arrived at and motions drawn up which seem necessary or in keeping with greater progress in this study, but subject to the decision of proper ecclesiastical authority. But this movement to study the sacred liturgy does not stop at the holding of these gatherings; alongside them continually grow and develop experience and practice, so that the faithful in ever greater numbers are being influenced to an active union and communion with the priest who is carrying the sacrifice.

But, venerable brothers, however you show favor—and rightly—to the practice and development of the sacred liturgy, do not allow those studying this subject in your dioceses to withdraw from your guidance and watchfulness, or to adapt and change the sacred liturgy according to their own judgment, contrary to the Church's clearly declared norms: "It is the function of the Apostolic See alone to determine the sacred liturgy and to approve liturgical books" (canon 1257), and particularly with regard to the celebration of Mass: "All customs to the contrary being revoked, a priest celebrating must observe accurately and devoutly the rubrics of his ritual books, and take care not to add other ceremonies or prayers at his own whim" (canon 818). And do you give no consent or permission to attempts of the kind, or to movements which are more daring than prudent.

"Being made a pattern of the flock" (1 Pt 5:3): the words of St. Peter especially refer to bishops as having and exercising the office of shepherd. The special and personal note of the pontificate of Pius X was indeed this aspect and habit of "shepherd." To put it briefly, after he reached the highest office in the apostolic ministry, it was clear to all that there had been raised to the chair of the prince of the apostles a priest who had grown up in the care of souls, who had been from the beginning of his priesthood, and who continued to be, a shepherd of souls, until he was set to feed the whole flock of Christ.

"In varying principle which he kept in his action, the aim of life which he set himself, was "salvation of souls." If he desired to "renew

all things in Christ," it was a desire for the sake of the salvation of souls; to this end and function he in some way subordinated all his actions. He was the good shepherd in the midst of his flock, anxious about its needs, troubled by the dangers threatening it, entirely devoted to the leading and guiding of the flock of Christ in the way of Christ.

But it is not our present purpose, venerable brothers, in addressing you, shepherds of your flocks, to sketch again a noble image and perfect pattern from the saintly Pontiff* and Shepherd. We wish rather—as we did with the teaching power and priesthood of bishops—to mention some points which, especially in our times, demand the interest, voice and activity of a dedicated shepherd.

And first, there are some noticeable attitudes and tendencies of mind which presume to check and set limits to the power of bishops (the Roman pontiff not excepted), as being strictly the shepherds of the flock entrusted to them. They fix their authority, office and watchfulness within certain bounds which concern strictly religious matters, the statement of the truths of the faith, the regulation of devotional practices, administration of the sacraments of the Church and the carrying out of ecclesiastical ceremonies. They wish to restrain the Church from all undertakings and business which concern life as it is really conducted, the "realities of life," as they say. In short, this way of thinking in the official statements of some lay Catholics, even those in high positions, is sometimes shown when they say: "We are perfectly willing to see, to listen to and to approach bishops and priests in their churches and regarding matters within their authority; but in places of official and public business, where matters of this life are dealt with and decided, we have no wish to see them or to listen to what they say. For there, it is we laymen, and not the clergy—no matter of what rank or qualification—who are the legitimate judges."

We must take an open and firm stand against errors of this kind: the power of the Church is not bound by the limits of "matters strictly religious," as they say, but the whole matter of the natural law, its foundation, its interpretation, its application, so far as their moral aspect extends, are within the Church's power. For the keeping of the natural law, by God's appointment, has reference to the road by which man has to approach his supernatural end. But on this road the Church is man's guide and guardian in what concerns his supreme end. The apostles observed this in times past, and afterwards from the earliest centuries the Church has kept to this manner of acting, and keeps to it today, not indeed like some private guide or adviser, but by virtue of the Lord's command and authority. Therefore, when it is a question of instructions and propositions which the properly constituted shepherds (that is, the Roman pontiff for the whole Church and the bishops for the faithful entrusted to them) publish on matters within the natural law, the faithful must not invoke that saying (which is wont to be employed with respect to opinions of individuals): "the

strength of the authority is no more than the strength of the arguments. Hence, even though to someone certain declarations of the Church may not seem to be proved by the arguments put forward, his obligation to obey still remains. This was the mind and these the words of St. Pius X in his encyclical letter *Singulari quadam*, of September 24, 1912 {AAS 4, 1912, 658): "Whatever a Christian man may do, even in affairs of this world, he may not ignore the supernatural, nay, he must direct all to the highest good as to his last end, in accordance with the dictates of Christian wisdom: but all his actions, insofar as they are morally good or evil, that is, insofar as they agree with or are in opposition to divine and natural law, are subject to the judgment and authority of the Church." And he immediately transfers this principle to the social sphere: "The social question and the controversies underlying that question ... are not merely of an economic nature, and consequently such as can be settled while the Church's authority is ignored, since on the contrary it is most certain that it [the social question] is primarily a moral and religious one, and on that account must be settled chiefly in accordance with the moral law and judgment based on religion (*ibid.* 658-659).

Many and serious are the problems in the social field—whether they be merely social or socio-political—which pertain to the moral order, are of concern to conscience and the salvation of men; thus they cannot be declared outside the authority and care of the Church. Indeed, there are problems outside the social field, not strictly "religious," political problems, of concern either to individual nations or to all nations, which belong to the moral order, weigh on the conscience and can and very often do hinder the attainment of man's last end. Such are: the purpose and limits of temporal authority; the relations between the individual and society; the so-called "totalitarian state," whatever be the principle on which it is based; the "complete laicization of the state" and of public life; the complete laicization of the schools; war, its morality, licitness or nonlicitness when waged as it is today, and whether a conscientious person may give or withhold his cooperation in it; the moral relationships which bind and rule the various nations.

Common sense and truth as well are contradicted by whoever asserts that these and like problems are outside the field of morals and hence are, or at least can be, beyond the influence of that authority established by God to see to a just order and to direct the consciences and actions of men along the path to their true and final destiny. This she is certainly to do not only "in secret" within the walls of the church and sacristy, but also in the open, crying "from the housetops" (to use the Lord's words, Mt 10:27), in the front line, in the midst of the struggle that rages between truth and error, virtue and vice, between the "world" and the kingdom of God, between the prince of this world and Christ its Savior.

We must add a few remarks on ecclesiastical discipline. Clergy and laity must realize that the Church is fitted and authorized as also are the bishops for the faithful entrusted to them, in accordance with canon law, to promote ecclesiastical discipline and see to its observance, that is, to establish an external norm of action and conduct for matters which concern public order and which do not have their immediate origin in natural or divine law. Clerics and laity may not exempt themselves from this discipline; rather, all should be concerned to obey it, so that by the loyal observance of the Church's discipline the action of the shepherd be easier and more efficacious, and the union between him and his flock stronger; that within the flock harmony and cooperation reign, and each be an example and support to his fellow.

Yet, those points we have just mentioned in connection with the jurisdiction of bishops, who are shepherds of the souls committed to their care in all those matters which have to do with religion, moral law and ecclesiastical discipline, are subjected to criticism, often not above a whisper, and do not receive the firm assent they deserve; hence, some proud modern spirits provoke serious and dangerous confusion, traces of which are more or less clear in various regions. The awareness, daily more strongly insisted on, of having reached maturity, produces in them an agitated and febrile spirit. Not a few moderns, men and women, think that the leadership and vigilance of the Church is not to be suffered by one who is grown up; they not only say it but they hold it with a firm conviction. They are unwilling to be, like children, "under teachers and guides" (Gal 4:2); they wish to be treated as adults who are in full possession of their rights and can decide for themselves what they must or must not do in any given situation. Let the Church, they do not hesitate to say, propose her doctrine, pass her laws as norms of our actions. Still, when there is question of practical application to each individual's life, the Church must not interfere; she should let each one of the faithful follow his own conscience and judgment. They declare this is all the more necessary because the Church and her ministers are unaware of certain sets of circumstances, either personal or extrinsic to individuals; in them each person has been placed, and must take his own counsel and decide what he must do. Such people, moreover, are unwilling in their final personal decisions to have any intermediary or intercessor placed between themselves and God, no matter what his rank or title. Two years ago, in our allocutions of March 23 and April 18, 1952, we spoke about these reprehensible theories and we examined their arguments (*Discorsi e Radiomessaggi* 14, 1952, 19, 69). Concerning the importance given to the attainment of a person's majority, this assertion is correct: it is just and right that adults should not be ruled as children. The apostle, speaking of himself, says: "When I was a child, I spoke as a child, I understood as a child, I thought as a child. But when I became a man, I put away the things of a child" (1 Cor 13:11). That

is not a true art of education which follows any other principle or procedure, nor is he a true shepherd of souls who pursues any other purpose than to elevate the faithful entrusted to his care "unto a perfect man, unto the measure of the age of the fulness of Christ" (Eph 4:13). But to be an adult and to have put off the things of childhood is one thing, and it is quite another to be an adult and not be subject to the guidance and government of legitimate authority. For government is not a kind of nursery for children, but the effective direction of adults toward the end proposed to the state.

But since we are speaking to you, venerable brothers, and not to the faithful, when these ideas begin to appear and to take root in your flocks, remind the faithful; a) that God placed shepherds of souls in the Church not to put a burden on the flock, but to help and protect it; b) that the true liberty of the faithful is safeguarded by the guidance and vigilance of pastors; c) that they are protected from the slavery of vice and error, they are strengthened against the temptations which come from the customs of evil men among whom they must live; that therefore they act contrary to the prudence and charity which they owe to themselves, if they spurn this protection of God and his most certain help. If among clergy and priests you find some infected with this false zeal and attitude, set before them the grave warnings which our predecessor Benedict XV uttered: "There is one thing which should not be passed over in silence: we want to warn all priests, who are our dearly beloved sons, how absolutely necessary' it is not only for their own salvation, but for the fruitfulness of their sacred ministry, that each be most devoted and obedient to his own bishop. As we just now deplored, not all dispensers of the sacred mysteries are free from that proud and arrogant spirit which is characteristic of our times; and it frequently happens that shepherds of the Church are grieved and opposed where they might rightly expect comfort and help" (encyclical letter *Ad Beatissimi Apostolorum Principis*, AAS 6, 1914. 579).

Thus far we have spoken of pastoral care in connection with the persons for whose benefit it is exercised: it is right to end our discourse by turning our attention to the pastors themselves. To us and to you shepherds the holy words of the eternal Shepherd are pertinent: "I am the good shepherd. I am come that they may have it more abundantly" (Jn 10:10-11). To these good shepherds he contrasts the mercenary, who seeks himself and his own interests and is not ready to give his life for his flock (see Jn 10:12-13); He contrasts them with the Scribes and Pharisees who, greedy for power and domination and seeking their own glory, were seated on the chair of Moses, amassing heavy and insupportable burdens and imposing them on the shoulders of men (see Mt 23:1-4). Of his own yoke the Lord said: "Take my yoke upon you! For my yoke is sweet and my burden light" (Mt 11:29-30).

Frequent and mutual communication among bishops is very helpful for the fruitful and effective exercise of the pastoral office. Thus one

perfects the other in assaying the lessons of past experience; government is made more uniform, the wonder of the faithful is avoided, for often they do not understand why in one diocese a certain policy is followed, while in another, which is perhaps adjacent, a different or even a quite contrary policy is followed. To realize these purposes general assemblies, which are now held almost everywhere, are very helpful, and also the more solemnly convened provincial and plenary councils, for which the code of canon law provides and which are governed by definite laws.

In addition to this union and intercourse between brothers in the episcopacy, there should be close union and frequent communication with this Apostolic See. The customs of consulting the Holy See not only in doctrinal matters but also in affairs of government and discipline, has flourished from the earliest days of Christianity. Many proofs and examples are to be found in the ancient historical records. When asked for their decision the Roman pontiffs did not answer as private theologians but in virtue of their authority and conscious of the power which they received from Christ to rule over the whole flock and each of its parts. The same is deduced from the instances in which the Roman pontiffs, unasked, settled disputes that had arisen or commanded that "doubts" be brought to them to be resolved. This union, therefore, and harmonious communication with the Holy See arises not from a kind of desire to centralize and unify everything, but by divine right and by reason of an essential element of the constitution of the Church of Christ. The result of this is not detrimental but advantageous to the bishops to whom is entrusted the government of individual flocks. For from communication with the Apostolic See they gain light and assurance in doubts, advice and strength in difficulties, assistance in labors, comfort and solace in distress. On the other hand, from the reports of the bishops to the Apostolic See, the latter attains a wider knowledge of the state of the whole flock, learns more quickly and more accurately what dangers are threatening and what remedies can be applied to cure the evils.

Venerable brothers, on the day before he suffered, Christ prayed to the Father for the apostles and at the same time for all their successors in the apostolic office: "Holy Father, keep them in thy name whom thou has given me, that they may be one, as we also are. As thou hast sent me into the world, I also have sent them into the world. . . . may the love wherewith thou has loved me be in them, and I in them" (Jn 17:11, 18, 26).

And so we, also an ancient, the vicar on earth of the eternal Shepherd, have spoken to you, our brothers, ancients (1 Pt 5:1) and shepherds of your flocks, close to the tombs of the prince of the apostles and St. Pius X, Supreme Pontiff; and at the end of our discourse, we turn our thoughts again to the Mass *Si diligis* with which we began, in the preface of which we pray: "that thou, eternal Shepherd, may not abandon thy flock, but through thy blessed apostles may keep a

continual watch over it. That it may be governed by those same rulers whom thou didst set over it as shepherds in thy place"; and in the second postcommunion prayer we add: "Increase, we beseech thee, O Lord, in thy Church the spirit of grace which thou hast given it, in order that through the intercession of Blessed Pius, Supreme Pontiff neither the flock may be wanting in obedience to the Shepherd nor the Shepherd in care of the flock."

May God grant this prayer to all of you according to the measure of his divine liberality!

EXCESSIVE INDULGENCE IN THE CELEBRATION OF EVENING MASS

Monitum of the Holy Office

March 22, 1955

(Æ4S 47, 1955, 218)

This Supreme Sacred Congregation has proof that not infrequently evening Masses are celebrated beyond the limits which are specified for the common good of the faithful in the apostolic constitution *Christus Dominus*.

Accordingly, local ordinaries are not to give the permission to celebrate evening Masses merely for the sake of enhancing external solemnity or for the benefit of private parties.

On this occasion the Holy Office deems it timely to remind every one that the apostolic constitution *Christus Dominus* forbids interpretations which enlarge the faculties granted?

THE REDUCTION OF THE RUBRICS TO A SIMPLER FORM

Decree of the Sacred Congregation of Rites

March 23, 1955

(De *rubricis ad simpliciores formas redigendis*, Æ4S 47, 1955, 218-219)

A general decree of the Sacred Congregation of Rites, entitled "General Decree on Reducing the Rubrics to a Simpler Form," is as follows:

¹ AAS, 45. 23.

Whereas priests today, especially those who have the care of souls, are burdened with various new apostolic duties, so that they can scarcely recite the divine office with the tranquility of mind which it requires, some local ordinaries have earnestly petitioned the Holy See that some provision be graciously made to meet this difficulty, and at least that the copious apparatus of the rubrics be reduced to a simpler form.

His Holiness Pius XII in his pastoral care and solicitude entrusted the examination of this matter to a special commission of learned men who are charged with the restoration of the liturgy in general. This commission, after a careful study of the entire subject, decided that the present rubrics should be reduced to more convenient regulations in such a way, however, that they could be put into practice keeping in the meantime the liturgical books as they are, until further provision is made.

When all this was referred to His Holiness by His Eminence the Cardinal Prefect of the S.C. of Rites, His Holiness deigned to approve the following arrangement of the rubrics and ordered that it be published, with the understanding that the provisions of this decree are to go into effect on the first day of January, 1956.

In the meantime the pontifical publishers of the liturgical books are to see to it that no change whatever is made in arranging whatever new editions may be made of the Roman breviary and missal.

All things to the contrary notwithstanding.

Given at Rome from the office of the S. C. of Rites, March 23, 1955.

The Rubrics Reduced to a Simpler Form

title I

General Norms

1. The ordinances which follow concern the Roman rite. Whatever is not mentioned here is unchanged.

2. The term "calendar" applies both to the calendar in use in the universal Church and to particular calendars.

3. The rules which follow are to be observed in both the public and private recitation of the divine office, unless there is express provision to the contrary.

4. All particular induits and customs, even those worthy of special mention, if contrary to these ordinances, are to be considered expressly revoked.

title 2

Changes in the Calendar

1. The grade and rite of semi-double is suppressed.

2. The liturgical days which are now marked in calendars as of

the semi-double rite are celebrated in the simple rite, except the vigil of Pentecost, which is raised to the double rite.

a) Sundays

3. The Sundays of Advent and Lent, and those that follow up to Low Sunday, and also Pentecost Sunday, are celebrated as doubles of the first class, and outrank all feasts in both occurrence and concurrence.

4. When feasts of the first class occur on the second, third or fourth Sunday of Advent, Masses of the feast are permitted, except the conventual Mass.

5. Sundays which have hitherto been celebrated in the semi-double rite are raised to the double rite; but in the meantime the antiphons are not recited in the double form.

6. A Sunday office and Mass which is impeded is neither anticipated nor resumed.

7. If on the Sundays *per annum* there occur a feast of any title or mystery of our Lord, the feast itself takes the place of the Sunday, and the latter is merely commemorated.

8. The privileged vigils are: the vigil of the Nativity of our Lord and the vigil of Pentecost.

9. The common vigils are: the vigils of the feasts of the Ascension of our Lord, the Assumption of the Blessed Virgin Mary, St. John the Baptist, Sts. Peter and Paul, St. Lawrence. All other vigils, including those marked in particular calendars, are suppressed.

10. Common vigils, if they occur on a Sunday, are not anticipated but omitted.

c) Octaves

ii. Only the octaves of Christmas, Easter and Pentecost are celebrated; all others occurring either in the universal or in particular calendars are suppressed.

12. The days within the octaves of Easter and Pentecost are raised to the double rite, are preferred to all feasts, and do not admit of commemorations.

13. The days within the octave of Christmas, although they are raised to the double rite, are celebrated as at present.

14. On the days from January 2 to 5, unless some feast occur, the office is of the current feria in the simple rite. In the office the antiphons and psalms at all the hours and the verse of the nocturn are of the current day of the week as in the psalter; the rest as on the first day of January, excepting the lessons, which are said from the current Scripture with their responses, and the *Te Deum* is said. The conclusion of the hymns and the verse in the short responsory at prime are said as on Christmas. The Mass is the same as that of the first day of January, without the Credo and without the special Communicantes.

Low votive Masses and low Masses *cotidianae de junctorum* are forbidden.

15. The days from January 7 to 12, since the octave of the Epiphany is suppressed, become *feriae per annum* (in the simple rite). In the office the antiphons and psalms at all the hours and the verse of the nocturn arc from the current day of the week as in the psalter; the rest as on the feast of the Epiphany, except the lessons, which are said from the current Scripture with their responses, and the *Te Deum* is said. The conclusion of the hymns and the versicle at prime arc from the Epiphany. The Mass is that of the Epiphany, without the Credo and without the special Communicantes.

Low votive Masses and low Masses *cotidianae defunctorum* arc forbidden.

16. On January 13 the commemoration of the Baptism of our Lord is celebrated, in the major double rite. The office and Mass arc said as at present on the octave of the Epiphany.

But if the commemoration of the Baptism of our Lord occurs on Sunday, the office and Mass arc those of the feast of the Holy Family, without any commemoration.¹ On the preceding Saturday is placed the beginning of the First Epistle to the Corinthians.

17. The days from the Ascension of our Lord to the vigil of Pentecost exclusive arc *feriae tempore paschali* (in the simple rite). In the office the antiphons and psalms at all the hours and the verse of the nocturn arc said from the current day of the week as in the psalter; the rest as on the feast of the Ascension of our Lord, except the lessons, which arc said from the current Scripture with their responses. The conclusion of the hymns and the verse at prime arc said from the feast of the Ascension; the Mass, from the same feast, without the Credo and without the special Communicantes.

Low votive Masses and low Masses *cotidianae defunctorum* arc forbidden.

On the vigil of Pentecost nothing is to be changed.

18. The days of the suppressed octaves of Corpus Christi and of the Most Sacred Heart of Jesus become *feriae per annum*.

19. On the Sundays formerly within these octaves of the Ascension, Corpus Christi, and the Most Sacred Heart of Jesus, the office is said as at present.

d) Feasts of the Saints

20. The feasts of the saints which heretofore have been celebrated in the semi-double rite arc considered as simple feasts.

21. The feasts of the saints which heretofore have been celebrated in the simple rite arc reduced to a commemoration, without any historical lesson.

22. On the *ferias* of Lent and of Passiontide, from Ash Wednesday to the Saturday before Palm Sunday, when any feast occurs which

¹ That is, without the commemoration of the Baptism. The Sunday, however, is commemorated, according to Title III, n. 2. This is the commonly accepted interpretation. Confirmation of this interpretation is had from S.C. Rit., *Baton.*, 17 Oct. 1955, ad 16, reported below under this same canon 2.

is not of the first or second class, the office (if recited privately) and the Mass can be said either of the feria or of the feast.

TITLE 3

Commemorations

I. What is said here of commemorations applies both to the office and to the Mass, in both occurrence and concurrence.

2. The commemorations which are never to be omitted and which have absolute precedence are:

- a) Any Sunday;
- b) A feast of the first class;
- c) The ferias of Lent and Advent;
- d) The ferias and Saturday of the ember days of September;
- e) The major litanies.

3. Other commemorations which may occur are admitted provided the orations are never more than three.

4. In addition to and after the commemorations mentioned in no. 2, the arrangement regarding commemorations is as follows:

a) On Sundays of the first class, feasts of the first class, privileged ferias and vigils, and moreover in high Masses or solemn votive Masses, no commemoration is allowed.

b) On feasts of the second class and on the other Sundays, only one commemoration is allowed.

c) On all other days, whether they be feasts or ferias, only two commemorations are allowed.

5. Feasts that are commemorated no longer have: a) *in the office*, a special verse in the short responsory at prime and a special doxology in the hymns, excepting the days mentioned in tit. 2, nos. 14-17; b) *in the Mass*, the Credo and a special preface.

title 4

Changes in the Breviary

a) The Beginning and End of the Hours

I. The canonical hours, in both public and private recitation, begin absolutely as follows, omitting the Pater, Ave and (where it formerly occurred) the Credo:

Matins: with the verse *Domine, labia mea aperies*,

Lauds, the small hours and vespers: with the verse *Dens in adiutorium*,

Compline: with the verse *Inbe, domne, benedicere*.

2. In the office of the last three days of Holy Week and in the office of the dead, all the hours begin as marked in the breviary, omitting the Pater, Ave and (where it formerly occurred) the Credo.

3. Similarly, the canonical hours, in both public and private recitation, end in the following manner:

Matins (in private recitation), lauds, tercc, sext, none and vespers: with the verse *Fidelium animae*,

Prime: with the blessing *Dominus nos benedicat*,

Compline: with the blessing *Benedicat et custodiat*.

b) The Conclusion of the Office

4. The daily course of the divine office is concluded after compline with the usual antiphon of the Blessed Virgin Mary, and the versicle *Divinum auxilium*.

The induit and the indulgences granted for the recitation of the prayer *Sacrosanctae*, are attached to this final antiphon.

c) Concerning Certain Parts in the Office

5. The hymns proper to the office of certain saints and assigned to certain hours are not transferred. In the hymn *Iste Confessor*, the third verse is never changed but will always be: *Meruit supremos laudis honores*.

6. Antiphons at the Magnificat in ferias of the Septuagesima season, which may have been missed, are not resumed.

7. The *preces feriales* are said only at vespers and lauds, in the office of the Wednesdays and Fridays of Advent, Lent and Passiontide, and of Wednesdays, Fridays and Saturdays of the ember days, except those that occur during the octave of Pentecost, when the office is from the feria.

8. All the other *preces* are omitted.

9. The suffrage of the saints and the commemoration of the cross are omitted.

10. The Athanasian creed is recited only on the feast of the Most Holy Trinity.

d) Other Changes

ii. First vespers (whether entire, or *a capitulo*, or by way of commemoration) pertain only to feasts of the first and second class and Sundays.

12. As regards the different parts of the office, the following are to be observed:

a) on Sundays and feasts of the first class—no change.

b) on feasts of the second class and double feasts of Our Lord and of the Blessed Virgin Mary, at matins, lauds, and vespers, the office is said as in the proper and common; at the small hours, as in the psalter for the current feria and in the proper; at compline, as of Sunday.

c) On other feasts, vigils and ferias, for all the hours it is said as in the psalter and proper, unless in matins, lauds and vespers special antiphons and psalms are indicated.

13. The lessons from the current Scripture together with their responses, if they cannot be said on the day to which they are assigned, are omitted, even in the case of the “beginnings” of the various books.

14. On feasts of the saints the lessons of the first nocturn, if none are specially designated, are taken from the current Scripture; if these are lacking, they are taken from the common.

TITLE 5

Changes in the Missal

a) The Orations

1. The orations assigned for various times are abolished.

2. In votive Masses for the departed, if they are sung, only one oration is said; if they are not sung, three orations may be said.

3. The oration *Fidelium*, hitherto prescribed on the first free feria occurring in any month or on Monday of any week, is abolished. In choir, on these ferias, the conventional Mass is said according to the rubrics.

4. Collects, which are ordered by the ordinary *simpliciter*, are omitted according to the rubrics hitherto in effect, and moreover on all Sundays and whenever the Mass is sung; and finally also when the orations which are to be said according to the rubrics have reached the number of three.

b) Certain Other Changes

5. On the *feriae per annum*, if the commemoration of some saint is to be made, the Mass may be said at the option of the celebrant, either of the feria or, *more festivo*, of the saint who is commemorated.

6. In Masses for the departed the sequence *Dies irae* may be omitted, unless the Mass is that of the day of death or burial with the body present, or even not present for some reasonable cause, and excepting All Souls' Day. On this day, however, the sequence need be said only once, that is, in the principal Mass, otherwise in the first Mass.

7. The Credo is said only on Sundays and feasts of the first class, on feasts of our Lord and of the Blessed Virgin Mary', on the natal feasts of the apostles and evangelists, on feasts of doctors of the universal Church, and in solemn votive Masses which are sung.

8. The preface to be said is the one which is proper to the Mass. If this lacking, the preface *de tempore* is said; otherwise, the common preface.

9. In all Masses the last gospel is always the beginning of the Gospel according to St. John, except in the third Mass of Christmas and in the Mass of Palm Sunday.

THE RESTORATION OF THE HOLY WEEK ORDER

Decree and Instruction of the Sacred Congregation of Rites
November 16, 1955

(*Liturgicus Hebdomadae Sanctae Ordo instauratur*, Æ4S 47, 1955, 838-847)

General Decree

The Liturgical Order of Holy Week is Restored

From apostolic times holy Mother Church has taken care each year to celebrate the principal mysteries of our redemption, namely the

passion, death and resurrection of our Lord Jesus Christ, with an absolutely singular commemoration.

At first the supreme moments of these mysteries, those of "the crucified, buried and risen" Christ (St. Augustine, *Ep.* 55, 14), were recalled in a special three-day period. Soon a solemn commemoration of the institution of the most holy Eucharist was added. Finally, on the Sunday immediately preceding the passion, a liturgical celebration of the triumphant messianic entry of our Lord and King into the Holy City was added. Thus there arose a special liturgical week which, by reason of the greatness of the mysteries celebrated, was designated as "Holy" and was enriched with exceptionally complete and sacred ceremonies.

In the beginning these rites were performed on the same days of the week and at the same hours of the day that the sacred mysteries occurred. Thus, the institution of the holy Eucharist was recalled on Thursday evening by the solemn Mass of the Lord's Supper. On Friday there was a special liturgical function in the hours after noon, recalling the Lord's passion and death. Finally, on Holy Saturday night there began a solemn vigil which ended the following morning with the joy of the resurrection.

During the middle ages they began, for various pertinent reasons to set an earlier time for the performance of liturgical services on those days, so that toward the end of that period all of these liturgical services had been transferred to the morning. This did not take place without detriment to the liturgical meaning, nor without causing some confusion between the Gospel narratives and the liturgical ceremonies attached to them. The solemn liturgy of the Easter vigil in particular lost its original clarity and the meaning of its words and symbols when it was torn from its proper nocturnal setting. Moreover, Holy Saturday, with too early a recollection of the Easter gladness intruding into it, lost its original character as a day of mourning for the burial of the Lord.

In more recent times another change, very serious from the pastoral point of view, took place. For many centuries, Thursday, Friday and Saturday of Holy Week were holy days of obligation, so that the Christian people, freed from servile works, could be present at the ceremonies taking place on those days. But in the course of the seventeenth century the Roman pontiffs themselves were compelled, because of the complete change in the conditions of social life, to reduce the number of the holy days of obligation. And so Urban VIII was compelled in his apostolic constitution *Universa per orbeni* of September 24, 1642, to declare that the last three days of Holy Week were no longer holy days of obligation, and to classify them as working days.

Hence, the attendance of the faithful at these ceremonies necessarily decreased, especially because the services had long been moved back to the morning hours, when schools, factories and public business

of every kind are usually open and functioning on working days throughout the world. As a matter of fact, common and almost universal experience shows that these solemn and important liturgical services of the last three days of Holy Week are often conducted by the clergy in church buildings that are almost deserted.

This is certainly to be regretted, since these liturgical services of Holy Week are endowed not only with a singular dignity, but also with a special sacramental force and efficacy for nourishing Christian life.

Nor can there be proper compensation for the loss of these liturgical functions through those pious devotional exercises which are usually called extra-liturgical and which are performed in the afternoon hours of these three days.

For these reasons during recent years experts on the liturgy, priests having the care of souls, and especially the bishops have sent earnest petitions to the Holy See begging that the liturgical functions of the last three days of Holy Week be restored to the hours after noon, as formerly, so that all the faithful might more easily be present at these services.

After carefully considering the matter, Pope Pius XII restored the liturgy of the sacred vigil of Easter in 1951. The celebration was to be held at the discretion of the ordinary and as an experiment.

This experiment was highly successful everywhere, as many ordinaries reported to the Holy See. These same ordinaries also renewed their petitions for a liturgical restoration for the other days of Holy Week, asking that the sacred functions be moved back to the evening hours as had been done in the case of the Easter vigil. Moreover, evening Masses, provided for in the apostolic constitution *Christus Dominus* of January 6, 1953, were being said everywhere and were attended by many. With all these things in mind Pope Pius XII commanded the Commission for the Restoration of the Liturgy established by him to examine the question of restoring the order of Holy Week and to propose a solution. After obtaining that answer, His Holiness decreed, as the seriousness of the affair demanded, that the entire question be subjected to a special examination by the Cardinals of the Sacred Congregation of Rites.

The cardinals gathered in an extraordinary session at the Vatican on July 19 of this year. They considered the matter thoroughly and voted unanimously that the restored ordo of Holy Week be approved and prescribed, subject to the approval of the Holy Father.

After all this had been reported in detail to the Holy Father by the undersigned Cardinal Prefect, His Holiness deigned to approve what the cardinals had decided.

Hence, by special mandate of the same Pope Pius XII, the Sacred Congregation of Rites has decreed the following:

I *The Restored Ordo of Holy Week is Prescribed*

I. Those who follow the Roman rite are bound in the future to follow the restored ordo for Holy Week set forth in the original Vatican

edition. Those who follow other Latin rites are bound to follow only the time established in the new ordo for the liturgical services.

2. This new ordo must be followed from March 25, the second Sunday of Passiontide or Palm Sunday, 1956.

3. Throughout all of Holy Week no commemoration is admitted and in the Mass *orationes imperatae*, no matter how they may have been ordered, are also forbidden.

2 *On the Proper Honrs for the Celebration of the Sacred Liturgy of Holy Week*

On the Divine Office

4. On the second Sunday of Passiontide or Palm Sunday, and on Monday, Tuesday and Wednesday of Holy Week the divine office is said at the usual hours.

5. During the sacred triduum, that is, on the Thursday of the Lord's Supper, on Friday of the Lord's passion and death, and on Holy Saturday, the following rules are to be observed if the office is said *in choir or in common*.

Matins and lauds are not anticipated but are recited in the morning at the proper time. However, in churches where the Mass of the Chrism is being said on Holy Thursday morning, the matins and lauds of Holy Thursday can be anticipated.

The little hours are said at the proper time.

Vespers are omitted on Thursday and Friday, when the principal liturgical functions of those days take their place. On Holy Saturday, however, they are said after noon at the accustomed hour.

Compline is said after the evening liturgical functions on Thursday and Friday. On Holy Saturday it is omitted.

In *private recitations* of the office on these three days, all the canonical hours should be recited according to the rubrics.

On the Mass or the Principal Liturgical Function

6. On Palm Sunday the solemn blessing and the procession of the palms are held in the morning at the accustomed hour. Where the office is said in choir, the proper time is after terce.

7. On the Thursday of the Lord's Supper the Mass of the Chrism is celebrated after terce. The Mass of the Lord's Supper, however, is celebrated in the evening at the most convenient time, but not before five o'clock or after eight o'clock.

8. On the Friday of the Lord's passion and death the solemn liturgical service is celebrated in the afternoon at approximately three o'clock. If there is some pastoral reason to do so, it is allowed to choose a later hour, but not later than six o'clock.

9. The solemn Easter vigil is to be celebrated at a fitting time, one which will permit the solemn Mass of this vigil to begin about midnight of the night between Holy Saturday and Easter Sunday. Where the conditions of the faithful and of the place make it fitting in the judgment of the ordinary of the place to anticipate the hour for celebrating

the vigil, this should not begin before twilight, or certainly not before sunset.

3 *On Extending the Lenten Abstinence and Fast Until the Midnight of Holy Saturday*

10. The abstinence and fasting prescribed for Lent which, up until this time, according to canon 1252, § 4, ceased after noon on Holy Saturday, will in the future cease at midnight of the same Holy Saturday.

All things to the contrary notwithstanding.

I n s t r u c t i o n

On the Correct Use of the Restored Ordo of Holy Week

Since it is the purpose of the restored ordo of Holy Week that, with the venerable liturgical services of these days restored to the hours that are proper and opportune, these liturgical services may be attended more easily, more devoutly and more fruitfully by the faithful, it is highly important that this salutary purpose be realized.

Hence it has seemed opportune to this Sacred Congregation of Rites to add to the general decree an instruction, by which the change to the new order may be made easier and the faithful may be led more securely to derive richer fruits from a living participation in the sacred ceremonies.

The knowledge and the observance of this instruction are obligatory for those whom it concerns.

I O N T H E P A S T O R A L A N D R I T U A L P R E P A R A T I O N

I. Local ordinaries should carefully see to it that priests, especially those who have the care of souls, be well instructed not only in the ritual observance of the restored ordo of Holy Week, but also in its liturgical meaning and its pastoral purpose.

They should likewise take care that the faithful also, during the holy season of Lent, be faithfully taught properly to understand the restored ordo of Holy Week, so that they may both mentally and spiritually participate in the services.

2. The following are the chief points of instruction that should be given to the Christian people:

a) For Second Sunday of Passiontide, Called Palm Sunday

The faithful are to be urged to assist in greater numbers at the solemn procession of the palms, so as to give public testimony of their love and gratitude to Christ the King.

Moreover, the faithful should be admonished to approach the sacrament of penance in time during Holy Week. This admonition must be stressed especially in those places where it has been customary for the faithful to troop to confession on Holy Saturday evening and Easter Sunday morning. Let those who have the responsibility for souls zealously see to it that the faithful have ready access to the sacrament

of penance during all of Holy Week and especially on the last three days of that week.

b) The Thursday of the Lord's Supper

The faithful should be taught about the love with which Christ the Lord, on the day before he suffered," instituted the Eucharist, a sacrifice and sacrament, and an everlasting memorial of his passion, to be renewed unceasingly by the ministry of priests.

The faithful should also be urged to render due adoration to the Blessed Sacrament after the Mass of the Lord's Supper.

Where the washing of the feet, to show the Lord's commandment on charity, is performed in a church according to the rubrics of the restored ordo of Holy Week, the faithful should be instructed on the profound meaning of this sacred rite, and should be taught that it is only proper that they should abound in works of Christian charity on this day.

c) The Friday of the Lord's Passion and Death

The faithful should be brought to a right understanding of the unique liturgical services of this day. In these services, after the sacred readings and prayers, the passion of our Lord is solemnly sung, prayers are offered for the needs of the entire Church and of the human race, and the holy cross, the memorial of our redemption, is most devoutly adored by the Christian family, the clergy and the people. Finally, according to the rubrics of the restored ordo, and as was the custom for many centuries, all who wish to do so and who are properly prepared can go to holy communion, so that, devoutly receiving the Lord's body which was given for all on this day, they may receive richer fruits of the redemption.

The priests must emphasize the fact that on this most holy day the faithful should keep their minds piously recollected and should not forget the laws of abstinence and fasting.

d) For Holy Saturday and the Easter Vigil

First of all it is imperative that the faithful be carefully instructed about the unique liturgical character of Holy Saturday. This is a day of most intense sorrow, the day on which the Church tarries at the Lord's tomb, meditating on his Passion and death. While the altar remains stripped, the Church abstains from the sacrifice of the Mass until after the solemn vigil or the nocturnal wait for the resurrection, come the Easter joys, which overflow abundantly into the days that follow.

The intention and purpose of this vigil is to point out and to recall in the liturgical service how life and grace have come to us from the Lord's death. And so our Lord himself is presented under the symbol of the paschal candle as "the light of the world" (Jn 8:12), who has dispelled the darkness of our sins by the grace of his light. The *Exiiltet* is sung, in which the splendor of the holy night of the resurrection is glorified. The wonderful works wrought by God under the old alliance, pale foreshadowings of the marvels done under the

new covenant, are recalled. There is the blessing of the baptismal water, in which, "buried together with Christ" unto the death of sin, we rise again with the same Christ so that "we may walk in newness of life" (Rom 6:4). Then, by the renewal of our baptismal vows we promise to bear witness before all by our lives and our conduct to this grace which Christ has merited for us and which he confers upon us in baptism. Finally, after we have implored the intercession of the Church triumphant, the sacred vigil ends with the solemn Mass of the resurrection.

3. No less necessary is the ritual preparation for the sacred ceremonies of Holy Week. Hence, all the things that are required for the devout and becoming performance of the liturgical services of Holy Week must be carefully prepared and put in order. The sacred ministers and the others who take part in the services, whether clerics or laymen, especially the boys, should be thoroughly instructed on what they are to do.

2 ANNOTATIONS TO CERTAIN RUBRICS OF THE ORDO OF HOLY WEEK

a) For the Entire Week

4. Where there is a sufficient number of sacred ministers, the sacred services of Holy Week should be conducted with all the splendor of the sacred rites. Where there are not enough sacred ministers, the simple rite should be used, observing the special rubrics as noted in their proper places.

5. Whenever in the restored ordo of Holy Week the words "as in the Roman breviary" occur, everything is to be taken from this liturgical book, observing the norms set forth in the general decree of the Sacred Congregation of Rites "On Reducing the Rubrics to a Simpler Form," issued March 23, 1955,

6. During all of Holy Week, that is, from the second Sunday of Passiontide or Palm Sunday up to the Mass of the Easter vigil inclusive, in the Mass (and on Friday in the solemn liturgical service), whenever the function is solemn, that is, performed with sacred ministers, the celebrant is to omit whatever the deacon, the subdeacon or the lector sing or read in the performance of their own parts of the ceremony.

b) For the Second Sunday of Passiontide or Palm Sunday

7. In the blessing and the procession, palm or olive branches, or the branches of other trees, may be used. These branches may, in accordance with local custom, be prepared by the faithful themselves and brought by them into the church, or they may be distributed to the faithful after they are blessed.

c) For the Thursday of the Lord's Supper

8. As is prescribed in the Roman missal, a suitable place should be prepared in some chapel or at some altar of the church for the solemn

reposition of the sacrament. This should as far as possible be becomingly ornamented with veils and lights.

9. In accordance with the decrees of the Sacred Congregation of Rites concerning abuses which are to be avoided or removed in the preparation of this place, a severity consonant with the liturgy of these days is definitely recommended.

10. Pastors and rectors of churches should warn the faithful in time about the public adoration of the holy Eucharist. This is to be begun as soon as the Mass of the Lord's Supper has ended, and is to be continued at least until midnight, when the memory of the Lord's passion and death takes the place of the liturgical commemoration of the institution of the holy Eucharist.

d) For the Easter Vigil

II. There is nothing to prevent the previous preparation, in colors or in some other way, of the marks to be incised on the paschal candle by the celebrant.

12. It is fitting that the candles held by the clergy and by the people should remain lighted while the *Exultet* is being sung and during the renewal of the baptismal vows.

13. The container for the water that is to be blessed should be decorated in a fitting manner.

14. If there are people to be baptized, especially if there are many, it is permissible to advance to a convenient time in the morning of the same day the ceremonies of the Roman ritual which precede the actual administration of baptism, namely in the baptism of infants up to the words "*Credis in Deum*" (*Rituale Romanum*, tit. 3, ch. 2, no. 12) and in the baptism of adults up to the words "*Quis vocaris?*" (*Rituale Romanum*, tit. 3, ch. 4, no. 38).

15. If it should happen that holy orders are also being conferred during this solemn vigil, the pontiff this night should put the final admonition (with the imposition of the so-called "duty" which, according to the *Pontificale Romanum*, should come after the pontifical blessing and before the last gospel, before the pontifical blessing.

16. On the vigil of Pentecost, the lessons or prophecies, the blessing of the baptismal water, and the litanies are omitted. The mass, even when this is the conventual Mass or a solemn or sung Mass, is begun in the usual manner after the Confiteor has been said at the altar steps. It begins with the introit "*Cum sanctificatus fueris*," as is prescribed for private Masses in this same place in the Roman missal.

3 ON THE MASS, HOLY COMMUNION, AND THE EUCCHARISTIC FAST DURING THESE THREE DAYS

17. On the Thursday of the Lord's Supper, that very ancient tradition of the Roman Church must be observed according to which the celebration of private Masses is forbidden, and all priests and clerics are to assist at the Mass of the Lord's Supper and are encouraged to receive holy communion (sec canon 862).

However, where pastoral reasons so require, the local ordinary may permit one or two low Masses in all churches and public oratories. In semi-public oratories there can be only one low Mass, this in order to give all the faithful the opportunity to assist at the sacrifice of the Mass and to receive the Lord's body on this day. These Masses are permitted only during the hours assigned for the celebration of the solemn Mass of the Lord's Supper (decree, 2, no. 7).

18. On the Thursday of the Lord's Supper, holy communion may be distributed to the faithful only during the evening Masses or immediately after them. Likewise, on Holy Saturday it can be given only during Mass or immediately after it. The sick who are in danger of death are excepted from this rule.

19. On the Friday of the Lord's passion and death, holy communion may be distributed only at the solemn liturgical services in the afternoon, except to the sick who are in danger of death.

20. Priests who celebrate the Mass of the Easter vigil at the proper hour, that is, after midnight of the night between Saturday and Sunday, can also celebrate the Mass of the feast on Easter Sunday and, if they have the induit, they may celebrate twice or three times.

21. Local ordinaries who celebrate the Mass for the consecration of the chrism in the morning of the Thursday of the Lord's Supper can also celebrate the solemn Mass of the Lord's Supper the evening of that day. If they should wish to celebrate the solemn Easter vigil on Holy Saturday, they may but are not obliged to celebrate the solemn Mass on Easter Sunday itself.

22. As regards the eucharistic fast, the norms of the apostolic constitution *Christus Dominus*, and the accompanying instruction of the Supreme Sacred Congregation of the Holy Office of January 6, 1953¹ are to be observed.

4 ON THE SOLUTION OF CERTAIN DIFFICULTIES

23. Since there are in various places and among various peoples many popular customs connected with the observance of Holy Week, local ordinaries and priests having the care of souls should seek prudently to harmonize these customs, which appear to contribute to solid piety, with the restored ordo of Holy Week. The faithful should also be taught the supreme value of the sacred liturgy, which always and especially today by its very nature far surpasses other kinds of devotions and customs, however good these may be.

24. Where it has hitherto been the custom to bless homes on Holy Saturday, let the local ordinaries give proper directions so that this blessing may be given at a more convenient time either before or after Easter. The blessing should be given by the pastor or by another priest having the care of souls and delegated by the pastor. And they

¹ AAS 45, 15.

may take this opportunity paternally to visit the faithful entrusted to them and to take account of their spiritual condition (canon 462, 60).

25. The ringing of the bells, which is prescribed for the beginning of the hymn *Gloria in excelsis* in the Mass of the Easter vigil, is to be done in this way:²

a) In places where there is only one church, the bells should be rung when the singing of this hymn begins.

b) In places where there are many churches, regardless of whether the ceremonies take place at the same time in all of them or not, the bells of all the churches should be rung at the same time as those of the cathedral church, or the mother church, or the principal church. Should there be doubt as to which is the mother church or the principal church, the ordinary of the place should be consulted.

SACRED MUSIC

Encyclical Letter of Pope Pius XII

December 25, 1955

(*Musicae sacrae disciplina*, AAS 48, 1955, 5-25)

To our venerable brethren, the patriarchs, primates, archbishops, bishops and other local ordinaries in peace and communion with the Apostolic See: health and apostolic benediction.

1. The subject of sacred music has always been very close to our heart. Hence, it has seemed appropriate to us in this encyclical letter to give an orderly explanation of the topic and also to answer somewhat more completely several questions which have been raised and discussed during the past decades. We are doing so in order that this noble and distinguished art may contribute more every day to greater splendor in the celebration of divine worship and to the more effective nourishment of spiritual life among the faithful.

2. At the same time we have desired to grant what many of you, venerable brethren, have requested in your wisdom and also what has been asked by outstanding masters of this liberal art and distinguished students of sacred music at meetings devoted to the subject. The experience of pastoral life and the advances made in the study of this art have persuaded us that this step is timely.

² The AAS mention here only the Mass of the Easter Vigil, whereas the text previously published in *L'Osservatore Romano* included in this provision also the ringing of the bells at the Gloria in the solemn evening Mass of Holy Thursday. Since the text of the *Acta* is the only official one, it is to be followed. This is confirmed by information privately obtained at the Sacred Congregation of Rites.

3. We hope, therefore, that what St. Pius X rightly decreed in the document which he accurately called the “legal code of sacred music” may be confirmed and inculcated anew, shown in a new light and strengthened by new proofs. We hope that the noble art of sacred music—adapted to contemporary conditions and in some way enriched—may ever more perfectly accomplish its mission.

4. Music is among the many and great gifts of nature with which God, in whom is the harmony of the most perfect concord and the most perfect order, has enriched men, whom he has created in his image and likeness.² Together with the other liberal arts, music contributes to spiritual joy and the delight of the soul.

5. On this subject St. Augustine has accurately written: “Music, that is, the science or the sense of proper modulation, is likewise given by God’s generosity to mortals having rational souls in order to lead them to higher things.”³

6. No one, therefore, will be astonished that always and everywhere, even among pagan peoples, sacred song and the art of music have been used to ornament and decorate religious ceremonies. This is proved by many documents, both ancient and new. No one will be astonished that these arts have been used especially for the worship of the true and sovereign God from the earliest times. Miraculously preserved unharmed from the Red Sea by God’s power, the people of God sang a song of victory to the Lord, and Miriam, the sister of Moses, their leader, endowed with prophetic inspiration, sang with the people while playing a tambourine.⁴

7. Later, when the ark of God was taken from the house of Abinadab to the city of David, the king himself and “all Israel played before the Lord on all manner of instruments made of wood: on harps and lutes and timbrels and cornets and cymbals.”⁵ King David himself established the order of the music and singing used for sacred worship.⁶ This order was restored after the people’s return from exile and was observed faithfully until the divine Redeemer’s coming.

8. St. Paul showed us clearly that sacred chant was used and held in honor from the very beginning in the Church founded by the divine Redeemer when he wrote to the Ephesians: “Be filled with the Spirit, speaking to one another in psalms and hymns and spiritual songs.*”⁷ He indicates that this custom of singing hymns was in force in the assemblies of Christians when he says: “When you come together each of you has a hymn.”⁸

¹ Motu proprio *Tra le Sollecitudini dell'ufficio pastorale*, Acta Pii X 1, 77.

² See Gn 1:26.

³ Epis. 161, *De origine animae hominis* 1, 2; PL 33, 725.

⁴ See Ex 15:1-20.

⁵ 2 Sam. 6:5.

⁶ See i Para. 23:5; 25:2-31.

⁷ Eph scc Col 3:16.

⁸ I Cor 14:26.

9. Pliny testifies that the same thing held true after apostolic times. He writes that apostates from the faith said that "this was their greatest fault or error, that they were accustomed to gather before dawn on a certain day and sing a hymn to Christ as if he were God. 9 These words of the Roman proconsul in Bithynia show very clearly that the sound of church singing was not completely silenced even in times of persecution.

10. Tertullian confirms this when he says that in the assemblies of the Christians "the Scriptures are read, the psalms are sung, sermons are preached."¹⁰

ii. There are many statements of the fathers and ecclesiastical writers testifying that after freedom and peace had been restored to the Church the psalms and hymns of liturgical worship were in almost daily use. Moreover, new forms *of* sacred chant were gradually created and new types *of* songs were invented. These were developed more and more by the choir schools attached to cathedrals and other important churches, especially by the School of Singers in Rome.

12. According to tradition, our predecessor of happy memory, St. Gregory the Great, carefully collected and wisely arranged all that had been handed down by the fathers and protected the purity and integrity of sacred chant with fitting laws and regulations.

13. From Rome, the Roman mode of singing gradually spread to other parts of the West. Not only was it enriched by new forms and modes, but a new kind of sacred singing, the religious song, frequently sung in the vernacular, was also brought into use.

14. The choral chant began to be called Gregorian after St. Gregory, the man who revived it. It attained new beauty in almost all parts of Christian Europe after the 8th or 9th century because of its accompaniment by a new musical instrument called the organ. Little by little, beginning in the 9th century, polyphonic singing was added to this choral chant. The study and use of polyphonic singing were developed more and more during the centuries that followed and were raised to a marvelous perfection under the guidance of magnificent composers during the 15th and 16th centuries.

15. Since the Church always held this polyphonic chant in the highest esteem, it willingly admitted this type of music even in the Roman basilicas and in pontifical ceremonies in order to increase the glory of the sacred rites. Its power and splendor were increased when the sounds of the organ and other musical instruments were joined with the voices of the singers.

16. Thus, with the favor and under the auspices of the Church, the study of sacred music has gone a long way over the course of the centuries. In this journey, although sometimes slowly and laboriously,

9 Pliny, *Epis.* X, 96-97.

10 Tertullian, *De anima*, ch. 9 *PL* 2, 701; and *Apol.* 39: *PL* 1, 540.

it has gradually progressed from the simple and ingenuous Gregorian modes to great and magnificent works of art. To these works not only the human voice, but also the organ and other musical instruments add dignity, majesty and a prodigious richness.

17. The progress of this musical art clearly shows how sincerely the Church has desired to render divine worship ever more splendid and more pleasing to the Christian people. It likewise shows why the Church must insist that this remain within its proper limits and must prevent anything profane and foreign to divine worship from entering into sacred music along with genuine progress, and perverting it

18. The sovereign pontiffs have always diligently fulfilled their obligation to be vigilant in this matter. The Council of Trent also forbids "those musical works in which something lascivious or impure is mixed with organ music or singing."¹¹ In addition, not to mention numerous other sovereign pontiffs, our predecessor Benedict XIV of happy memory, in an encyclical letter dated February 19, 1749, which prepared for a holy year and was outstanding for its great learning and abundance of proofs, particularly urged bishops to firmly forbid the illicit and immoderate elements which had arrogantly been inserted into sacred music.¹²

19. Our predecessors Leo XII and Pius VIII¹³ followed the same line.

20. Nevertheless, it can be rightly said that our predecessor of immortal memory, St. Pius X, made, as it were, the highest contribution to the reform and renewal of sacred music when he restated the principles and standards handed down from the fathers and wisely brought them together as the conditions of modern times demanded.¹⁴ Finally, like our immediate predecessor of happy memory, Pius XI, in his apostolic constitution *Divini cultus sanctitatem* {*The Holiness of Divine Worship*}, issued December 20, 1929,¹⁵ we ourselves in the encyclical *Mediator Dei* {*The Sacred Liturgy*}, issued November 20, 1947,¹⁶ have enriched and confirmed the orders of the older pontiffs.

21. Certainly no one will be astonished that the Church is so vigilant and careful about sacred music. It is not a case of drawing up laws of esthetics or technical rules that apply to the subject of music. It is the intention of the Church, however, to protect sacred music against anything that might lessen its dignity, since it is called upon to take part in something as important as divine worship.

¹¹ Council of Trent, scss. 22: *Decretum de observandis et evitandis in celebratione Missae*.

¹² See encyclical letter of Benedict XIV, *Annus Qui*, Complete Works (Prati edition, vol. 17, 1, 16).

¹³ See apostolic constitution *Bonum est confiteri Domino*. August 2, 1828; see *Bullarium Romanum*. Prati edition, ex Typ. Aldina, IX, 139ft.

¹⁴ See *Acta Pii X* i, 75.57; A55 36, 1903, 329-29; 387-95.

See AAS 21, 33#

¹⁶ See *Encyclical* 39, 521-595.

22. On this score sacred music obeys laws and rules which are no different from those prescribed for all religious art and, indeed, for art in general. Now we are aware of the fact that during recent years some artists, gravely offending against Christian piety, have dared to bring into churches works devoid of any religious inspiration and completely at variance with the right rules of art. They try to justify this deplorable conduct by plausible-sounding arguments which they claim are based on the nature and character of art itself. They go on to say that artistic inspiration is free and that it is wrong to impose upon it laws and standards extraneous to art, whether they are religious or moral, since such rules seriously hurt the dignity of art and place bonds and shackles on the activity of an inspired artist.

23. Arguments of this kind raise a question which is certainly difficult and serious, and which affects all art and every artist. It is a question which is not to be answered by an appeal to the principles of art or *of* esthetics, but which must be decided in terms of the supreme principle of the final end, which is the inviolate and sacred rule for every man and every human act.

24. The ordination and direction of man to his ultimate end—which is God—by absolute and necessary law based on the nature and the infinite perfection of God himself, is so solid that not even God could exempt anyone from it. This eternal and unchangeable law commands that man himself and all his actions should manifest and imitate, so far as possible, God's infinite perfection for the praise and glory of the Creator. Since man is born to attain this supreme end, he ought to conform himself and through his actions direct all the powers of his body and his soul, rightly ordered among themselves and duly subjected to the end they are meant to attain, to the divine Model. Therefore, even art and works of art must be judged in the light of their conformity and concord with man's last end.

25. Art certainly must be listed among the noblest manifestations of human genius. Its purpose is to express in human works the infinite divine beauty of which it is, as it were, the reflection. Hence, that outworn dictum "art for art's sake" entirely neglects the end for which every creature is made. Some people wrongly assert that art should be exempted entirely from every rule which does not spring from art itself. Thus this dictum either has no worth at all or is gravely offensive to God himself, the Creator and ultimate End.

26. Since the freedom of the artist is not a blind instinct to act in accordance with his own whim or some desire for novelty, it is in no way restricted or destroyed, but actually ennobled and perfected, when it is made subject to the divine law.

27. Since this is true of works of art in general, it obviously applies also to religious and sacred art. Actually, religious art is even more closely bound to God and the promotion of his praise and glory, because its only purpose is to give the faithful the greatest aid in turning their minds piously to God through the works it directs to their

senses of sight and hearing. Consequently, the artist who does not profess the truths of the faith or who stays far from God in his attitude or conduct should never turn his hand to religious art. He lacks, as it were, that inward eye with which he might see what God's majesty and worship demand of him. Nor can he hope that his works, devoid of religion as they are, will ever really breathe the piety and faith that befit God's temple and his holiness, even though they may show him to be an expert artist who is endowed with visible talent. Thus he cannot hope that his works will be worthy of admission into the sacred buildings of the Church, the guardian and arbiter of religious life.

28. But the artist who is firm in his faith and leads a life worthy of a Christian, who is motivated by the love of God and reverently uses the powers the Creator has given him, expresses and manifests the truths he holds and the piety he possesses so skillfully, beautifully and pleasingly in colors and lines or sounds and harmonics that this sacred labor of art is an act of worship and religion for him. It also effectively arouses and inspires people to profess the faith and cultivate piety.

29. The Church has always honored and always will honor this kind of artist. It opens wide the doors of its temples to them because what these people contribute through their art and industry is a welcome and important help to the Church in carrying out its apostolic ministry more effectively.

30. These laws and standards for religious art apply in a stricter and holier way to sacred music because sacred music enters more intimately into divine worship than many other liberal arts, such as architecture, painting and sculpture. These last serve to prepare a worthy setting for the sacred ceremonies. Sacred music, however, has an important place in the actual performance of the sacred ceremonies and rites themselves. Hence, the Church must take the greatest care to prevent whatever might be unbecoming to sacred worship or anything that might distract the faithful in attendance from lifting their minds up to God, from entering into sacred music, which is the servant, as it were, of the sacred liturgy.

31. The dignity and lofty purpose of sacred music consist in the fact that its lovely melodies and splendor beautify and embellish the voices of the priest who offers Mass and of the Christian people who praise the sovereign God. Its special power and excellence should lift up to God the minds of the faithful who are present. It should make the liturgical prayers of the Christian community more alive and fervent so that everyone can praise and beseech the Triune God more powerfully, more intently and more effectively.

32. The power of sacred music increases the honor given to God by the Church in union with Christ, its Head. Sacred music likewise helps to increase the fruits which the faithful, moved by the sacred harmonics, derive from the holy liturgy. These fruits, as daily ex-

pericence and many ancient and modern literary sources show, manifest themselves in a life and conduct worthy *of* a Christian.

33. St. Augustine, speaking *of* chants characterized by “beautiful voice and most apt melody,” says: “I *feel* that our souls are moved to the ardor of piety by the sacred words more piously and powerfully when these words are sung than when they are not sung, and that all the affections of our soul in their variety have modes of their own in song and chant by which they are stirred up by an indescribable and secret sympathy.”¹⁷

34. It is easy to infer from what has just been said that the dignity and force of sacred music are greater the closer sacred music itself approaches to the supreme act of Christian worship, the eucharistic sacrifice *of the* altar. There can be nothing more exalted or sublime than its function of accompanying with beautiful sound the voice *of the* priest offering up the divine Victim, answering him joyfully with the people who are present and enhancing the whole liturgical ceremony with its noble art.

35. To this highest function of sacred music we must add another which closely resembles it, that is, its function of accompanying and beautifying other liturgical ceremonies, particularly the recitation of the divine office in choir. Thus the highest honor and praise must be given to liturgical music.

36. We must also hold in honor that music which is not primarily a part of the sacred liturgy, but which by its power and purpose greatly aids religion. This music is therefore rightly called religious music. The Church has possessed such music from the beginning and it has developed happily under the Church’s auspices. As experience shows, it can exercise great and salutary force and power on the souls of the faithful, both when it is used in churches during non-liturgical services and ceremonies, and when it is used outside churches at various solemnities and celebrations.

37. The tunes of these hymns, which are often sung in the language of the people, are memorized with almost no effort or labor. The mind grasps the words and the music. They are frequently repeated and completely understood. Hence, even boys and girls, learning these sacred hymns at a tender age, are greatly helped by them to know, appreciate and memorize the truths of the faith. Therefore they also serve as a sort of catechism. These religious hymns bring pure and chaste joy to young people and adults during times of recreation. They give a kind of religious grandeur to their more solemn assemblies and gatherings. They bring pious joy, sweet consolation and spiritual progress to Christian families themselves. Thus these popular religious hymns are of great help to the Catholic apostolate and should be carefully cultivated and promoted.

¹⁷ St. Augustine, *Confessions* 10, ch. 33: *PL* 32, 799ff.

38. Therefore, when we praised the manifold power and the apostolic effectiveness of sacred music, we spoke of something that can be a source of great joy and solace to all who have in any way dedicated themselves to its study and practice. All who use the art they possess to compose such musical compositions, to teach them or to perform them by singing or using musical instruments, undoubtedly exercise in many and various ways a true and genuine apostolate. They will receive from Christ the Lord the generous rewards and honors of apostles for the work they have done so faithfully.

39. Consequently, they should hold their work in high esteem not only as artists and teachers of art, but also as ministers of Christ the Lord and as his helpers in the work of the apostolate. They should likewise show in their conduct and their lives the dignity of their calling.

40. Since, as we have just shown, the dignity and effectiveness of sacred music and religious chant are so great, it is very necessary that all of their parts should be diligently and carefully arranged to produce their salutary results in a fitting manner.

41. First of all, the chants and sacred music which are immediately joined with the Church's liturgical worship should be conducive to the lofty end for which they are intended. This music—as our predecessor St. Pius X has already wisely warned us—“must possess proper liturgical qualities, primarily holiness and goodness of form; from which its other note, universality, is derived.”¹⁸

42. It must be *holy*. It must not allow within itself anything that savors of the profane, nor allow any such thing to slip into the melodies in which it is expressed. The Gregorian chant, which has been used in the Church over the course of so many centuries, and which may be called, as it were, her patrimony, is gloriously outstanding for this holiness.

43. This chant, because of the close adaptation of the melody to the sacred text, is not only most intimately formed to the words, but also in a way interprets their force and efficacy and brings delight to the minds of the hearers. It does this by the use of musical modes that are simple and plain, but which are still composed with such sublime and holy art that they move everyone to sincere admiration and constitute an almost inexhaustible source from which musicians and composers draw new melodies.

44. It is the duty of all those to whom Christ the Lord has entrusted the task of guarding and dispensing the Church's riches to preserve this precious treasure of Gregorian chant diligently and to impart it generously to the Christian people. Hence, what our predecessors St. Pius X, who is rightly called the renewer of Gregorian chant,¹⁹

¹⁸ *Acta Pii X* loc. cit. 78.

¹⁹ Letter to Card. Respighi, *Acta Pii X*, loc. cit. 68-74, see 73fK; /155 36, 1903, 325-329, 395-398; sec 398.

THE NEW LITURGY

and Pius XI²⁰ have wisely ordained and taught, we also, in view of the outstanding qualities which genuine Gregorian chant possesses, will and prescribe that this be done. In the performance of the sacred liturgical rites this same Gregorian chant should be most widely used and great care should be taken that it should be performed properly, worthily and reverently. And if, because of recently instituted feast days, new Gregorian melodies must be composed, this should be done by true masters of the art. It should be done in such a way that these new compositions obey the laws proper to genuine Gregorian chant and are in worthy harmony with the older melodies in their virtue and purity.

45. If these prescriptions are really observed in their entirety, the requirements of the other property of sacred music—that property by virtue of which it should be an example of true art—will be duly satisfied. And if in Catholic churches throughout the entire world Gregorian chant sounds forth without corruption or diminution, the chant itself, like the sacred Roman liturgy, will have a characteristic of universality, so that the faithful, wherever they may be, will hear music that is familiar to them and a part of their own home. In this way, they may experience, with much spiritual consolation, the wonderful unity of the Church. This is one of the most important reasons why the Church so greatly desires that the Gregorian chant traditionally associated with the Latin words of the sacred liturgy be used.

46. We are not unaware that, for serious reasons, some quite definite exceptions have been conceded by the Apostolic See. We do not want these exceptions extended or propagated more widely, nor do we wish to have them transferred to other places without due permission of the Holy See. Furthermore, even where it is licit to use these exemptions, local ordinaries and the other pastors should take great care that the faithful from their earliest years should learn at least the easier and more frequently used Gregorian melodies, and should know how to employ them in the sacred liturgical rites, so that in this way also the unity and the universality of the Church may shine forth more powerfully every day.

47. Where, according to old or immemorial custom, some popular hymns are sung in the language of the people after the sacred words of the liturgy have been sung in Latin during the solemn eucharistic sacrifice, local ordinaries can allow this to be done “if, in the light of the circumstances of the locality and the people, they believe that [custom] cannot prudently be removed.”²¹ The law by which it is forbidden to sing the liturgical words themselves in the language of the people remains in force, according to what has been said.

48. In order that singers and the Christian people may rightly understand the meaning of the liturgical words joined to the musical

²⁰ Pius XI, *Divini cultus*, AAS 21, 1929, 33ff.

²¹ CIC, canon 5.

melodies, it has pleased us to make our own the exhortation made by the fathers of the Council of Trent. "Pastors and all those who have care of souls were especially urged that "often, during the celebration of Mass, they or others whom they delegate explain something about what is read in the Mass and, among other things, tell something about the mystery of this most holy sacrifice. This is to be done particularly on Sundays and holy days."²²

49. This should be done especially at the time when catechetical instruction is being given to the Christian people. This may be done more easily and readily in this age of ours than was possible in times past, because translations of the liturgical texts into the vernacular tongues and explanations of these texts in books and pamphlets are available. These works, produced in almost every country by learned writers, can effectively help and enlighten the faithful to understand and share in what is said by the sacred ministers in the Latin language.

50. It is quite obvious that what we have said briefly here about Gregorian chant applies mainly to the Latin Roman rite of the Church. It can also, however, be applied to a certain extent to the liturgical chants of other rites—either to those of the West, such as the Ambrosian, Gallican or Mozarabic, or to the various eastern rites.

51. For as all of these display in their liturgical ceremonies and formulas of prayer the marvelous abundance of the Church, they also, in their various liturgical chants, preserve treasures which must be guarded and defended to prevent not only their complete disappearance, but also any partial loss or distortion.

52. Among the oldest and most outstanding monuments of sacred music the liturgical chants of the different eastern rites hold a highly important place. Some of the melodies of these chants, modified in accordance with the character of the Latin liturgy, had a great influence on the composition of the musical works of the western Church itself. It is our hope that the selection of sacred eastern rite hymns—which the Pontifical Institute for Oriental Studies, with the help of the Pontifical Institute of Sacred Music, is busily working to complete—will achieve good doctrinal and practical results. Thus eastern rite seminarians, well trained in sacred chant, can make a significant contribution to enhancing the beauty of God's house after they have been ordained priests.

53. It is not our intention in what we have just said in praise and commendation of the Gregorian chant to exclude sacred polyphonic music from the rites of the Church. If this polyphonic music is endowed with the proper qualities, it can be of great help in increasing the magnificence of divine worship and of moving the faithful to religious dispositions. Everyone certainly knows that many polyphonic compositions, especially those that date from the 16th century, have an ar-

²² Council of Trent, scss. 22, *De Sacrificio Missae*, canon 8.

tistic purity and richness of melody which render them completely worthy of accompanying and beautifying the Church's sacred rites.

54. Although over the course of the centuries genuine polyphonic art gradually declined and profane melodies often crept into it, during recent decades the indefatigable labors of experts have brought about a restoration. The works of the old composers have been carefully studied and proposed as models to be imitated and rivaled by modern composers.

55. So it is that in the basilicas, cathedrals and churches of religious communities these magnificent works of the old masters and the polyphonic compositions of more recent musicians can be performed, contributing greatly to the beauty of the sacred rite. Likewise, we know that simpler but genuinely artistic polyphonic compositions are often sung even in smaller churches.

56. The Church favors all these enterprises. As our predecessor of immortal memory, St. Pius X, says, the Church "unceasingly encourages and favors the progress of the arts, admitting for religious use all the good and the beautiful that the mind of man has discovered over the course of the centuries, but always respecting the liturgical laws."²³

57. These warn that great prudence and care should be used in this serious matter in order to keep out of churches polyphonic music which, because of its heavy and bombastic style, might obscure the sacred words of the liturgy by a kind of exaggeration, interfere with the conduct of the liturgical service or, finally, lower the skill and competence of the singers to the disadvantage of sacred worship.

58. These norms must be applied to the use of the organ or other musical instruments. Among the musical instruments that have a place in church the organ rightly holds the principal position, since it is especially fitted for the sacred chants and sacred rites. It adds a wonderful splendor and a special magnificence to the ceremonies of the Church. It moves the souls of the faithful by the grandeur and sweetness of its tones. It gives minds an almost heavenly joy and it lifts them up powerfully to God and to higher things.

59. Besides the organ, other instruments can be called upon to give great help in attaining the lofty purpose of sacred music, so long as they play nothing profane, nothing clamorous or strident and nothing at variance with the sacred services or the dignity of the place. Among these the violin and other musical instruments that use the bow are outstanding because, when they are played by themselves or with other stringed instruments or with the organ, they express the joyous and sad sentiments of the soul with an indescribable power. Moreover, in the encyclical *Mediator Dei*, we ourselves gave detailed and clear regulations concerning the musical modes that are to be admitted into the worship of the Catholic religion.

²³ *Acta Pii X, loc. cit.*, 80.

60. For, if they are not profane or unbecoming to the sacredness of the place and function and do not spring from a desire to achieve extraordinary and unusual effects, then our churches must admit them, since they can contribute in no small way to the splendor of the sacred ceremonies, can lift the mind to higher things, and can foster true devotion of the soul."²⁴

61. It should hardly be necessary to add the warning that, when the means and talent available are unequal to the task, it is better to forego such attempts than to do something which would be unworthy of divine worship and sacred gatherings.

62. As we have said before, besides those things that are intimately associated with the Church's sacred liturgy, there are also popular religious hymns which derive their origin from the liturgical chant itself. Most of these are written in the language of the people. Since these are closely related to the mentality and temperament of individual national groups, they differ considerably among themselves according to the character of different races and localities.

63. If hymns of this sort are to bring spiritual fruit and advantage to the Christian people, they must be in full conformity with the doctrine of the Catholic faith. They must also express and explain that doctrine accurately. Likewise, they must use plain language and simple melody and must be free from violent and vain excess of words. Despite the fact that they are short and easy, they should manifest a religious dignity and seriousness. When they are fashioned in this way these sacred canticles, born as they are from the most profound depths of the people's soul, deeply move the emotions and spirit and stir up pious sentiments. When they are sung at religious rites by a great crowd of people singing as with one voice, they are powerful in raising the minds of the faithful to higher things.

64. As we have written above, such hymns cannot be used in solemn Masses without the express permission of the Holy See. Nevertheless, at Masses that are not sung solemnly these hymns can be a powerful aid in keeping the faithful from attending the holy sacrifice like dumb and idle spectators. They can help to make the faithful accompany the sacred services both mentally and vocally and to join their own piety to the prayers of the priest. This happens when these hymns are properly adapted to the individual parts of the Mass, as we rejoice to know is being done in many parts of the Catholic world.

65. In rites that are not completely liturgical religious hymns of this kind—when, as we have said, they are endowed with the right qualities—can be of great help in the salutary work of attracting the Christian people and enlightening them, in imbuing them with sincere piety and filling them with holy joy. They can produce these effects not only within churches, but outside of them also, especially on the occasion of pious processions and pilgrimages to shrines and

²⁴ AAS 39, 1947, 590.

at the time of national or international congresses. They can be especially useful, as experience has shown, in the work of instructing boys and girls in Catholic truth, in societies for youth and in meetings of pious associations.

66. Hence, we can do no less than urge you, venerable brethren, to foster and promote diligently popular religious singing of this kind in the diocese entrusted to you. There is among you no lack of experts in this field to gather hymns of this sort into one collection, where this has not already been done, so that all of the faithful can learn them more easily, memorize them and sing them correctly.

67. Those in charge of the religious instruction of boys and girls should not neglect the proper use of these effective aids. Those in charge of Catholic youth should make prudent use of them in the highly important work entrusted to them. Thus there will be hope of happily attaining what everyone desires, namely the disappearance of worldly songs which because of the quality of their melodies or the frequently voluptuous and lascivious words that go with them are a danger to Christians, especially the young, and their replacement by songs that give chaste and pure pleasure, that foster and increase faith and piety.

68. May it thus come about that the Christian people begin even on this earth to sing that song of praise it will sing forever in heaven: "To him who sits upon the throne, and to the Lamb, blessing and honor and glory and dominion forever and ever."²⁵

69. What we have written thus far applies primarily to those nations where the Catholic religion is already firmly established. In mission lands it will not be possible to accomplish all these things until the number of Christians has grown sufficiently, larger church buildings have been erected, the children of Christians properly attend schools established by the Church and, finally, until there is an adequate number of sacred ministers. Still, we urgently exhort apostolic workers who are laboring strenuously in these extensive parts of the Lord's vineyard to pay careful attention to this matter as one of the serious problems of their ministry.

70. Many of the peoples entrusted to the ministry of the missionaries take great delight in music and beautify the ceremonies dedicated to the worship of idols with religious singing. It is not prudent, then, for the heralds of Christ, the true God, to minimize or neglect entirely this effective help in their apostolate. Hence, the preachers of the Gospel in pagan lands should sedulously and willingly promote in the course of their apostolic ministry the love for religious song which is cherished by the men entrusted to their care. In this way these people can have, in contrast to their own religious music which is frequently admired even in cultivated countries, sacred Christian hymns in which the truths of the faith, the life of Christ the Lord and the

praises of the Blessed Virgin Mary and the saints can be sung in a language and in melodies familiar to them.

71. Missionaries should likewise be mindful of the fact that, from the beginning, when the Catholic Church sent preachers of the Gospel into lands not yet illumined by the light of faith, it took care to bring into those countries, along with the sacred liturgical rites, musical compositions, among which were the Gregorian melodies. It did this so that the people who were to be converted might be more easily led to accept the truths of the Christian religion by the attractiveness of these melodies.

72. So that the desired effect may be produced by what we have recommended and ordered in this encyclical, following in the footsteps of our predecessors, you, venerable brethren, must carefully use all the aids offered by the lofty function entrusted to you by Christ the Lord and committed to you by the Church. As experience teaches, these aids are employed to great advantage in many churches throughout the Christian world.

73. First of all see to it that there is a good school of singers in the cathedral itself and, as far as possible, in other major churches of your dioceses. This school should serve as an example to others and influence them to carefully develop and perfect sacred chant.

74. Where it is impossible to have schools of singers or where there are not enough choir boys, it is allowed that "a group of men and women or girls, located in a place outside the sanctuary set apart for the exclusive use of this group, can sing the liturgical texts at solemn Mass, as long as the men are completely separated from the women and girls and everything unbecoming is avoided. The ordinary is bound in conscience in this matter."²⁶

75. Great care must be taken that those who are preparing for the reception of sacred orders in your seminaries and in missionary or religious houses of study are properly instructed in the doctrine and use of sacred music and Gregorian chant according to the mind of the Church by teachers who are experts in this field, who esteem the traditional customs and teachings, and who are entirely obedient to the precepts and norms of the Holy See.

76. If, among the students in the seminary or religious house of study, anyone shows remarkable facility in or liking for this art, the authorities of the seminary or house of study should not neglect to inform you about it. Then you may avail yourself of the opportunity to cultivate these gifts further and send him either to the Pontifical Institute of Sacred Music in Rome or to some other institution of learning in which this subject is taught, provided that the student manifests the qualities and virtues upon which one can base a hope that he will become an excellent priest.

²⁶ Decrees of the Sacred Congregation of Rites, nos. 3964, 4201, 4231.

77. In this matter care must also be taken that local ordinaries and heads of religious communities have someone whose help they can use in this important area which, weighed down as they are by so many occupations, they cannot easily take care of themselves.

78. It would certainly be best if in diocesan Councils of Christian Art there were someone especially expert in the fields of religious music and chant who could carefully watch over what is being done in the diocese, inform the ordinary about what has been done and what is going to be done, receive the ordinary's commands and see that they are obeyed. If in any diocese there is one of these associations, which have been wisely instituted to foster sacred music and have been greatly praised and commended by the sovereign pontiff's, the ordinary in his prudence may employ this association in the task of fulfilling responsibility.

79. Pious associations of this kind, which have been founded to instruct the people in sacred music or for advanced study in this subject, can contribute greatly by words and example to the advance of sacred music.

80. Help and promote such associations, venerable brethren, so that they may lead an active life, may employ the best and the most effective teachers, and so that, throughout the entire diocese, they may diligently promote the knowledge, love and use of sacred music and religious harmonies, with due observance of the Church's laws and due obedience to ourself.

81. Moved by paternal solicitude, we have dealt with this matter at some length. We are entirely confident that you, venerable brethren, will diligently apply all of your pastoral solicitude to this sacred subject which contributes so much to the more worthy and magnificent conduct of divine worship.

82. It is our hope that whoever in the Church supervises and directs the work of sacred music under your leadership may be influenced by our encyclical letter to carry on this glorious apostolate with new ardor and new effort, generously, enthusiastically and strenuously.

83. Hence, we hope that this most noble art, which has been so greatly esteemed throughout the Church's history and which today has been brought to real heights of holiness and beauty, will be developed and continually perfected and that on its own account it will happily work to bring the children of the Church to give due praise, expressed in worthy melodies and sweet harmonies, to the Triune God with stronger faith, more flourishing hope and more ardent charity.

84. May it produce even outside the walls of churches—in Christian families and gatherings of Christians—what St. Cyprian beautifully spoke of to Donatus: "Let the sober banquet resound with psalms. And if your memory be good and your voice pleasant, approach this work according to custom. You give more nourishment to those

dearest to you if we hear spiritual things and if religious sweetness delights the ears."²⁷

85. In the meantime, buoyed up by the hope of richer and more joyous fruits which we are confident will come from this exhortation of ours, as a testimony of our good will and as an omen of heavenly gifts to each one of you, venerable brethren, to the flock entrusted to your care and to those who observe our wishes and work to promote sacred music, with abundant charity, we impart the apostolic benediction.

86. Given at St. Peter's in Rome, December 25, on the feast of the Nativity of our Lord Jesus Christ, in the year 1955, the 17th of our pontificate.

Pius XII, Pope

THE FIRST INTERNATIONAL CONGRESS OF PASTORAL LITURGY AT ASSISI-ROME

Allocution of Pope Pius XII

September 22, 1956

(*Vous Nous avez demandé*, AAS 48, 1956, 711-725)

You have asked us to deliver the closing address of the International Congress of Pastoral Liturgy which has just been held at Assisi. With the greatest pleasure we accede to your request and bid you welcome.

If one compares the present state of the liturgical movement with what it was thirty years ago, it is obvious that undeniable progress has been made both in extent and in depth. The interest brought to the liturgy, the practical accomplishments and the active participation of the faithful have developed to an extent unthought of at that time.

The chief driving force, both in doctrine and in practical application, has come from the hierarchy, and especially from our saintly predecessor Pius X, who in his Motu proprio *Abhinc duos annos* of October 23, 1913,¹ gave the liturgical movement a decisive impetus. The faithful received these directives with gratitude and showed themselves ready to respond to them. The liturgists turned to the work with zeal and before long developed interesting and fruitful initiatives, even if, at times, certain deviations from the right paths called for correction by ecclesiastical authority. Among the many recently published documents on this subject, it will be sufficient for us to mention

²⁷ St. Cyprian, *Letter to Donatus*, (Letter 1, no. 16): PL 4, 227.

¹ AAS 5, 449.

three: the encyclical *Mediator Dei* on the sacred liturgy, of November 20, 1947;² the new decree on Holy Week, dated November 10, 1955.³ which has helped the faithful to a better understanding and closer participation in the love, suffering and triumph *of our* Lord. Finally, there was the encyclical *De musica sacra* of December 25, 1955.⁴

The liturgical movement is thus shown forth as a sign of the providential dispositions of God for the present time, of the movement of the Holy Spirit in the Church, to draw men more closely to the mysteries of the faith and the riches of grace which flow from the active participation *of* the faithful in the liturgical life.

The congress which has just concluded was directed to this particular object, to show the inestimable value of the liturgy in the sanctification of souls and consequently in the pastoral activity of the Church. You have studied that aspect of the liturgy as it was manifest in history and as it continues to be unfolded today. You have examined, too, how it is founded on the nature of things, that is to say, how it derives from essential elements of the liturgy. Your congress, then, included a study *of* the historical development, a consideration of the present-day situation, and an examination of the future objectives and the means toward their realization. After a careful consideration of your program of work, we express the wish that this new sowing, together with the work of the past, will bring forth a rich harvest, to the benefit of the individual members as well as the Church as a whole.

In this allocution, instead of putting before you more detailed directives, about which the Holy See has already sufficiently spoken, we have judged it more useful to treat some important questions which are coming up for discussion today in the field of liturgy and dogma, and which are of special interest to us. We shall group these considerations under two titles, which will be simple pointers to, rather than exact themes of, our address: the liturgy and the Church, the liturgy and Christ.

1 *The Liturgy and the Church*

As we have said in the encyclical *Mediator Dei*, the liturgy is a vital function of the Church as a whole, and not of a single group or "movement" only: "The sacred liturgy is the public worship of the mystical body of Jesus Christ in the entirety of its Head and members."⁵ The mystical body of Christ lives on the truth of Christ and graces which are diffused in its members, giving them life, and unity within themselves and with their Head. This is the thought of St. Paul when he says in his First Epistle to the Corinthians: "All things belong to you, and you to Christ and Christ to God" (1 Cor 3:23). Therefore, everything is directed toward God, his service and his glory. The Church, filled with the gifts and the life of God, devoted itself with an interior

² AAS 39, 522.

⁴ /L4S 48, 5.

³ AAS 47, 838

⁵ AAS 39, 528.

and spontaneous movement to the adoration and praise of the infinite God, and through the liturgy, renders him, as from a society, the worship that is due to him.

To this unique liturgy, each of the members, whether invested with episcopal power or belonging to the body of the faithful, brings all that he has received from God, all the resources of his minds, his heart, his achievements: the hierarchy, in the first place, who hold the *depositum fidei*, the "deposit of faith," the truth of Christ as contained in Scripture and tradition, from which derives the great mysteries of faith. This faith is enshrined in the liturgy, whether it is the readings from the Old and New Testaments in the Mass and the divine office, or the riches which mind and heart discover in the psalms. The solemn liturgical ceremonies are, besides, a profession of faith in action. They express the great truths of faith concerning the inscrutable designs of God's generosity and his inexhaustible goodness to men, concerning the love and mercy of the heavenly Father for the world, to save which he sent his Son and delivered him to death. Thus, the Church in the liturgy abundantly dispenses the treasures of the "deposit of faith," the truth of Christ.

Through the liturgy also are poured out the treasures of the *depositum gratiae*, the "treasury of grace," which our Lord has transmitted to his apostles: sanctifying grace, the virtues and gifts, the power to baptize, to confer the Holy Spirit, to forgive sins in the sacrament of penance, to ordain priests. It is in the heart of the liturgy that the celebration of the Eucharist, sacrifice and banquet, is accomplished; it is in it also that all the sacraments are conferred, and that the Church by the sacramentals, multiplies copiously the blessings of grace in the most diverse circumstances. The care of the hierarchy extends still further to everything which contributes to the greater beauty and dignity of the liturgical ceremonies, whether in the matter of places of worship, of furnishings, of liturgical vestments, of sacred music or sacred art.

If the hierarchy communicates by the liturgy the truth and the grace of Christ, it is for the faithful, on their part, to accept these wholeheartedly, and to translate them into living realities. Everything which is offered to them, the graces of the sacrifice of the altar, the sacraments and sacramentals, they receive not in a passive manner in allowing them simply to flow into them, but in collaborating in them with their whole will and all their powers, and especially in participating in the liturgical offices or at least in following their unfolding with fervor. They have contributed in a large measure and continue to contribute by a constant effort to add to the external things of worship, to construct churches and chapels, to decorate them and to enrich the beauty of the liturgical ceremonies by all the splendors of sacred art.

The contributions which the hierarchy and the faithful bring to the liturgy are not added as two separate entities, but represent the collaboration of members of the same organism which acts as a single

living unit. The pastors and the flock, the teaching Church and the Church which is taught, form but one and the same body of Christ. Thus there is no reason for maintaining a lack of confidence, rivalries, oppositions open or hidden whether in thought, in manner of speaking or in acts.

Among the members of one body, there ought to reign before everything else concord, unity and collaboration . . . It is in this unity that the Church prays, offers sacrifice, sanctifies itself, so that it can be asserted with good reason that the liturgy is the work of the whole Church.

But we must add: the liturgy is not, however, *the whole Church*,⁶ it does not exhaust the scope of her activities. To be sure, by the side of the public worship, that of the community, there is a place for the private worship which the individual gives to God in the secret of his heart or expresses by his exterior acts, and which has as many variations as there are Christians, although it proceeds from the same faith and the same grace of Christ. The Church not only tolerates this form of worship, but she has fully acknowledged it and recommends it without in any way taking away the pre-eminence of liturgical worship.

But when we say that the liturgy does not exhaust the scope of the Church's activity, we are thinking above all of its tasks of teaching and pastoral care, of the "Feed the flock that God has entrusted to you" (i Pt 5:2). We have recalled the role which the magisterium, the depository of the truth of Christ, carries out through the liturgy; the influence of the authority of government on it is also evident,⁷ since it belongs to the popes to examine current forms of worship, to introduce new ones and to regulate the arranging of worship, and to the bishops to watch carefully that the canonical prescriptions relating to divine worship are observed.⁶

But the office of teaching and of governing extends further than this. To be assured of this it suffices to cast a glance at the canon law and what it says of the pope, of the Roman congregations, of bishops, of councils, of the magisterium and of ecclesiastical discipline. From looking at the life of the Church, one comes to the same conclusion. In our two allocutions of May 31 and November 2, 1954, on the triple office of the bishop, we have expressly insisted on the scope of his charge which is not limited to teaching and governing but which embraces as well all the rest of human activity insofar as religious and moral interests are involved.⁷ If, then, the tasks and interests of the Church are at this point universal, the priests and the faithful, in their mode of thinking and acting, will beware of falling into narrowness of view or misunderstanding. Our encyclical *Mediator Dei* had already corrected certain erroneous assertions which were tending either to direct religious teaching and pastoral activity along an ex-

⁶ *Mediator Dei*: AAS 39, 544.

⁷ AAS 46, 313.

clusively liturgical path or to raise obstacles to the liturgical movement which was not understood. In fact, there is no real divergence between the purpose pursued by the liturgy and by the other functions of the Church. There is a real diversity of opinions, but this does not present insurmountable obstacles. We hope that these considerations will suffice to show that the liturgy is the work of the whole Church and that all the faithful as members of the mystical body should love it, value it and take their part in it, understanding none the less that the tasks of the Church extend beyond it.

II. The Liturgy and Christ.

We would like, now, to consider especially the liturgy of the Mass, and Christ, who is at the same time the priest and the victim. As certain inaccuracies and misunderstandings appear here and there on particular points. We shall say a word on "the action of Christ," on "the presence of Christ," and on "the infinite and divine majesty of Christ."

1) The Action of Christ

The purpose of the liturgy of the Mass is the expression in a material manner of the greatness of the mysten' there accomplished, and present-day effort is directed toward a participation by the faithful which will be as active and as understanding as possible.

Although this objective is justified one risks causing a lowering of respect if one turns the attention from the principal action and directs it toward the brilliance of other ceremonies.

What is the principal action of the eucharistic sacrifice? We have spoken of it explicitly in the allocution of November 2, 1954.⁸ We then quoted, first, the teaching of the Council of Trent:

"In this divine sacrifice which takes place at Mass, the same Christ is present and is immolated in an unbloody manner who on the cross once and for all offered himself in a bloody manner. . . . For the victim is one and the same, now offering himself through the ministry of priests, who then offered himself on the cross; only the manner of offering is different"⁹

We then continued in these terms:

"Therefore it is the priest-celebrant, and he alone, who, putting on the person of Christ, sacrifices: not the people, nor clerics, nor even priests who reverently assist. All these, however, can and should take an active part in the sacrifice."¹⁰

We emphasized, then, that owing to a failure to distinguish between the question of the participation of the celebrant in the fruits of the Mass and that of the action which he performs, the following conclusion had been reached: namely that the offering of one Mass, at which a hundred priests assists with religious devotion, is the same

⁸ AAS 46, 668.

AAS 46, 668.

⁹ Sess. 22, ch. 2.

as a hundred Masses celebrated by a hundred priests. Of this assertion, we said: "It must be rejected as an erroneous opinion, and we added in explanation:

"With regard to the offering of the eucharistic sacrifice, the actions of Christ, the High Priest, are as many as are the priests celebrating, not as many as are the priests reverently hearing the Mass of a bishop or a priest; for those present at the Mass in no sense sustain, or act in, the person of Christ sacrificing, but are to be compared to the faithful layfolk who are present at the Mass."¹¹

On the subject of liturgical congresses, we said on this same occasion: "These meetings sometimes follow a definite program, viz., only one offers the Mass, and others (all or the majority) assist at this one Mass, and receive the holy Eucharist during it from the hands of the celebrant. If this be done for a good and sound reason, . . . the practice is not to be opposed, so long as the error we have mentioned above is not underlying it": that is to say, the error which holds as equivalent the celebration of a hundred Masses by a hundred priests, and that of a Mass at which a hundred priests assist with devotion.

According to this the central element of the eucharistic sacrifice is that where Christ intervenes as "offering himself," to use the very terms of the Council of Trent.¹² This occurs at the consecration where in the very act of transubstantiation, accomplished by the Lord,¹³ the priest who celebrates is "putting on the person of Christ." Even if the consecration takes place without ceremonial and in a simple fashion, it is the central point of the whole liturgy of the sacrifice, the central point of the "action of Christ whose person is put on by the priest-celebrant" or the "concelebrating priests," in the case of true *concélebration*.

Recent events give us occasion to make precise certain points in this connection. When the consecration of the bread and wine is validly performed, the entire action of Christ himself is accomplished. Even if all that follows cannot be carried out there is still nothing lacking to the offering of Christ. When the consecration is completed, the "oblation of the Victim placed upon the altar" may be done and is done by the celebrating priest, by the Church, by the other priests and by each of the faithful, but this action is not the "action of Christ himself through a priest sustaining, and acting in, his person." In truth, the action of the consecrating priest is the very action of Christ, who acts by his minister. In the case of a *concélebration* in the proper sense of the word, Christ, in place of acting by one minister only, acts by several. In the *concélebration* of mere ceremony ("ceremonial *concélebration*"), on the other hand, which may also be performed by lay people, there is no simultaneous consecration, and the important

¹¹ *Loc cit* 669.

¹² Scss. 22, 669.

¹³ See Council of Trent, scss. 13, ch. 4, canon 3.

question arises: "What intention and what exterior action is demanded for a true concélébration and simultaneous consecration?"

We recall, in this connection, what we said in our apostolic constitution *Episcopalis Consecrationis*, November 30, 1944.¹⁴ We there determined that in the consecration of a bishop, the two bishops who accompany the consecrating prelate should have the intention of consecrating the bishop-elect, and that consequently they should perform the exterior actions and pronounce the words by which the power and the grace to be transmitted are signified and given. It does not suffice, then, for them to unite their wills with the will of the principal consecrator and to declare that they make their own his words and his actions. They must, themselves, perform these actions and pronounce the essential words.

It is the same in concélébration in the proper sense. It does not suffice to have and to manifest the intention of making one's own the words and actions of the celebrant. The concélébrants themselves must say over the bread and the wine: "This is my body," "This is my blood," otherwise their concélébration is merely "ceremonial."

Therefore, one may not assert that "in the last analysis the only decisive question is to know in what measure the personal participation, sustained by grace, which one takes in this ritual offering, increases participation in the cross and in the grace of Christ which unites us to him and with each other." This inaccurate way of putting the question we have already rejected in the allocution of November 2, 1954, but some theologians still cannot assent to this. Therefore do we repeat: the decisive point (for concélébration as for the Mass of a single priest) is not to know what fruit the soul draws from it, but what is the nature of the act which is performed: does the priest, as minister of Christ, perform "the action of Christ sacrificing and offering himself," or not? In the same way for the sacraments, it is not a question of knowing what is the fruit produced by them but whether the essential elements of the sacrament (the placing of the sacramental sign by the minister himself, doing the actions and pronouncing the words with the intention, at least, of "doing what the Church does,") have been validly placed. Likewise, in celebration and in concélébration one must look to see if the celebrant, with the requisite internal intention, performs the external action and, in particular, pronounces the words which constitute "the action of Christ sanctifying and offering himself." That is not verified when the priest does not say over the bread and the wine the words of Christ: "This is my body, "This is my blood."

2) The Presence of Christ

Just as the altar and sacrifice dominate liturgical worship, so one can say of the life of Christ that it is governed completely by the sacrifice of the Cross. The words of the angel to his foster-father: "He

¹⁴ AAS 37, 131.

Will save his people from their sins" (Mt 1:21); the words of St. John the Baptist: "Behold the lamb of God, behold him who takes away the sins of the world" (Jn 1:29); the words of Christ himself to Nicodemus: "Even so must the Son *of* Man be lifted up that those who believe in him may have life everlasting" (Jn 3:14-15); to his disciples: "I have a baptism to be baptized with, and how distressed I am until it is accomplished" (Lk 12:50); and particularly, those of the Last Supper and Calvary, all indicate that Christ's thought, his life were centered on the cross and the offering of himself to the Father to reconcile men with God and to save them.

But is not he who offers the sacrifice greater, in some respects, than the sacrifice itself? And so we would like to talk to you now of our Lord himself, and, first *of* all, to draw your attention to the fact that in the Eucharist the Church possesses our Lord with his flesh and his blood, his body and his soul, and his divinity. The Council of Trent has defined solemnly in the thirteenth session, canon 1; moreover, one has only to take the words uttered by Christ in their literal, obvious, unequivocal sense to reach the same conclusion: "Take and eat! This is my body, which is to be given for you! Take and drink, this is my blood, which is to be shed for you!" And St. Paul, in his first letter to the Corinthians (1 Cor 11:23-25) employs the same expressions, so simple and so clear.

Among Catholics there is not any doubt or any diversity of opinion on this subject. But as soon as theological speculation attempts to treat of the manner of Christ's presence in the Eucharist, serious differences of view appear on a number of points. Into these speculative controversies we have no wish to enter; but we do want to point out certain limits and to insist upon a fundamental principle of interpretation, the overlooking of which is causing us some concern.

Speculation must take it as a principle that the literal sense of texts of Scripture, faith and the teaching of the Church have precedence over scientific systematization and theoretical considerations; it is science which must conform to revelation, and not vice versa. When a philosophical conception distorts the natural sense of a revealed truth, it is because it is not exact or because it is not used correctly.

This principle finds its application in the doctrine of the Real Presence. Certain theologians, while accepting the teaching of the council on the Real Presence and transubstantiation, interpret the words of Christ and the council so that all that remains of the presence of Christ is a sort of shell, emptied of its natural content. For them the essential content of the species of bread and wine as they stand is "Christ in heaven," with whom the species have a so-called real, essential relation of containing and of presence. This speculative interpretation raises serious objections when it is put forward as completely sufficient, for the Christian sense of the faithful, the constant catechetical teaching of the Church, the expressions of the council and particularly the words of our Lord, require that the Eucharist contain Christ him-

SC\Ç sacramental species are not Christ, even if they have a so-called essential relationship of containing and of presence with the substance of Christ in heaven. Our Lord said: "This is my body".¹⁵ blood He did not say: This is a sensible appearance which signifies the presence of my body and my blood." Doubtless the sensible signs of a real relation of presence would be sensible and efficacious signs of sacramental grace; but we are here concerned with the essential content of the eucharistic species, not with their sacramental efficacy. One cannot, then, admit that the theory of which we are speaking does full justice to the words of Christ, that the presence of Christ in the Eucharist means no more than this, and that this suffices to be able to say in very truth of the Eucharist: "It is the Lord" (see Jn 21:7).

No doubt the majority of the faithful are not in a position to understand the difficult speculative problems, and the various explanations, which concern the nature of the presence of Christ. The Roman catechism, moreover, requests us not to discuss these questioned before them,¹⁵ but it neither mentions nor proposes the theory outlined above; still less does it affirm that it exhausts the meaning of the words of Christ and explains them fully. Explanations and scientific interpretations can still be sought for, but they must not, so to speak, expel Christ from the Eucharist and leave in the tabernacle nothing but the eucharistic species retaining a so-called real and essential relation with the true Christ who is in heaven.

It is astonishing that those who are not satisfied with the theory treated above are classified in the ranks of the adversaries, among the the non-scientific "physicists," and that it is unhesitatingly declared with regard to the so-called scientific conception of the presence of Christ: "This truth is not for the masses."

To these considerations we should add some remarks on the tabernacle. In the same way that we were just saying: "Christ is in some respects greater than the altar and the sacrifice, we could now ask: "Is the tabernacle where our Lord comes down among his people, dwells, superior to the altar and to the sacrifice? The altar surpasses the tabernacle because on it is offered the sacrifice of the Lord. The tabernacle, doubtless, possesses the *sacramentum permanens*, but it is not an *altare permanens*, because it is only during the celebration of the holy Mass that Christ offers himself in sacrifice on the altar—not after, nor outside of Mass. In the tabernacle, on the other hand, he is present as long as the consecrated species remain, without, however, offering himself perpetually. One is fully justified in distinguishing between the offering of the sacrifice of the Mass and the *cultus latreuticus*, the supreme form of worship offered to the God-man hidden in the Eucharist. A decision of the Sacred Congregation of Rites, dated July 27, 1927» limits as much as possible the exposition of the Blessed Sacrament

¹⁵ Para. 2, ch. 4, no. 43.

during Mass:¹⁶ but this is easily explained by the desire *of keeping* habitually separate the act of sacrifice and the worship of simple adoration in order that the faithful would clearly understand their proper character.

Nevertheless, it is more important to recognize the unity than this diversity: it is one and the same Lord who is immolated on the altar and honored in the tabernacle and who pours out from there his blessings. If there were firm conviction on this point, many difficulties would be avoided, such as the exaggeration of the significance of the one to the detriment *of* the other, and opposition to the decisions of the Holy See would be guarded against.

The Council of Trent has explained what dispositions of soul one should have toward the Blessed Sacrament:

"If anyone says that Christ, the only-begotten Son of God, is not to be adored in the holy sacrament of the Eucharist with the worship of *latria*, also outwardly manifested, and that the sacrament, therefore, is not to be honored with extraordinary festive celebrations nor solemnly carried from place to place in procession according to the praiseworthy universal rite and custom of holy Church; or that the sacrament is not to be publicly exposed for the people's adoration, and that those who adore it are idolaters: let him be anathema."¹⁷

"If anyone says that it is not lawful that the holy Eucharist be reserved in a sacred place, but immediately after consecration must necessarily be distributed among those present, or that it is not lawful that it be carried with honor of the sick, let him be anathema."¹⁸

Anyone who adheres sincerely to this doctrine does not think of formulating objections against the presence of the tabernacle on the altar. In the instruction *of* the Holy Office on sacred art of June 30, 1952,¹⁹ the Holy See insists, among other things, on this point:

"This Supreme Sacred Congregation strictly commands that the prescriptions of canon 1268, § 2, and 1269 § 1, be faithfully observed: 'The Most Blessed Sacrament should be kept in the most distinguished and honorable place in the church, and hence as a rule at the main altar unless some other be considered more convenient and suitable for the veneration and worship due to so great a sacrament. . . . The Most Blessed Sacrament must be kept in an immovable tabernacle set in the middle of the altar'"²⁰

It is not so much to the material presence of the tabernacle on the altar as to a tendency toward a lesser esteem for the presence and the action of Christ in the tabernacle that we would like to draw your attention. The sacrifice of the altar is considered sufficient, and the importance of him who accomplished it is diminished. But the person of the Lord must occupy the center of worship, for it is that which

¹⁶ AAS 19, 289.

¹⁸ *Loc. cit.*, canon 7.

²⁰ AAS *loc. cit.* 544.

¹⁷ Scss. 13, canon 6.

¹⁹ AAS 44, 542.

unifies the relations of the altar and the tabernacle and gives to them their meaning.

It is first or all by the sacrifice of the altar that our Lord makes himself present in the Eucharist and he is in the tabernacle only as *memoria sacrificii et passionis suae*, a memorial of his sacrifice and passion." To separate the tabernacle and the altar is to separate two things which should remain united by their origin and their nature. The question of how the tabernacle could be placed on the altar without interfering with celebration facing the people admits of several different solutions. On these the experts will give their opinion. The essential thing is to have understood that it is the same Lord who is present on the altar and in the tabernacle.

One could also stress the attitude of the Church with regard to certain practices of piety: visits to the Blessed Sacrament, which it strongly recommends, the prayer of the Forty Hours or "perpetual adoration," the holy hour, the solemn carrying of communion to the sick, the processions of the Blessed Sacrament. The most enthusiastic, the most convinced liturgist must be able to understand and to realize what Christ in the tabernacle means for the faithful who are deeply pious, be they simple or learned people. He is their adviser, their comforter, their strength, their refuge, their hope in life and in death. The liturgical movement should not, then, be content merely to allow the faithful to come to Christ in the tabernacle. It will endeavor to draw them there to an ever greater degree.

3) The Infinite and Divine Majesty of Christ

The third and last point of which we would like to treat is the infinite and divine majesty of Christ which the words *Christus Deus* express. Most assuredly the Word incarnate is the Lord and Savior of men; but he is and remains the Lord, the infinite God. It is said in the Athanasian creed: "Our Lord Jesus Christ, Son of God, is God and man." The humanity of Christ has a right also to the worship of *latria* because of its hypostatic union with the Word, but it is the divinity which is the reason and source of this worship. Thus, the divinity of Christ cannot remain at the edge of liturgical thought. Ordinarily, one goes *ad Patrem per Christum*, "to the Father through Christ," since Christ is the Mediator between God and men. But he is not only Mediator; he is also, in the Trinity, equal to the Father and the Holy Spirit. Let it suffice to recall the magnificent prologue of the Gospel of St. John: "The Word was God . . . All things were made by him. And without him was made nothing that was made" (Jn 1:1-3). Christ is the First and the Last, the Alpha and the Omega. At the end of the world, when all the enemies will have been vanquished and death last of all, Christ, that is to say, the Word subsisting in the human nature, will hand over the kingdom to God his Father and the Son himself will submit to the One who has placed all things under him, so that God may be all in all (1 Cor 15:28). Meditation on the infinite, supreme, divine majesty of Christ can certainly contrib-

utc to the deepening of the liturgical sense, and this is why we have wished to draw your attention to it. u

In conclusion we would like to add two observations on "the liturgy and the past" and "the liturgy and the present time."

The liturgy and the past. In the matter of liturgy, as in many other spheres, one must avoid two extreme attitudes with regard to the past: a blind attachment and a complete contempt. There are found in the liturgy unchangeable elements, a sacred content which transcends time, but also elements which are variable and transitory, and sometimes even imperfect. The present-day attitude of liturgical milieu toward the past seems to us in general to be entirely sound: there is investigation, serious study, attachment to that which truly deserves it, without, moreover, a falling into excess. Here and there, however there appear ideas and erring tendencies, oppositions, enthusiasms or condemnations with whose concrete form you are well acquainted and of which we have said a word above.

The liturgy and the present time. The liturgy confers on the life of the Church, and even on the whole religious attitude of today, a characteristic mark. Above all, one notices an active and intelligent participation by the faithful in liturgical actions. On the part of the Church, the liturgy today admits of a preoccupation with progress, but also with conservation and defense. She returns to the past without slavishly copying it, and creates anew in the ceremonies themselves, in the use of the vernacular, in popular chant and in the building of churches. It would be, however, superfluous to recall once again that the Church has serious reasons for retaining steadfastly in the Latin rite the unconditional obligation of the celebrating priest to use the Latin language, and, likewise, for insisting that the Gregorian chant at the holy sacrifice shall be in the language of the Church. The faithful, on their part, are concerned with responding to the measures taken by the Church, but in so doing they adopt profoundly different attitudes. Some will show readiness, enthusiasm, occasionally even a too active desire, which demands interventions of authority. Others will show indifference and even opposition. Thus is manifested the diversity of temperaments, as also preferences for individual piety or for community worship.

The present-day liturgy interests itself also in a number of particular problems concerning, for example, the relation of the liturgy with the religious ideas of the world today, contemporary culture, social questions and depth psychology.

This simple mention will suffice to show you that the different aspects of the liturgy today not only arouse our interest, but keep us in watchful vigilance. We sincerely desire that the liturgical movement progress and we wish to help it; but it is our office also to anticipate anything which would be a source of error and danger. It is, however, a consolation and a joy for us to know that we can rely on your help and your understanding in these matters.

May these considerations and the works which occupied you during these preceding days produce abundant fruit and contribute more certainly to the attaining of the purpose to which the sacred liturgy is directed. As an earnest of divine blessing, which we now implore on you yourselves, and on the souls entrusted to you, we impart wholeheartedly our apostolic blessing.

THE RESTORED ORDER OF HOLY WEEK

Ordinances and Declarations of the Sacred Congregation of Rites

February 1, 1957

(*Circa ordinem Hebdomadae Sanctae instauratum*, AAS 49, 1957, 91-96)

The liturgical restoration of Holy Week which was promulgated by the Sacred Congregation of Rites by the general decree *Maxima Redemptionis nostrae mysteria*, November 16, 1955,¹ has been received with universal joy and put into practice everywhere with great pastoral success.

However, some of the most excellent bishops, in the reports made to this Sacred Congregation, have indicated certain practical difficulties occasioned by various local and national conditions. To meet these difficulties, the pontifical commission of experts which prepared the restored order has, after mature reflection, drawn up these ordinances and declarations, in which is incorporated also the previous declaration made by this Sacred Congregation on March 15, 1956, regarding the celebration of the restored rites.² The general decree *Maxima Redemptionis nostrae mysteria*, and the Instruction of November 16, 1955, which was published with it, continue in force, with the exception of matters which are changed by the present document.

All this, which was reported in detail to His Holiness by the undersigned Cardinal Prefect, has been approved by His Holiness.

Accordingly, by special mandate of His Holiness Pius XII, by divine Providence Pope, the Sacred Congregation of Rites provides as follows:

i *The Use of the Solemn or of the Simple Rite in Celebrating the Liturgy of Holy Week*

I. In all churches and public and semi-public oratories where there is a sufficient number of sacred ministers, the sacred rites of Second Passion Sunday, or Palm Sunday, of Holy Thursday in *Cena Domini*, of Good Friday on the passion and death of our Lord, and of the pa-

¹ AAS 47, 838.

schal vigil, can be celebrated in the solemn form (declaration of March 15, 1950, no. 1, and instruction of November 16, 1955» no. 4).

2. In churches and public and semi-public oratories where sacred ministers are not available, the simple rite may be used. But for performing this simple rite there must be a sufficient number of servers, either clerics or at least boys, namely at least three for the Second Passion Sunday, or Palm Sunday, and for the Mass *in Cena Domini*, and at least four for the celebration of the liturgical action of Good Friday on the passion and death of our Lord, and of the paschal vigil. These "servers" must be carefully instructed as to what they have to do (instruction of November 16, 1955, no. 3). These two conditions, namely a sufficient number of "servers" and their adequate preparation, are strictly required for performing the simple rite. Local ordinaries should see that these two conditions for the simple rite are exactly observed (declaration of March 15, 1956» no. 2).

3. Where the liturgical actions of Holy Week are performed in the simple rite, if another priest or at least a deacon is available, there is no objection to having him, in the vestments of a deacon, sing the gospel when it occurs, or the history of the passion (but reserving the part of *Christus* to the celebrant), or the *praeconium paschale*, also lessons and invitations such as *Flectamus genua* and *Levate*, or *Benedicamus Domino*, or *Ite, Missa est*, in short, let him take the part of the deacon.

2 The Second Sunday of the Passion, or Palm Sunday

4. The solemn blessing of the palms and the procession, with the Mass which follows, are to be performed in the morning at the usual hour of the principal Mass, in choir after terce (see general decree of November 16, 1955, no. 6).

In churches where evening Masses are regularly celebrated with a large attendance of the faithful, the local ordinary can permit the blessing of the palms and the procession with the Mass which follows it to be celebrated in the evening, if there is a real pastoral reason for it, but in that case the blessing and procession are not to take place in the morning in those churches.

5. It is not allowed to celebrate merely the blessing of the palms, not followed by the procession and Mass.

6. The blessing of the palms can be done in another church from which the procession moves to the principal church for the celebration of the Mass (ordo, no. 17). Where there is no such other church, the blessing of the palms can be done in some other suitable place, even out of doors, in front of a sacred shrine or before the processional cross, provided the procession goes from there to the church for the celebration of Mass.

7. Since it is scarcely possible for all the faithful to be present for the blessing of the palms, rectors of churches should see to it that blessed palms be ready in the sacristy or in some other suitable place, to be distributed to the faithful who were not in the procession.

3 *Holy Thursday in Cena Domini*

8. The Mass of the Chrism is to be celebrated in the morning after tercc; but the Mass *in Cena Domini* is to be celebrated in the evening, at a convenient hour, but not before four o'clock in the afternoon, nor after nine in the evening.

9. Where a pastoral reason so requires, the local ordinary can permit one or two loin Masses in all churches or public oratories, besides the principal Mass *in Cena Domini*, but in semi-public oratories, only one (see instruction of November 16, 1955, no. 17).

But if for any reason the principal Mass in *Cena Domini* cannot be celebrated even in the simple rite, the local ordinary for a pastoral reason can permit two *low* Masses to be celebrated in churches or public oratories, but only one in semi-public oratories (declaration of March 15, 1956, n. 4).

These low Masses are to be celebrated within the same hours as those assigned above in no. 8 for the Mass *in Cena Domini*.

10. It is very desirable that even in the low Masses above mentioned (no. 9), the celebrant, after the gospel, should address the faithful briefly on the principal mysteries of the day.

11. On Holy Thursday holy communion may be distributed to the faithful only at the principal Mass *in Cena Domini* and at all the other low Masses which the local ordinary has permitted, or immediately after the Masses.

12. On this day holy communion may be brought to the sick in the morning or in the afternoon.

13. To priests who have charge of two or more parishes, the local ordinary can permit bination of the Mass *in Cena Domini* (declaration of March 15, 1956, no. 6).

14. Where the transfer and reposition of the most Blessed Sacrament on Holy Thursday takes place after the Mass *in Cena Domini*, even though it was celebrated in the simple form, it is strictly required that in the same church or oratory the afternoon liturgical action of Good Friday on the passion and death of our Lord be also celebrated (declaration of March 15, 1956, no. 3).

4 *Good Friday on the Passion and Death of Our Lord*

15. On Good Friday on the passion and death of our Lord, the solemn liturgical action is celebrated in the afternoon about three o'clock; for a pastoral reason it may be begun at noon or later, but not after nine in the evening.

16. To priests who have charge of two or more parishes, the local ordinary can permit the repetition of the liturgical action on the passion and death of our Lord, not however in the same parish, and always within the same hours as those specified above in no. 15 for the performance of that action (see declaration of March 15, 1956, no. 6).

17. If the pastor or the rector of the church foresees that, owing to a great number of people, the adoration of the holy cross as pre-

scribed in the order of Holy Week can scarcely be performed, or at least not without some loss of order and devotion, the ceremony may be done in the following way: after the clergy, if any are present, and the servers have made their adoration, the celebrant receives the cross from the hands of the servers and, standing at the top of the altar steps, in a few words invites the people to adore the cross, and then holds it aloft for a short time so that the faithful may adore it in silence.

18. On Good Friday on the passion and death of our Lord, holy communion may be distributed only at the solemn afternoon liturgical action, except to persons in danger of death (see instruction of November 16, 1955, no. 19).

5 *Holy Saturday and the Paschal Vigil*

19. As to the hour for celebrating the paschal vigil, the following rules are to be observed:

a) The proper hour is one which makes it possible for the Mass of the vigil to be begun about midnight between Holy Saturday and Easter Sunday (general decree of November 16, 1955, no. 9).

b) But where, in view of peculiar conditions of the people or of the place, for grave reasons of a public and pastoral nature it seems proper in the judgment of the local ordinary to anticipate the hour for celebrating the vigil, this may be done; but it may not be begun before twilight, or certainly not before sunset (see general decree of November 16, 1955, no. 9).

c) But the permission to anticipate the hour of the paschal vigil cannot be given by the local ordinary indiscriminately and in general for the whole diocese or district, but only for those churches or places where it is really necessary; moreover, it is preferable that the strictly proper hour be observed at least in the cathedral church, and in all other churches, especially those of religious, where this can be done without grave inconvenience.

20. The paschal vigil can be celebrated also in churches or oratories where the functions of Holy Thursday and Good Friday did not take place; and it may likewise be omitted in churches and oratories where those functions were celebrated (declaration of March 15, 1956, no. 5).

21. To priests who have charge of two or more parishes, the local ordinary can permit the bination of the Mass of the paschal vigil, not however in the same parish (declaration of March 15, 1956, no. 6).

22. Since the paschal vigil has been restored to its original nocturnal setting, it is not appropriate to confer tonsure or minor or major orders at the Masses of this vigil.

All things to the contrary notwithstanding.

THE EXTENSION OF THE PROVISIONS
FOR EVENING MASS AND THE EUCHARISTIC
FAST

Motu proprio of Pope Pius XII

March 19, 1957

(*Sacram Communionem*, AAS 49, 1957, 177-178)

This Motu proprio entitled *Sacram Communionem*, is as follows:

In order that the faithful might be able to receive holy communion more frequently and to fulfill more easily the precept of hearing Mass on days of obligation, at the beginning of the year 1953 we promulgated the apostolic constitution *Christus Dominus*, by which we mitigated the discipline of the eucharistic fast; and we gave local ordinaries the faculty to permit the celebration of Mass and the reception of holy communion in the hours after noon, on certain conditions.

The time during which the fast was to be observed before Mass or holy communion celebrated or received in the hours after noon, we reduced to three hours for solid food and one hour for nonalcoholic drink.

Moved by the abundant benefits which have been experienced from this concession, the bishops have thanked us very heartily, and many of them, for the greater good of the faithful, have earnestly and repeatedly asked for the faculty to permit the celebration of Mass in the hours after noon every day. They have also asked that we establish the same time for observing the fast before Mass or holy communion which is celebrated or received in the morning.

In consideration of the notable changes which have taken place in the order of labor and public offices, as well as in the whole tenor of social life, we have decided to grant these earnest requests of the bishops, and we consequently decree as follows:

1. Local ordinaries, excepting vicars general without a special mandate, can permit the celebration of Mass in the hours after noon every day, if the spiritual good of a notable part of the faithful require it.

2. The time for the keeping of the eucharistic fast by priests before Mass and by the faithful before holy communion, either in the morning hours or in those after noon, is limited to three hours as to solid food and alcoholic drink, and one hour as to nonalcoholic drink; the fast is not broken by drinking water.

3. The eucharistic fast for the time stated above is to be observed also by those who celebrate Mass or receive holy communion at midnight or in the first hours of the day.

4. The sick, even though not confined to bed, can take nonalcoholic drink and true and proper medicines, either liquid or solid, without limitation of time before celebrating Mass or receiving holy communion.

But we earnestly exhort priests and the faithful who are able to do so to observe the ancient and venerable form of the eucharistic fast before Mass or holy communion.

Finally, let all who benefit from these faculties do their best to repay the favor received, by more shining examples of Christian living, especially by works of penance and charity.

The provisions of this *Motu proprio* apostolic letter become effective from the 25th day of March, feast of the Annunciation of the Blessed Virgin Mary.

All things to the contrary notwithstanding.

Given at Rome, from St. Peter's on the 19th day of March, feast of St. Joseph, patron of the universal Church, in the year 1957, the nineteenth of our pontificate.

THE VALIDITY OF CONCELEBRATION

Response of the Holy Office

May 23, 1957

(*De valida amcelebratione*, AAS 49, 1957, 370)

The Holy Office was asked:

Question: Whether several priests validly concelebrate the sacrifice of the Mass if only one of them pronounces the words "*Hoc est corpus meum*" and "*Hic est sanguis meus*" over the bread and the wine, while the others do not pronounce the words of the Lord, but, with the knowledge and consent of the celebrant, have and manifest the intention to make his words and actions their own.

Reply: On Wednesday, March 8, 1957, the eminent and most reverend cardinals who are in charge of the guardianship of faith and morals, having previously heard the opinion of consultors, decided to reply to the question: in the *negative*; because, by the institution of Christ, he alone celebrates validly who pronounces the words of consecration.

On Saturday the 18th day of the same month and year, His Holiness Pius XII, by divine Providence Pope, in the audience granted to the Eminent and Most Reverend Cardinal Pro-secretary of the Holy Office, approved the resolution of the eminent fathers when it was referred to him, and ordered that it be published.

Given at Rome, from the Holy Office, the 23th day of May, 1957.

¹ We may conjecture that May 8 is the correct date. This is given in *Periodica*, 1957, 243.

THE CUSTODY OF THE BLESSED SACRAMENT

Decree of the Sacred Congregation of Rites

June 1, 1957

{*Sanctissimam Eucharistiam*, AAS 49, 1957, 425-426)

That the most blessed Eucharist should be reserved with the greatest honor has always been the object of earnest and watchful solicitude on the part of Holy Mother Church. This care has, however, been manifested in various ways in the course of the centuries. Hence, too, the ever increasing eucharistic piety of the faithful has made of the place where the Body of Christ is kept the very center of a flourishing Christian life.

In order to prevent abuses, and that all might be properly done, the competent authority has often issued documents, decrees and regulations, specifying the place, the form and the practice of reserving the most blessed Eucharist. And these are all resumed in the code of canon law and expressed as follows:

Canon 1268, § 2: The most holy Eucharist shall be kept in the most distinguished and honorable place in the church, and hence as a rule at the main altar.

Canon 1269, § 1: The most holy Eucharist must be kept in an immovable tabernacle set in the middle of the altar.

Very recently His Holiness Pius XII, in an address delivered on September 22, 1956,¹ to those who attended the International Congress on Pastoral Liturgy at Assisi, explained clearly some of the principal points of the doctrine and practice of the Church regarding the real presence of Christ our Lord in the tabernacle, refuted certain modern errors, and highly commended the exercises of devotion toward the sacrament of the Eucharist reserved in the tabernacle according to the approved tradition of the Church.

Accordingly, this Sacred Congregation of Rites, in virtue of the faculties granted to it by His Holiness Pius XII, by divine Providence Pope, has decreed as follows:

1. The norms established by the code of canon law regarding the custody of the most blessed Eucharist (canons 1268, 1269) are to be strictly and religiously observed; and local ordinaries must not fail to watch carefully over this matter.

2. The tabernacle must be attached to the altar so firmly as to be immovable. As a rule it should be at the main altar, unless some other be considered more convenient and suitable for the veneration and

¹ AAS 48, 711; English text, *TPS* 3, 1956, 273.

worship of so great a Sacrament, as is ordinarily the case in cathedral, collegiate or conventual churches, where choral functions are usually performed, or sometimes at the great sanctuaries, lest the peculiar devotion of the faithful toward the object of their veneration overshadow the supreme worship of adoration which is due to the most blessed Sacrament.

3. At the altar where the most blessed Eucharist is kept, the sacrifice of the Mass should be habitually celebrated.

4. In churches where there is only one altar, this may not be so constructed that the priest celebrate facing the people; but on the altar itself, in the middle, should be placed the tabernacle for keeping the most blessed Eucharist, built according to liturgical laws, in a form and dimensions altogether worthy of so great a sacrament.

5. The tabernacle should be solidly closed on all sides, and so secure in all its parts that all danger *of* profanation be precluded.

6. The tabernacle, while the sacred species are kept in it, must be covered with the veil, and a perpetual light should be burning before it according to the ancient tradition of the Church.

7. The tabernacle should be of a form in harmony with the style *of* the altar and *of* the church; it should not be too different from the ones that have hitherto been in use; it should not be reduced to the form *of* a simple box, but should in some way represent the dwelling place of God among men; it should not be ornamented with symbols or figures which are unusual or such as to cause wonder to the faithful, or which could be erroneously interpreted, or which have no relation to the most blessed Sacrament.

8. Strictly forbidden are eucharistic tabernacles which are placed off the altar itself, for example in the wall, or beside or behind the altar, or in niches or columns separated from the altar.

9. A custom to the contrary, as regards either the manner of keeping the Eucharist or the form of the tabernacle, cannot be presumed, unless there is question of a centenary or immemorial custom (sec canon 63, § 2),¹ as in the case, for example, of certain tabernacles built in the form of a tower or shrine. But these forms are not to be reproduced.

All things to the contrary notwithstanding. Rome, June 1, 1957.

¹ Obviously this is the canon which was intended in the official reference. It should be noted that a *custom* contrary to law is never directly *presumed*. When such a custom has been *proved* to be centenary or immemorial, it gives rise to a presumption of the grant of a *privilege*.

GOTHIC VESTMENTS

Declaration of the Sacred Congregation of Rites

August 20, 1957

(*Circa dubium de forma parametricorum*, AAS 49, 1957, 762)

A declaration of the Sacred Congregation of Rites, *Circa dubium de forma parametricorum*, is as follows:

Since very many bishops and other ecclesiastics have frequently asked permission of the Holy See according to the reply of December 9, 1925,¹ to make and use for the sacrifice of the Mass and for sacred functions vestments made up in the ancient form, this Sacred Congregation of Rites decided that it should be left to the prudent judgment of the ordinaries whether, in view of the particular circumstances of various localities, such vestments should be permitted or not.

In making this decision, however, local ordinaries should see that the sanctity and beauty of divine worship be provided for as perfectly as possible; they should not permit any audacious or ill-considered departure from the approved practice regarding the form of sacred vestments; in fact, they should with all diligence forbid any changes which might cause uneasiness and occasion astonishment among the people.

Rome, August 20, 1957.

THE BLESSING OF ASHES AT EVENING MASS ON ASH WEDNESDAY

Decree of the Sacred Congregation of Rites

February 5, 1958

(*Facultas benedictionem*, AAS 50, 1958, 104)

A decree, *Urbis et Orbis*, of the Sacred Congregation of Rites:

At the request of a number of ordinaries His Holiness Pius XII, after having received a favorable opinion from the Sacred Congregation of Rites, grants to local ordinaries the faculty to permit that in churches where evening Mass is usually celebrated with a great attendance of the faithful, the blessing of the ashes, which according

¹ AAS 18, 58.

to the rubrics is to be done on Ash Wednesday once only in the morning before the principal Mass, be repeated before the evening Mass.

All things to the contrary notwithstanding. The 5th day of February 1950.

THE PERMISSION FOR VERNACULAR IN VARIOUS PARTS OF THE MASS

Private Response of the Sacred Congregation for the Propagation
of the Faith

February 24, 1958

(*Canon Law Digest* 5, 423)

Although Latin is not the chief barrier between the people and the liturgy, still "the use of the mother tongue in connection with several of the rites may be of much advantage to the people" (Pius XII, *Mediator Dei*, para. 60). The mind of the Holy See is manifested by the many induits granted in recent years. The following induits were requested by the ordinaries of the ecclesiastical province of Agra, India.

I. That in parish Masses, whether sung or read, competent servers or the celebrant himself may read the epistle and gospel facing the people and in the vernacular immediately after they have been sung or read in Latin.

Reply: In the affirmative.

2. That in sung Masses, the Kyrie, Gloria, Credo, Sanctus and Agnus Dei may be sung in the vernacular by the congregation after the celebrant in a proper case has intoned the Gloria and Credo in Latin.

Reply: In the affirmative.

3. That all the lessons from sacred Scripture in the Masses of the last three days of Holy Week be done in the vernacular with the exception of the solemn chanting of the passion when it is had.

Reply: In the affirmative.

4. If it does not seem expedient to grant the induit requested in no. 3, that at least the reading of the prophecies on the paschal vigil be done once in the vernacular by the celebrant or a competent server.

Reply: Nothing is to be added since the matter was included in the third petition.

BIBLE DEVOTIONS

Private Response Made by Monsignor Enrico Dante of the Sacred
Congregation of Rites

April I, 1958

(*Canon Law Digest* 5, 18)

The following question was presented to the Sacred Congregation of Rites by His Excellency Bishop Francisco Miranda, President of the National Association of the Liturgical Apostolate in Spain:

Question: Can the local ordinary permit this kind of biblico-liturgical para-liturgical vigil to be performed in the church, and if not, can he permit it at least outside the church?

Reply: Since there is question of a para-liturgical function, its use is left to the prudent judgment of the ordinary.

This function must always close with the eucharistic benediction. It can never take the place of vespers, and hence vespers may never be replaced by these biblico-liturgical vigils.

SACRED MUSIC AND THE SACRED LITURGY

Instruction of the Sacred Congregation of Rites

September 3, 1958

(*De musica sacra*, *AAS* 50, 1958, 630-663)

Three important documents on sacred music have been published in recent times by the supreme pontiffs. They are: the *Motu proprio Tra le sollecitudini* of St. Pius X, November 22, 1903; the apostolic constitution of Pope Pius XI of happy memory, *Divini Cultus*, December 20, 1928; and finally the encyclical *Musicae Sacrae Disciplina*, December 25, 1955, of the Supreme Pontiff Pius XII, happily reigning. There have also been other briefer papal documents and various decrees of this Sacred Congregation of Rites pertaining to sacred music.

Everyone is aware that sacred music and the sacred liturgy are by their nature so closely linked that laws and norms cannot be given for one without regard for the other. As a matter of fact, there is material common to both sacred music and the sacred liturgy in the papal documents and decrees of the Sacred Congregation which were mentioned above.

Since the Supreme Pontiff Pius XII issued, before his encyclical on sacred music, an important encyclical on the sacred liturgy—*Mediator Dei* of November 20, 1947—in which liturgical doctrine and pastoral needs are admirably explained in their relation to one another, it seems opportune that the principal points on sacred liturgy and sacred music and their pastoral efficacy be taken from these aforementioned documents and set down concisely in one special instruction, so that their content may be more easily and surely put into practice.

For this purpose, experts on sacred music and members of the Pontifical Commission for the General Renovation of the Liturgy have undertaken to draw up the present instruction.

The contents of this instruction are organized in the following manner:

- Chapter 1—General Concepts (nos. 1-10).
- Chapter 2—General Norms (nos. 11-21).
- Chapter 3—Special Norms:
 - I. Regarding the principal liturgical services in which sacred music is used:
 - A. On the Mass.
 - a) Some general principles concerning the participation of the faithful (nos. 22-23).
 - b) Participation of the faithful in the sung Mass (nos. 24-27)
 - Participation of the faithful in the low Mass (nos. 28-34).
 - The conventual Mass, which is also called Mass in choir (nos. 35-37).
 - Assistance of priests in the holy sacrifice of the Mass, and what are called “synchronized” Masses (nos. 38-39).
 - B. The divine office (nos. 40-46).
 - C. Benediction of the Blessed Sacrament (no. 47).
 - 2. On the various kinds of sacred music:
 - A. Sacred polyphony (nos. 48-49).
 - B. Modern sacred music (no. 50).
 - C. Popular religious song (nos. 51-53).
 - D. Religious music (nos. 54-55).
 - 3. On books on liturgical chant (nos. 56-59).
 - 4. On musical instruments and bells:
 - A. Some general principles (number 60).
 - B. The classic organ and similar instruments (numbers 61-67).
 - C. Instrumental sacred music (numbers 68-69).
 - D. Musical instruments and mechanical devices (numbers 70-73).
 - E. The transmission of sacred functions over radio and television (nos. 74-79).
 - F. The times when the playing of musical instruments is forbidden (nos. 80-85).
 - G. Bells (nos. 86-92).
 - 5. On the persons who have the principal roles in sacred music and the sacred liturgy (nos. 93-103).

6. On the necessity of fostering sacred music and the sacred liturgy:

A. On training the clergy and the people in sacred music and the sacred liturgy (nos. 104-112).

B. On public and private schools for the advancement of sacred music (nos. 113-118).

After explaining a few general concepts (ch. 1), there is a statement of general norms on the use of sacred music in the liturgy (ch. 2). With this foundation laid, the entire subject is explained in ch. 3. The separate paragraphs of this chapter establish some of the more important principles from which special norms are then drawn.

I

General Concepts

I. "The sacred liturgy comprises the whole public worship of the Mystical Body of Jesus Christ, that is, of the Head and of his members" (*Mediator Dei*, November 20, 1947. A4S 39, 1947, 528-529).

"Liturgical services" [actiones liturgicae] are therefore those sacred actions which have been instituted by Jesus Christ or the Church and are performed in their name by legitimately appointed persons according to liturgical books approved by the Holy See, in order to give due worship to God, the saints, and the blessed (see canon 1256). Other sacred acts performed inside or outside the church, even if performed by a priest or in his presence, are called "pious exercises" [pius exercitium].

2. The holy sacrifice of the Mass is an act of public worship offered to God in the name of Christ and the Church, wherever or in whatever manner it is celebrated. The expression "private Mass" should, then, be avoided.

3. There are two kinds of Masses: the "sung" Mass [*Missae in cantu*] and the "read" Mass [*Missa lecta*].

The Mass is called a "sung Mass" if the priest celebrant actually sings those parts which are to be sung according to the rubrics. Otherwise it is a "read" Mass.

Furthermore, if a "sung" Mass is celebrated with the assistance of sacred ministers, it is called a "solemn" Mass. If it is celebrated without the sacred ministers it is called a "*Missa cantata*."

4. By "sacred music" is meant: a) Gregorian chant; b) sacred polyphony; c) modern sacred music; d) sacred organ music; e) popular religious singing; f) religious music.

5. The "Gregorian chant" used in liturgical functions is the sacred song of the Roman Church and is to be found for liturgical use in various books approved by the Holy See, piously and faithfully copied from ancient and venerable tradition or composed in recent times on the pattern of ancient tradition. Of its nature Gregorian chant does not require the accompaniment of an organ or other musical instrument.

6. By "sacred polyphony" is meant that measured song which is derived from the motifs of Gregorian chant and performed in several

voices without instrumental accompaniment. It began to flourish in the Latin Church in the middle ages. Giovanni Pierluigi da Palestrina (1525-1594) was its principal exponent in the second half of the 16th century and today it is promoted by illustrious masters of that art.

7. "Modern sacred music" is music which has many parts, does not exclude instrumental accompaniment, and is composed in accord with the progress of musical art. When this is intended specifically for liturgical use, it must be pious and preserve a religious character. On this condition it is accepted in liturgical service.

8. "Sacred organ music" is music composed solely for the organ. Ever since the pipe organ was perfected as a concert instrument, it has been cultivated by illustrious masters. If the laws of sacred music are scrupulously observed, organ music can greatly contribute to the beauty of the sacred liturgy.

9. "Popular religious song" is that which springs spontaneously from that religious sentiment with which human beings have been endowed by the Creator himself. For this reason, such song is universal and flourishes among all peoples.

Since this song is very suitable for imbuing the private and social life of the faithful with a Christian spirit, it has been cultivated in the Church from very earliest times (see Eph 5:18-20; Col 3:16), and is recommended today for arousing the piety of the faithful and for giving beauty to pious exercises. Sometimes it can even be permitted in liturgical functions themselves.

10. By "religious music" is meant any music which, either because of the intention of the composer or because of the subject and purpose of the composition, is likely to express and arouse pious and religious sentiments and therefore "most helpful to religion" (*Musicae sacrae disciplina: AAS* 48, 1956, 13-14). But, since it is not meant for sacred worship and is expressed in a rather free form, it is not permitted in liturgical services.

2

General Norms

11. This instruction applies to all the rites of the Latin Church. Therefore, what is said concerning Gregorian chant also applies to the liturgical chant, if any, proper to the other Latin rites.

The term "sacred music" in this instruction sometimes refers to "chant and the playing of musical instruments" and sometimes only to "the playing of musical instruments," as can be easily understood from the context.

Finally, the term "church" ordinarily applies to any "sacred place, that is to say: a church in the strict sense, or a public, semi-public, or private oratory (see canons 1154, 1161, 1188), unless it is apparent from the context that the expression refers only to a church in the strict sense of the word.

12. Liturgical services must be performed according to the liturgical books approved by the Apostolic See, whether for the entire Church or for some specific church or religious family (see canon 1257); pious exercises, however, are performed according to those usages and traditions of places or communities, which have been approved by competent ecclesiastical authority (see canon 1259).

It is unlawful to mix liturgical services and pious exercises; but if circumstances require, pious exercises may precede or follow liturgical functions.

13. a) Latin is the language of liturgical services, unless the above mentioned liturgical books (either general or specific ones) explicitly permit another language. Other exceptions will be mentioned further on in this instruction.

b) In sung liturgical services no liturgical text translated verbatim into the vernacular may be sung except by special permission (*Motu proprio Tra le sollecitudini*, November 22, 1903: AAS 36 1903-1904, 334; Deer. auth. S. R. C. 4121).

c) Special exceptions granted by the Holy See from this law on the exclusive use of Latin in liturgical functions remain in force, but one may not give them a broader interpretation or transfer them to other regions without authorization from the Holy See.

d) In pious exercises, any language may be used which is convenient to the faithful.

14. a) In sung Masses, Latin must be used not only by the priest celebrant and the ministers, but also by the choir and the faithful.

"Yet wherever ancient or immemorial custom permits the singing of popular hymns in the vernacular after the sacred liturgical words have been sung in Latin at the eucharistic sacrifice (that is, during sung Mass), local ordinaries may allow the practice to continue, 'if they judge that because of circumstances of place and persons, such customs cannot prudently be eliminated' (canon 5). But the rule forbidding the chanting of liturgical texts in the vernacular has no exceptions" (*Musicae sacrae disciplina*: AAS 48 1956, 16-17).

b) In a read Mass, the priest celebrant, his ministers, and the faithful who participate directly in the liturgical services with the celebrant must pronounce in a clear voice those parts of the Mass which apply to them and may use only the Latin language.

Then, if the faithful wish to add some popular prayers or hymns to this direct liturgical participation, according to local custom, this may be done in the vernacular.

c) It is strictly forbidden to say aloud the parts of the proper, ordinary and canon of the Mass together with the priest celebrant, in Latin or in translation, and this applies both to the faithful and to a commentator, with the exceptions laid down in no. 31.

It is desirable, however, that in read Masses on Sundays and feast-days, the gospel and epistle be read by a lector in the vernacular for the

convenience of the faithful. From the consecration up to the Pater noster a sacred *silence is proper*.

15. In sacred processions, described by liturgical books, the language prescribed and accepted by these books should be the one used. In other processions held as pious exercises, however, the language most suited to the *faithful may be used*.

16. *Gregorian chant is the Roman Church's very own sacred song, and pre-eminently so. Therefore, not only can it be used in all liturgical actions, but unless there are mitigating circumstances, it is preferable to use it instead of other kinds of sacred music.*

Accordingly:

a) The language of Gregorian chant, insofar as it is a liturgical chant, is solely Latin.

b) Those parts of a liturgical service which according to the rubrics must be sung by the priest celebrant and by his ministers must be sung exclusively in Gregorian chant, as given in the "typical" editions. Accompaniment by any instrument is forbidden.

The choir and the people, when they respond according to the rubrics to the chant of the priest and ministers, must also use only Gregorian melodies.

c) *Finally, at sung Masses in places where particular induits permit the priest celebrant, deacon or subdeacon or lector, after having sung the texts of the epistle or lesson and gospel in Gregorian, to repeat them in the vernacular, this must be done by reading in a loud and clear voice, without any kind of Gregorian chant, authentic or improvised (see no. 96-e).*

17. Sacred polyphony may be used in all liturgical services, on condition, however, that there is a choir which knows how to perform it artistically. This kind of sacred music is more suitable to the liturgical functions celebrated in greater splendor.

18. In the same way, modern sacred music is permitted in all liturgical services, if it is really in accord with the dignity, seriousness, and sacredness of the liturgy, and if there is a choir capable of performing it artistically.

19. Popular religious song may be freely used in pious exercises; but in liturgical services what has been established in nos. 13-15 must be strictly observed.

20. Religious music, however, must be excluded from all liturgical services. It may, however, be admitted in pious exercises. As regards its performance in sacred places, the rules which will be given in nos. 54 and 55 must be observed.

21. Everything which the liturgical books require to be sung by the priest and his ministers, or by the choir and people, is an integral part of the sacred liturgy. Hence:

a) It is strictly forbidden to change in any manner the arrangement of the text to be chanted, to alter or omit or improperly repeat

words. In sacred polyphony and sacred modern music, the individual words of the text must be clearly and distinctly audible.

b) For the same reason, unless otherwise established by the rubrics, it is strictly forbidden to omit, wholly or in part, any liturgical text which should be sung.

c) However, if there is a reasonable cause (for example, because of an insufficient number of singers, or because of their inexperience in singing, or even because of the length of the function or some piece of music) such that one cannot chant one or another liturgical text as given in the notations of the liturgical books for performance by the choir, only the following is allowed: that these texts be chanted in their entirety on a single note (*recto tono*) or in the manner of the psalms. If desired, organ accompaniment may be used.

3

Special Norms

i Regarding the Principal Liturgical Services in which Sacred Music is used

A. The Mass

A. General Principles on the Participation of the Faithful

22. Of its nature the Mass demands that all those who are present should participate, each in his own proper way.

a) This participation should, above all, be interior, exercised in devout attention of the mind and in the affections of the heart. Through this, the faithful "closely join the supreme Priest. . . and together with him and through him offer [the sacrifice], and consecrate themselves together with him" (*Mediator Dei*, November 20, 1947: 552).

b) The participation of those present becomes more complete when this interior attention is joined to an outward participation manifested by external acts, such as the position of the body (kneeling, standing, sitting), ceremonial gestures and, above all, by the responses, prayers and singing.

Regarding this participation, the Supreme Pontiff Pius XII used these general words of praise in the encyclical letter on the sacred liturgy, *Mediator Dei*:

"They are worthy of praise who strive to make the liturgy, even in an external manner, a holy action in which all who are present take part. This can be done in several ways: when all the people, according to the norms of the holy rubrics, answer the words of the priest, in the prescribed manner, or sing songs which are fitting to the various parts of the sacrifice, or do both these things, or, finally, when in a solemn Mass they respond to the prayers of the minister of Jesus Christ and at the same time sing the liturgical chants" (Æ4S 39 1947» 560).

Papal documents refer to this harmonious participation when they speak of "active participation" (*Mediator Dei*), the principal example of which is the priest celebrant with his ministers, as they serve at the altar with due interior piety and accurate observance of the rubrics and ceremonies.

c) Finally, complete active participation is achieved only when there is also sacramental participation, by which the faithful who are present communicate not only with spiritual affection, but also in reception of the sacrament of the Eucharist, so that they derive greater fruit from this most blessed sacrifice' (S. Cone. Trent, scss. 22, ch. 6; see also *Mediator Dei: AAS* 39. 5⁵ 'It is very fitting, and is in fact established by the liturgy, that the people should present themselves at the communion rail after the priest has consumed the sacred species on the altar.').

d) Since a conscious and active participation of the faithful cannot be achieved without their adequate instruction, it is useful to recall that wise law issued by the fathers of the Council of Trent which ruled:

"This holy council orders pastors and all others in charge of souls frequently to explain during the celebration of Mass [namely during the homily after the Gospel, 'when the catechism is explained to the Christian people'], either personally or through others, some of those things which are read in the Mass; and they should explain, among other things, some mystery of the most holy sacrifice, especially on Sundays and feast days."

23. It is necessary, however, to regulate the various means by which the faithful can actively participate in the most holy sacrifice of the Mass so as to remove danger of any abuse and to accomplish the chief purpose of this participation: a more complete worship of God and the edification of the faithful.

B. Participation of the Faithful in the Sung Mass

24. The noblest form of the eucharistic celebration is found in the solemn Mass, in which the cumulative solemnity of the ceremonies, the ministers and the sacred music manifest the grandeur of the divine mysteries and prompts the minds of those present to devout contemplation of them.

Efforts must be made that the faithful regard this form of celebration with the esteem it deserves and properly participate in it, as will be explained below.

25. The active participation of the faithful in the solemn Mass can be accomplished in three stages:

a) In the first stage the faithful chant the liturgical responses: *Amen; Et cum spiritu tuo; Gloria tibi, Domine; Habemus ad Dominum; Dignum et Justum est; Sed libera nos a malo; Deo gratias.* Every effort must be made that the faithful of the entire world know how to give these responses in chant.

b) In the second stage all the faithful chant parts of the ordinary of the Mass: Kyrie eleison, Gloria in excelsis Deo, Credo, Sanctus-Benedictus and Agnus Dei.

Steps should certainly be taken that the faithful know how to chant these parts of the ordinary of the Mass, at least in the simpler Gregorian melodies.

If all these parts cannot be chanted, nothing forbids that the more simple of these, such as the Kyrie eleison, the Sanctus-Benedictus and the Agnus Dei, be chosen for the faithful to chant while the Gloria in excelsis Deo and the Credo are performed by the choir.

Wherefore, care must be taken that the following easier Gregorian melodies be learned by all the faithful throughout the world: the Kyrie eleison, Sanctus-Benedictus and Agnus Dei according to no. 16 of the Roman Gradual; the Gloria in excelsis Deo together with the *Ite missa est*-*Deo gratias* according to no. 15; and the Credo according to nos. 1 and 3.

In this manner, a most desirable result will be accomplished, for Christians in every part of the world will be able to manifest their common Faith by active participation in the most holy sacrifice of the Mass with a common joyful chant (*Musicae sacrae disciplina: AAS* 48 1956, 16).

c) In the third stage all those present are so proficient in the Gregorian chant that they can also chant the parts of the Proper of the Mass. This full participation in the chant is to be urged especially in religious communities and in seminaries.

26. The *Missa cantata* must also be highly esteemed because, even though it lacks the sacred ministers and the full splendor of the ceremonies, it is enriched with the beauty of the chant and sacred music.

It is desirable that the parish or principal Mass on Sundays and feast days be sung.

What has been said in the preceding number about the participation of the faithful in solemn Mass also applies to the *Missa cantata*.

27. With regard to sung Masses, the following must also be noted:

a) If the priest and his ministers enter the church by a rather long route, nothing forbids, after the chanting of the antiphon of the introit and its versicle, the chanting of additional verses of the same psalm.

In this case, the antiphon can be repeated after each verse or after every other verse, and when the celebrant has reached the altar, the psalm is broken off if necessary, the Gloria Patri is sung, and the antiphon repeated.

b) Following the offertory antiphon, it is proper to sing in the ancient Gregorian melodies the verses which were once sung after the antiphon.

If the offertory antiphon is taken from a psalm, further verses of the same psalm may be sung. In such cases, the antiphon may be repeated after each verse or after every other verse of the psalm and,

when the offertory is completed, the psalm is concluded with the Gloria Patri and the antiphon is repeated.

If the antiphon is not taken from a psalm, a psalm suiting the day may be chosen. Moreover, when the offertory antiphon is finished, one may sing a short Latin hymn, which must however be in keeping with that part of the Mass and not be prolonged beyond the secret.

c) The communion antiphon should rightly be sung while the celebrant is receiving the Blessed Sacrament. If, however, the faithful are to communicate, the singing of the antiphon is to begin when the priest distributes holy communion. *If* this communion antiphon has been taken from some psalm, the other verses of the same psalm may be sung, in which case the antiphon may be repeated after each verse or after every other verse and, when the distribution of communion is over, the psalm should be concluded with the Gloria Patri and the antiphon repeated. *If* the antiphon is not from a psalm, a psalm fitting to the day and the liturgical service may be chosen.

When the communion antiphon is completed, another short Latin hymn in keeping with the sacred action may also be sung, especially *if the* people's communion requires a long time.

The faithful who are about to approach the communion rail may recite with the priest celebrant the triple *Domino, non sum dignus*.

d) The Sanctus and the Benedictus, if sung in Gregorian, must be sung without interruption, otherwise the Benedictus should be sung after the consecration.

e) All singing must cease during the consecration and, where the custom exists, the playing of the organ and all other musical instruments must also cease.

f) After the consecration, unless the Benedictus is still to be sung, a holy silence is recommended until the Pater noster.

g) The organ must remain silent while the celebrant blesses the faithful at the end of Mass. The priest should pronounce the words of the Benediction so that all the faithful may hear them.

C. Participation of the Faithful in Read Masses

28. In the case of the read Mass, too, special care must be taken that the faithful are present "not as outsiders or as silent spectators" (apostolic constitution *Divini cultus*, December 20, 1928: *AAS* 21, 1929, 40), but in such a way that may exercise that kind of participation which is demanded by such a great mystery and which yields such abundant fruits.

29. The first way in which the faithful can participate in the low Mass is when each participates on his own initiative, whether his participation is internal, through devout attention to the principal parts of the Mass, or external, according to the various approved local customs.

They deserve special praise who use a small missal suitable to their understanding and pray along with the priest in the very words of the Church.

But, all are not equally capable of understanding properly the rites and formulas, and spiritual needs are not the same and do not always remain the same for any individual. Hence, there are easier and more suitable ways of participating for some, such as "piously meditating upon the mysteries of Jesus Christ, or performing other devotional exercises, or reciting other prayers which, though they may differ in form from the sacred rites, are nevertheless in keeping with them by their nature" (*Mediator Dei*, AAS 39, 1947, 560-561).

Furthermore, it should be noted that if the practice prevails in some places of playing the organ during a read Mass, and if, after stopping this practice, the faithful would participate either with common prayers or with singing, then it is necessary to disapprove the uninterrupted playing of the organ, harmonium or other musical instrument. Such instruments must therefore remain silent:

- a) after the priest celebrant has reached the altar until the offertory;
- b) from the first verses before the preface up to and including the Sanctus;
- c) where the custom exists, from the consecration up to the Pater noster;
- d) from the Lord's Prayer up to the Agnus Dei inclusive; during the Confiteor before the people's communion; while the postcommunion is being said; and during the blessing given at the end of the Mass.

30. A second form of participation is when the faithful take part in the Eucharistic sacrifice by offering up prayers and song in common, provided, above all, that the prayers and song are suited to the individual parts of the Mass, observing what has been noted in no. 14-c.

31. Finally, the third and most perfect manner of participation is had when the faithful give the liturgical responses to the celebrant, taking part, as it were, in a dialogue with him, and saying aloud the parts that belong to them.

In this more perfect participation there are four stages:

a) In the first stage the faithful give the easiest liturgical responses to the celebrant, which are: *Amen; Et cum spiritu tuo; Deo gratias; Gloria tibi, Domine; Laus tibi, Christe; Habemus ad Dominum; Dignum et justum est*, and *Sed libera nos a malo*.

b) In the second stage the faithful give those responses which the acolyte must pronounce according to the rubrics, and if holy communion is given during the Mass, also recite the Confiteor and the triple Domine non sum dignus.

c) The third degree is that in which the faithful recite parts of the ordinary of the Mass with the celebrant, namely: Gloria in excelsis Deo, the Credo, the Sanctus-Benedictus and the Agnus Dei.

d) The fourth and final degree is that in which the faithful also recite with the celebrant part of the proper of the Mass: the introit, gradual, offertory and communion. This last degree can be practiced with fitting dignity only by select and well trained groups.

32. In read Masses, the entire Pater noster, an appropriate and ancient prayer in preparation for communion, may be recited by the faithful, but only in Latin and with all joining in the *Amen*. Its recitation in the vernacular is forbidden.

33. Popular religious hymns may be sung during read Mass, but with the observance of that law which prescribes that they be suited to the separate parts of the Mass (see no. 14-b).

34. The celebrant should read in a raised voice all that the rubrics require to be said "in a clear voice," especially if the church is large and the congregation numerous, so that all the faithful can follow the sacred action appropriately and easily.

D. The "Conventual" Mass, which Is Also Called Mass "in Choir"

35. One may rightly include among the liturgical services that excel because of their special dignity, the "conventual" Mass or Mass "in choir." This is the Mass which is celebrated daily in conjunction with the divine office by those who are bound by the laws of the Church to choir.

In fact, Mass together with the divine office constitutes the sum of all Christian worship—full praise rendered daily to almighty God with external and public solemnity.

But, since this public and corporate offering of divine worship cannot be carried on every day in all churches, those bound to the law of "choir" will perform it for the others. This holds true, above all, of cathedral churches in relation to the entire diocese.

Therefore, all services "in choir" should ordinarily be performed with a special beauty and solemnity, that is to say, embellished with chant and sacred music.

36. The conventual Mass, therefore, must of its nature be a solemn Mass, or at least a *Missa cantata*.

And where, because of special laws or special induits, a dispensation is granted from the normal solemnity of Mass "in choir," recitation of the canonical hours during the conventual Mass must be altogether avoided. Instead, it is preferable that the read conventual Mass be celebrated in that manner referred to in no. 31, without, however, any use of the vernacular.

37. Regarding the conventual Mass the following must also be borne in mind:

a) Only one conventual Mass is to be said each day, and that should correspond to the office recited in choir, unless otherwise prescribed by the rubrics (*Additiones et Variationes in rubricis Missalis*, tit. 1, no. 4). When there is an obligation, however, to celebrate other Masses in choir, as in the case of pious foundations and because of other legitimate reasons, this obligation remains.

b) The conventual Mass is to follow the norms of the sung Mass or the read Mass.

c) The conventual Mass is to be celebrated after terce, unless the superior of the community decides that for a serious reason it should be celebrated after sext or none.

d) Conventual Masses "outside of choir"—until now sometimes prescribed by the rubrics—are abolished.

E. Assistance of Priests in the Holy Sacrifice of Mass: What Are Called "Synchronized" Masses

38. Granted that sacramental *concélébration* in the Latin Church is limited by law to specific cases, and recalling the response of the Supreme Congregation of the Holy Office of May 23, 1957 (Æ4S 49, 1957» 37), which declared invalid the *concélébration* of the sacrifice of the Mass by priests who, though wearing sacred vestments and moved by whatever intention, do not pronounce the words of consecration—it is not prohibited that, where many priests are assembled on the occasion of congresses, "one alone celebrates while the others (whether all or the majority) participate in the celebration and during it receive the sacred species from the hands of the celebrant," provided that "this is done for a just and reasonable cause and that the bishop has not decreed otherwise to avoid startling the faithful," and provided that in so doing there does not lurk that error pointed out by the Supreme Pontiff Pius XII, which would hold that one Mass at which 100 priests assist with religious devotion is the same as 100 Masses celebrated by 100 priests (see "Address to Cardinals and Bishops," November 2, 1954: AAS 46, 1954, 669-670; and his address to the International Congress on Pastoral Liturgy at Assisi, September 22, 1956: AAS 48, 1956, 716-717).

39. "What are called "synchronized" Masses are forbidden, however. By this term is understood Masses celebrated in the following way: two or more priests at one or more altars simultaneously celebrating the Mass in such a way that all the actions and all the words are done and said at the same time, even using—particularly if the number of celebrants is large—some modern instruments with which the absolute uniformity or "synchronization" can more easily be achieved.

B. *The Divine Office*

40. The divine office is said either "in choir" or "in common" or "alone."

It is said "in choir" if the divine office is said by a community obliged to choir by Church laws; "in common" when said by a community not bound to choir.

But in whatever manner the divine office is recited, whether "in choir" or "in common" or "alone," it must always be considered an act of public worship rendered to God in the name of the Church if it is said by those persons who are bound to its recitation by ecclesiastical laws.

41. By its nature, the divine office is so composed that it is intended to be recited by alternating groups. Moreover, some parts, by their nature, require that they be sung.

42. From this, it follows that the fulfillment of the divine office "in choir" is to be continued and favored; the fulfillment of the divine office "in common," as also the singing of at least some parts of the office, is highly recommended, according to the appropriateness of time, place and persons.

43. The recitation of the psalms "in choir" or "in common" must be done with fitting dignity, with observation of the proper tone, with appropriate pauses and full harmony of voices, whether it is done in Gregorian chant or without singing.

44. If the psalms occurring in a canonical hour are to be sung, at least a part should be sung in Gregorian chant, either in alternating psalms or in alternating verses of the same psalm.

45. The ancient and venerable custom of singing vespers with the people on Sundays and feast days, according to rubrics, should be preserved where it now exists; and where it does not exist it should be introduced to the extent that it is possible, at least several times a year.

Let ordinaries, furthermore, take care that the singing of vespers on Sundays and feast days not fall into disuse because of the introduction of evening Mass. In fact, the evening Masses which the ordinary may permit "if required for the spiritual good of a considerable part of the faithful" (apostolic constitution *Christus Dominus*, January 6, 1953; *Æ4S* 45, 1953, 15-24; instruction of the Supreme Congregation of the Holy Office, same day: *AAS* 45, 47-51; *Motu proprio Sacram Communionem*, March 19, 1957: *AAS* 49, 1957, 177-178) must not be at the expense of the liturgical functions and pious exercises with which the Christian people customarily sanctify feast days.

Therefore, the custom of chanting vespers or of practicing other pious exercises with Benediction of the Blessed Sacrament is to be preserved where it exists, even if evening Mass is celebrated.

46. In clerical seminaries, however, whether diocesan or religious, at least some part of the divine office should be recited in common regularly and, whenever possible, be sung. On Sundays and feast days, vespers, at least, should be sung (see canon 1367, § 3).

C. *Benediction of the Blessed Sacrament*

47. Benediction of the Blessed Sacrament is a true liturgical service. It must therefore be performed as prescribed in the Roman ritual, title X, chapter V, no. 5.

If some other manner of imparting Benediction of the Blessed Sacrament exists in some place by immemorial custom, this may be preserved subject to permission of the ordinary; prudence recommends, however, that the Roman manner of Benediction of the Blessed Sacrament be given preference.

2 Regarding Certain Kinds of Sacred Music

A. *Sacred Polyphony*

48. Works of sacred polyphony by ancient or modern composers must not be introduced into liturgical services until it is first of all ascertained that they are composed or adopted so as to correspond to the norms and admonitions set forth in the encyclical *Musicae sacrae disciplina*. When in doubt, the diocesan Commission for Sacred Music is to be consulted.

49. Ancient compositions of sacred polyphony which still lie in archives should be diligently sought out and, if necessary, steps should be taken for their fitting preservation. Let experts tend to their publication either in critical editions or in adaptations for liturgical use.

B. *Modern Sacred Music*

50. Works of modern sacred music may not be used in liturgical services unless they are composed in conformity with the laws of the liturgy and of sacred music, as laid down in the encyclical *Musicae sacrae disciplina* (AAS 48, 1956, 19-20). In this matter, judgment rests with the diocesan Commission for Sacred Music.

C. *Popular Religious Song*

51. Popular religious song is to be warmly recommended and encouraged. By means of it, in fact, Christian life is filled with religious spirit and the minds of the faithful are raised to higher things.

Popular religious song has a place in all the solemnities of Christian life, whether in public or in the family, and even during the labors of daily life; but it has an even nobler part to play in all the "pious exercises" performed inside and outside the church; and it is sometimes admitted in liturgical services themselves, according to the norms set down in nos. 13-15.

52. That popular religious songs may accomplish their purpose, "it is necessary that they fully conform to the teachings of the Catholic faith, that they expound and explain it rightly, that they use simple language and simple melodies, without pompous and meaningless verbiage, and even if they are short and catchy, that have a religious dignity and seriousness" (*Musicae sacrae disciplina*) (Æ-4S 48, 1956, 20). Local ordinaries must see to it that these prescriptions are observed.

53. All those who are properly qualified in the subject are urged to collect the popular religious songs, even the most ancient, which have been handed down in writing or by word of mouth, and to publish them for the use of the faithful, subject to the approval of local ordinaries.

D. *Religious Music*

54. That music should be greatly esteemed and assiduously cultivated which, while it cannot be admitted into liturgical functions because

of its particular characteristics, still tends to arouse religious sentiments in those who hear it and to foster worship, and is therefore Justly and properly called religious music.

55. *The* proper places for performing works of religious music are concert halls or auditoriums, but not churches consecrated to the worship of God.

However, should there be no auditorium or other convenient place and it is judged that a concert of religious music would be of spiritual benefit to the faithful, the ordinary of the place may permit such a concert to be presented in a church, provided that the following rules are observed:

a) For any such concert, the written authorization of the local ordinary is required;

b) Requests for such permission must be in writing, stating the day of the concert, the works to be performed, the names of the directors (*of both instrumental and choral ensembles*), and the names of the performers;

c) The local ordinary must not give permission unless he has consulted the diocesan Commission *of* Sacred Music and sought the advice of other experts in the field, and is certain that the works in question have genuine artistic merit and are sincere in their expression of Christian piety, and that the performers have those qualities listed in nos. 97-98;

d) The Blessed Sacrament must be removed from the church before the performance and reserved in a chapel or even in the sacristy; if this is not possible, the audience must be reminded of the presence of the Blessed Sacrament in the church, and the rector of the church must diligently take care that due respect is given the Blessed Sacrament;

e) If tickets are sold or programs distributed, this must take place outside the church;

f) The musicians, the singers and the audience must reflect in dress and conduct the seriousness due to the sanctity of a holy place;

g) According to circumstances, it is preferable that the concert be concluded with some pious exercise, or still better, with Benediction of the Blessed Sacrament, in order that the spiritual edification intended by the concert might, as it were, be crowned by this sacred service.

3 Regarding Books on Liturgical Chant

56. Books on the liturgical chant of the Roman Church published up to the present are:

The Roman gradual, with the ordinary of the Mass.

The Roman antiphonal for the daily hours.

The office of the dead, of Holy Week, and of the Nativity of our Lord Jesus Christ.

rights of use and ownership of all the Gregorian melodies contained in the liturgical books of the Roman Church and approved by it.

58. The decree of the Sacred Congregation of Rites of August 11, 1905—“An Instruction Concerning the Publication and Approval of Books Containing Liturgical Gregorian Chant” (Deer. Auth. S.R.C. 4166)—remains in force, as do the subsequent “Statement on the Publication and Approval of Books Containing Liturgical Gregorian Chant” of February 14, 1906 (Deer. Auth. S.R.C. 4178) and the decree of February 24, 1911, which referred to some special questions about the approval of books on the chant of the “propers” for certain dioceses and religious congregations (Deer. Auth. S.R.C. 4260).

What was laid down by the Sacred Congregation of Rites on August 10, 1946. “Concerning Permission to Publish Liturgical Books” (AAS 38, 1946, 371-372), also applies to books of liturgical chant.

59. Therefore, the authentic Gregorian chant is that which is found in the “typical” Vatican editions, or which is approved by the Sacred Congregation of Rites for some particular church or religious community, and so these editions must be reproduced only by editors with proper authorization, accurately and completely, as regards both melodies and the texts.

The signs, called *rhythmica*, which have been privately introduced into Gregorian chant, are permitted, provided that the nature and arrangement of the notes found in the Vatican books of liturgical chant are preserved.

4 Regarding Musical Instruments and Bells

A. *Some General Principles*

60. The following principles on the use of musical instruments in the sacred liturgy should be borne in mind:

a) In view of the nature of the sacred liturgy, its holiness and its dignity, the use of any musical instrument should be of the highest possible excellence. It would therefore be better to omit entirely the use of instruments (whether the organ alone or other instruments) than to permit them to be played poorly. And in general it is better to do something well on a small scale than to attempt something elaborate without sufficient resources to do it properly.

b) It is necessary to preserve the difference between sacred and secular music. There are musical instruments which by origin and nature—such as the classical organ—are directly fitted for sacred music; others, as certain string and bow instruments, are more easily adapted to liturgical use; others, instead, are so identified with profane music that they are entirely unfit for sacred use.

c) Finally, only those musical instruments which are played by the personal action of the artist may be admitted to the sacred liturgy, and not those which are operated automatically or mechanically.

B. The Classic Organ and Similar Instruments

61. The classic organ or pipe organ has been and remains the principal solemn liturgical musical instrument of the Latin Church.

62. An organ intended for liturgical services, even if small, should be constructed according to the standards of the craft and must be equipped with pipes that befit religious use. Before it is put to use, it should be duly blessed and it always should be diligently cared for as a sacred object.

63. In addition to the classic organ, the use of the "harmonium" is also permitted, provided its tonal quality and volume makes it suitable for sacred use.

64. The "electronic" organ may be tolerated temporarily in liturgical services when means for procuring a pipe organ, even a small one, are lacking. However, the explicit permission of the ordinary of the place is necessary in each individual case. He should first of all consult the diocesan Commission for Sacred Music and other competent persons, who should suggest ways in which the particular instrument may be made more suitable for sacred use.

65. The players of these instruments (sec nos. 61-64) must be sufficiently skilled in their task to accompany sacred chant or choral music, and also to play the organ alone pleasingly. Also, since it is often necessary during liturgical services to play "*ex tempore*" something appropriate to the different phases of the action, they should have knowledge and experience of the rules which govern the organ and sacred music. The players of these instruments should take good care of the instruments entrusted to them. And as they sit at the organ during sacred services they should be conscious of the active part they play in giving glory to God and edifying the faithful.

66. The playing of the organ, whether for liturgical functions or pious exercises, should be adapted carefully to the liturgical character of the season or the day, to the nature of the services or exercises, as well as to their specific parts.

67. Unless ancient custom or some special reason approved by the local ordinary counsels otherwise, the organ should be located in a convenient place near the main altar, but in such manner that singers or musicians standing in raised positions cannot be seen by the faithful in the body of the Church.

C. Sacred Instrumental Music

68. During liturgical services, especially on the more solemn days, musical instruments other than the organ may also be used—especially the smaller bowed instruments—either with the organ or without it, in instrumental performances or in accompaniment to song, strictly observing, however, certain rules which derive from the principles enunciated above in no. 60. These rules are:

- a) That musical instruments be used which are really in accord with sacred usage;

d) That the sound of these instruments be produced in such manner and with such gravity (with a sort of religious chastity) as to avoid the clangor of profane music and to foster the devotion of the faithful;

c) that the choir director, the organist and the instrumentalists be skilled in the use of the instruments and familiar with the laws of sacred music.

69. The local ordinaries, with the assistance of the diocesan Commission for Sacred Music, must take diligent care that these prescriptions pertaining to the use of instruments in the sacred liturgy are strictly observed. If there is need, they should not fail to give special instructions in the matter, adapted to local conditions and approved customs.

D. *On Musical Instruments and Mechanical Music Devices*

70. Those musical instruments which by common consent and usage are suited only for secular music are absolutely prohibited in liturgical services and pious exercises.

71. The use of mechanical instruments and devices such as the "player" organ, phonograph, the radio, dictaphone or tape recorder, and other similar devices, are absolutely forbidden in liturgical services or pious exercises, whether inside or outside the church, even if they are used only to transmit sacred discourses or music, or to replace or assist the singing of the choir or the faithful.

One may use such machines, even in the church, but outside liturgical services and pious exercises, in order to listen to the supreme pontiff or the ordinary of the place or other sacred orators. They may also be used to instruct the faithful in Christian doctrine, in sacred chant or in popular religious song, as well as for directing and sustaining the singing of the people during processions outside the church.

72. "Loudspeakers" may be used in liturgical functions and pious exercises to amplify the live voice of the celebrant or of a "commentator" or other person who is permitted to speak according to the rubrics, and has the permission of the rector of the church.

73. The use of film projectors, especially motion picture machines, whether silent or with sound, is strictly prohibited in church, even though it is for a pious, religious or charitable cause.

Let it be noted, too, that in constructing or remodeling halls for meetings or entertainment near the church or, in the absence of another place, beneath the church, there must be no entrance from the hall into the church, and noise from the hall must not disturb in any manner, the holiness and the silence of the sacred place.

E. *On Transmission of Sacred Services by Radio and Television*

74. For the transmission by radio or television of liturgical functions or pious exercises which take place outside or inside a church, the express authority of the local ordinary is required. He must not give it if it is not first ascertained:

a) that the singing and the sacred music correspond fully to the laws of both the liturgy and sacred music;

b) that if there is to be television transmission of a sacred service, all those who are to take part in the function are so well instructed that the celebration may take place in conformity with the rubrics and with due dignity.

The local ordinary may give standing permission for the regular transmission of services from a particular church when, all things considered, he is satisfied that all requirements will be diligently observed.

75. So far as possible, television cameras should be kept out of the sanctuary, and they should never be brought so close to the altar that they interfere with the sacred rites.

Television cameramen and technicians must comport themselves with that seriousness which the place and the sacred rites require. They must not in the least disturb the devotion of those present, especially in those moments which demand the greatest devotion.

76. All that was said in the foregoing number is to be observed by photographers also, and with even greater care, considering the ease with which they can move their cameras about.

77. The individual rectors of churches must be vigilant to see that the rules given in nos. 75-76 are faithfully observed, but local ordinaries must give more detailed instructions when circumstances require them.

78. Since a radio broadcast of its nature demands that the listeners be able to follow it without interruption, it is fitting in broadcasts of Masses that the celebrant, especially if there is no "commentator," pronounce those words in a slightly raised voice which the rubrics require to be recited in low voice; likewise, those which are to be spoken in a clear voice should be pronounced even louder, so that the radio audience may follow the entire service with ease.

79. It is well to advise the radio and television audience before the broadcast that this manner of seeing or hearing Mass does not suffice to satisfy the obligation of attending Mass.

F. On the Times when the Playing of Musical Instruments Is Forbidden

80. Since the playing of the organ and, even more, that of other instruments is meant to adorn the sacred liturgy, the use of these instruments should be regulated by the degrees of joy which characterize the various liturgical days and seasons.

81. In all liturgical functions, therefore, with the sole exception of Benediction of the Blessed Sacrament, the playing of the organ and all other musical instruments is prohibited during these times:

a) during Advent, that is, from first vespers of the first Sunday of Advent until none of the vigil of the Nativity of our Lord;

b) during Lent and Passiontide, that is, from matins of Ash Wednesday until the Gloria in excelsis Deo in the solemn Mass of the Easter vigil;

c) On ferial days and Saturday of the ember days of September, if the office and the Mass are of these days;

d) during offices and Masses of the dead.

82. The playing of other instruments, except the organ, is furthermore prohibited on Septuagesima, Sexagesima and Quinquagesima Sundays and on the ferial days that follow these Sundays.

83. However, on the days and in the seasons on which the above prohibitions are effective, the following exceptions are established:

a) The playing of the organ and other instruments is permitted on feasts of precept and holy days (except Sundays), as well as on the feast days of the principal patron saint of the place, on the title day or anniversary of the dedication of a church, and on the titular or founder's day of a religious community, or if an unusual solemnity occurs;

b) The playing of the organ or harmonium only is permitted on the Third Sunday of Advent and the Fourth Sunday of Lent, also on Thursday of Holy Week during the Mass of Chrism, and from the beginning of the solemn evening Mass *in Cena Domini* until the end of the Gloria in excelsis Deo;

c) Likewise, only the organ or the harmonium may be played at Mass and vespers, but only to accompany the singing.

Local ordinaries may make these prohibitions and permissions more precise according to the approved customs of places or regions.

84. The organs and harmonium must remain completely silent during the sacred triduum, that is, from midnight which begins Holy Thursday until the Gloria in excelsis Deo of the solemn Mass of the Easter vigil, and they must not be used even to accompany singing except as provided in no. 83-b.

Furthermore, the playing of the organ and harmonium is prohibited for pious exercises during this triduum without any exception, notwithstanding any contrary custom.

85. The rectors of churches and others concerned must not fail to explain to the faithful the meaning of this liturgical silence. They must not forget to take care that, on these days and during these seasons, the other liturgical prescription about not decorating the altars be observed also.

G. On Bells

86. All responsible persons are bound to preserve strictly the ancient and approved use of bells in the Latin Church.

87. Bells are not to be used in a church until they have been solemnly consecrated or at least blessed. After this, they are to be treated with the care due to sacred objects.

88. The approved customs and the various ways of ringing the bells, according to the various purposes for which they are rung, are to be carefully preserved. Local ordinaries should set down the tra-

ditional and customary norms in this matter or, if there are none, prescribe them.

89. Innovations which are meant to amplify the sound of the bells or to simplify their ringing may be permitted by local ordinaries after they have consulted experts, but in cases of doubt the matter is to be referred to the Sacred Congregation of Rites.

90. Besides the various customary and approved methods of ringing bells mentioned in no. 88, some places have apparatuses consisting of many small bells hung in the same bell tower, which are used for the execution of various songs and melodies.

Such playing of small bells, commonly called a carillon (in German, *Glockenspiel*), is to be excluded entirely from liturgical use. The small bells destined for such use, then, may not be consecrated or blessed according to the solemn rite of the Roman pontifical, but only with the simple blessing.

91. Everything should be done to see that all churches and public and semi-public oratories are furnished with at least one or two bells, even though they be small. It is strictly forbidden to replace bells with any machine or instrument for the mechanical imitation or amplification of the sound of bells. Such machines or instruments may be used if, as has been explained above, they are to be employed as a carillon.

92. For the rest, the prescriptions of canons 1169, 1185 and 612 of the code of canon law are to be exactly observed.

5. Regarding the Persons Who Have the Principal Parts in Sacred Music and the Sacred Liturgy

93. The priest celebrant presides over the entire liturgical service, All others participate in the liturgical service in the manner proper to each.

a) Clerics, who participate in liturgical services in the manner and form prescribed by the rubrics, that is to say, as clerics, acting as sacred or as minor ministers, or even taking part in the choir or schola cantorum, exercise a true and proper ministerial service, and this by virtue of their ordination or entrance into the clerical state.

b) The laity also exercise an active liturgical participation, by virtue of their baptismal character, by which the holy sacrifice of the Mass they offer in their own way, along with the priest, the divine Victim to God the Father (see encyclical *Mystici Corporis Christi*, June 29, 1943: *Æ4S* 35, 1943, 232-233; encyclical *Mediator Dei*, November 20, 1947: *AAS* 39, 1947, 55-556).

c) Therefore, the laity of male sex, whether boys, young men or adults, if they are appointed by the competent ecclesiastical authority for service at the altar or for performing sacred music, and fulfill such duties in the manner and form prescribed by the rubrics, exercise a direct but delegated ministerial service, provided that, when it is a matter of singing, they form the "choir" or schola cantorum.

94. The priest celebrant and the sacred ministers, besides accurately observing the rubrics, should endeavor to execute their sung parts as correctly, distinctly and artistically as they can.

95. Whenever it is possible to choose the persons who will officiate at liturgical functions, preference should be given to those who are known to have singing ability, especially for the more solemn liturgical services or for those in which the chant is more difficult or when the service is to be transmitted by radio or television.

96. The active participation of the faithful, especially at holy Mass and other complex liturgical functions, can be more easily accomplished with the use of a "commentator." At the proper moment and in a few words, he can explain the rites and the prayers or lessons being read by the celebrant or his sacred ministers and he can direct the external participation of the faithful—their responses, prayers and songs. Such a commentator is permitted if the following rules are observed:

a) It is fitting that the role of commentator be performed by a priest or at least a cleric. When they cannot be had, the task may be entrusted to a layman of outstanding Christian life who is well instructed in his role. Women may never assume the role of commentator. It is only permitted that, in case of necessity, a woman be used as director of the song and prayers of the faithful.

b) If the commentator is a priest or a cleric, he should be vested in surplice and stand in the sanctuary or near the communion rail or in the pulpit. If he is a layman, he should stand in a convenient place in front of the faithful, but not in the sanctuary or the pulpit.

c) The explanations and directions given by the commentator must be prepared in writing; they must be brief and to the point, delivered at fitting moments and in a subdued voice. They must never rise above the prayers of the celebrant. In a word, they must be so spoken as to be a help and not a hindrance to the devotion of the faithful.

d) In directing the prayers of the faithful, the commentator must remember the prescriptions given above in no. 14-c.

e) In those places where the Holy See has given permission for the reading of the epistle and gospel in the native tongue after the Latin text has been chanted, the commentator may not substitute for the celebrant, deacon or subdeacon in reading them (see no. 16-c).

f) Let the commentator pay attention to the celebrant and so accompany the sacred action that he does not retard or interrupt it, and so that the entire liturgical function may proceed with harmony, dignity and devotion.

97. Above all, those who have a part in the sacred music—composers, organists, choir directors, singers or instrumentalists—should excel the rest of the faithful in the example they give of the Christian life, because they directly or indirectly participate in the sacred liturgy.

98. The same persons, besides excelling in Christian faith and morals, should possess a greater or lesser degree of instruction in the sacred

liturgy and sacred music in accordance with their circumstances and participation in the liturgy. Therefore:

a) Authors or composers of sacred music should have a sufficient knowledge of the sacred liturgy *itself* under its historical, dogmatic or doctrinal, practical or rubrical aspects. They should also know Latin. And, finally, they must have a sound training in the artistic principles of sacred and secular music and in the history of music.

b) Organists and choir directors must have a broad knowledge of the sacred liturgy and sufficient understanding of Latin. They should be experts in their own field so that they will be able to fulfill their duty with competence and dignity.

c) The singers, too, boys as well as adults, must be given such instruction in the liturgical services and the texts they are to sing, according to their capacity, that their song may go out from the intelligence of the mind as well as from the affection of the heart, as the "reasonable obedience" of their service demands. Let them be trained to pronounce the Latin words correctly and distinctly. Rectors of churches and other responsible persons must see to it that there is good order in the part of the church occupied by the singers and that sincere devotion prevails there.

d) Finally, those instrumentalists who play sacred music should not only be expert in the performance of their own instrument, but should also know well how to adapt its use to the laws of sacred music, and they should be so instructed in liturgical matters that they can suitably combine artistic performance with true devotion.

99. It is highly desirable that cathedral churches, and even parish churches or other ones *of* major importance, have their own permanent choir, a schola cantorum, which can give true ministerial service according to the norms of articles 93-a and -c.

100. Wherever such a musical choir cannot be organized, a choir of the faithful, whether "mixed" or of women and girls only, is permitted.

Such a choir should take its position in a convenient place, but outside the sanctuary or communion rail. In such a choir, too, the men should be separated from the women and girls, scrupulously avoiding anything that is not fitting. The local ordinaries shall establish precise rules, with which the rectors of churches should comply.

101. It is desirable that the organists, choir directors, singers, instrumentalists and all others engaged in the service of the church offer their works of piety and of zeal for the love of God, without any recompense. Should it be that they are unable to offer their services gratuitously, Christian justice and charity demand that ecclesiastical superiors give them just remuneration, according to the various approved customs of the place and also in observance of the ordinances of civil laws.

102. It is therefore fitting that the ordinaries of places, after consulting the Commission for Sacred Music, publish a list which specifies

for the entire diocese the recompense to be given to the various persons enumerated in the preceding article.

103. It is necessary, finally, that full and careful provisions be made for social security, observing the civil laws, if they exist, or, if they do not, the regulations which the ordinaries should opportunely give.

6 Regarding the Necessity of Fostering Sacred Music and the Sacred Liturgy

A. *On the General Instruction of Clergy and People in Sacred Music and the Liturgy*

104. Sacred music is closely linked to the liturgy; sacred chant, in turn, is an integral part of the liturgy (no. 21); popular religious singing is used to a great extent in pious exercises and sometimes even in liturgical functions (no. 19). From this, it is easy to conclude that instructions on sacred music and on sacred liturgy cannot be separated; both are necessary to the Christian life, in varying degrees, according to the different positions and ranks of the clergy and the faithful.

For this reason, all must strive to acquire, according to their capacity, at least some instruction in sacred liturgy and sacred music.

105. The Christian family is the natural and primary¹ school of Christian education, in which, little by little, children are led to know and practice the Christian faith. An effort should be made, therefore, to see that the children, according to their age and reason, learn to participate in the pious exercises and liturgical functions, especially in the sacrifice of the Mass, and begin to learn and love popular religious song in the family and in the church (see nos. 9 and 51-53).

106. The following should be observed in the primary or elementary schools:

a) If the schools are directed by Catholics and are free to follow their own programs, provision should be made for the children to learn popular sacred hymns in the schools themselves, and to receive, according to their understanding, a more complete instruction on the holy sacrifice of the Mass and the manner of participating in it. They should also begin to sing the more simple Gregorian melodies.

b) If, however, the schools are public, subject to civil laws, local ordinaries must take care to give suitable regulations to provide for the necessary education of the children in sacred liturgy and sacred chant.

107. What has been said about the primary and elementary schools applies with even greater necessity to the intermediate or secondary schools where adolescents must acquire that maturity needed for sound social and religious life.

108. The liturgical and musical education described above should be carried as far as the highest institutes of letters and science, called ^{< . . . >} universities.

In fact, it is most important that those who have pursued higher studies and have assumed important roles in the life of society should also have received a fuller instruction in the complete Christian life.

Therefore, all priests in whose care university students have in any way been entrusted should strive to lead them theoretically and practically to a more complete knowledge and participation in the sacred liturgy and, as circumstances permit, should use that form of Mass which is treated of in nos. 26 and 31.

109. If some knowledge of the sacred liturgy and sacred music is required of all the faithful, young men who aspire to the priesthood must achieve a complete and sound instruction on the whole of the sacred liturgy and of sacred chant.

Therefore, everything concerning this question established by the code of canon law (canons 1364, § 1 and 3; 1365, § 2) or more specifically ordered by competent authority, must be accurately observed, and obliges in conscience all those concerned (see especially the apostolic constitution *Divini cultus*, December 20, 1928, on the increasing impetus to be given to the liturgy and to Gregorian chant and sacred music: AAS 31, 1929, 33-41).

no. A sound and progressive instruction in the sacred liturgy and sacred chant must also be given to men and women religious as well as to members of secular institutes, from the time of probation and novitiate.

Steps must also be taken to provide competent teachers prepared to instruct, direct and accompany sacred chant in religious communities of men and women and in the colleges and universities dependent upon them.

The superiors of religious men and women must see to it that all the members of their communities, and not merely select groups, have adequate training in sacred chant.

in. There are churches which of their very nature require that the sacred liturgy and sacred music be carried out with special beauty and splendor; such are the larger parish churches; collegiate, cathedral or abbey churches; the churches of larger religious houses; important shrines. Persons attached to such churches—clerics, servers and musicians—must strive with all care and attention to become able and ready to perform the sacred chant and liturgical functions perfectly.

112. Special care must be given to introducing and supervising the sacred liturgy and sacred chant in foreign missions.

First of all, one must make a distinction between peoples endowed with human culture, sometimes centuries old and very rich, and peoples who do not have the higher level of culture.

With this in mind, the following general rules are to be heeded:

a) Priests who are sent to foreign missions should have a sound training in the sacred liturgy and sacred chant.

b) If peoples are involved who have a highly developed musical culture of their own, the missionaries should endeavor, with due pre-

cautions, to adapt the native music to sacred use. They should organize pious exercises in such a way that the native faithful can express their religious devotion in the language and melodies of their own people. And it must not be forgotten that the Gregorian melodies themselves, as experience has proven, can sometimes be easily chanted by natives because they often have a certain affinity to their own songs.

c) On the other hand, in the case of a less civilized people, what has been suggested above in § b must be modified and adapted to the particular capacities and character of the people. Where the family and social life of the people is imbued with a deep religious sense, the missionaries should take special care not to extinguish that religious spirit, but rather to rid it of superstition and render it Christian especially by pious exercises.

B. On Public and Private Institutions for the Advancement of Sacred Music

113. Parish priests and rectors of churches must be diligent in seeing to it that there are boys, young men or even older men of recognized piety, who are well instructed in the ceremonies and also sufficiently proficient in the execution of sacred and popular religious singing.

114. Still more important to sacred and religious singing is that institution called a "boys' choir" which has several times been praised by the Holy See (apostolic constitution *Divini cultus*: AAS 21, 1929, 28; encyclical *Musicae sacrae disciplina*: AAS 48, 1956, 23).

It is to be desired and striven for that every church have its own boys' choir and that its members be instructed in the sacred liturgy and particularly in the art of singing well and devoutly.

115. It is therefore recommended that there be in every diocese an institute or school of voice and organ, in which organists, choir masters, singers and even the instrumental musicians receive proper instruction.

It may be sometimes more suitable that such an institute be created by several dioceses which unite for the purpose. Pastors and rectors of churches must not neglect to send chosen young men to these schools and give the necessary encouragement to their studies.

116. Higher institutes or academies devoted exclusively to the most complete instruction in sacred music are very important. Among these institutes the place of honor is held by the Pontifical Institute of Sacred Music, founded in Rome by St. Pius X.

Let it be the concern of local ordinaries to send priests who are gifted with special talents and love for this art to the aforementioned institutes, particularly to the Pontifical Institute of Sacred Music in Rome.

117. In addition to the schools established to teach sacred music, many societies have been founded, bearing the name of St. Gregory the Great or of St. Cecilia or of other saints, which aim in various ways at fostering the study of sacred music. Sacred music can derive great advantages from an increase in the number of these societies and from national and international associations of them.

118. A special Commission for Sacred Music must exist in every diocese, as has been required since the time *of St. Pius X* (Motu proprio *Tra le Sollecitudini*, November 20, 1903: *AAS* 36, 1903-04, 24; Deer. auth. S.R.C. 4121). The members of such commissions, priests and laymen, are named by the local ordinary. He should choose men who have training and experience in the various kinds of sacred music.

Since sacred music is closely linked with the liturgy and the latter with sacred art, a Commission for Sacred Art and a Commission for the Sacred Liturgy should be established in every diocese (circular letter of the Papal Secretariat of State, September 1, 1924, Prot. 34215; encyclical *Mediator Dei*, November 20, 1947: *AAS* 39, 1947, 561-562). But there is nothing which forbids, and sometimes it is even advisable, that the three abovementioned commissions meet together instead of separately and, by an exchange *of* opinions, discuss and try to solve their common problems.

Moreover, local ordinaries should require that the commissions meet as often as circumstances require. It is also desirable that the ordinaries themselves sometimes preside at these meetings.

This instruction on sacred music and the sacred liturgy was submitted to His Holiness Pope Pius XII by the undersigned Cardinal Prefect of the Sacred Congregation of Rites. His Holiness deigned to approve in a special way both its whole and its single parts and ordered that it be promulgated, and that it be exactly observed by all to whom it applies.

Anything to the contrary notwithstanding.

Given at Rome, from the office of the Sacred Congregation of Rites, on the feast day of St. Pius X, September 3, 1958.

Gaetano Cardinal Cicognani, Prefect
Archbishop Alfonso Carinci, Secretary

EVENING MASS PERMITTED FOR THE PERSONAL BENEFIT OF PRIESTS

Private Response of the Holy Office
November 7, 1958
(CLD 5, 430-431)

On October 23, 1958, Valerian Cardinal Gracias, Archbishop of Bombay, India, sent the following letter to the Pro-secretary of the Holy Office.

In pursuance of my conversation with you yesterday, I am making the following application.

I fully realize that the privilege of evening Mass on Sundays and weekdays, according to the decree, is for the necessity or convenience of the faithful, the judgment of the justifying circumstances being left to the ordinary of the place.

The case I have in view is that of the priests, the bishops, the cardinal in the missions, who, having to undertake, at times, long journeys owing to circumstances not under their control, are forced to deprive themselves of the spiritual benefit of their daily Mass. They would naturally desire to say Mass in the evening in such circumstances, at any hour, conforming of course to the new regulations of the eucharistic fast. It must be borne in mind that in countries like India climatic conditions are not favorable.

I appeal, therefore, to the Holy Office to grant the privilege to all bishops in India, and to them only, to permit priests, secular and religious, under their jurisdiction to say Mass in the evening for their own spiritual benefit in the circumstances narrated above.

The reply is as follows:

In your letter of October 28 [sic], 1958, Your Eminence requests for yourself and the other ordinaries of India the faculty to permit your priests to celebrate Mass also in the evening hours (*horis vespertinis*) when they are not able to offer the sacrifice in the morning because of a journey required by the ministry.

In this regard I communicate to you the decree passed by the Holy Office after having considered all the circumstances of the case:

The favor is granted whereby the local ordinaries of India, excluding vicars general, can grant to priests subject to them permission to celebrate Mass even though there is no verification of the conditions prescribed by the monitum of the Holy Office of March, 19, 1957, provided that these circumstances are verified:

a) there is question of journeys undertaken by reason of the mission apostolate;

b) there was not time to celebrate in the morning; with observance as regards the eucharistic fast of the norms set down in the *Motu proprio Sacram Communionem* of March 22, 1955.

PRIVILEGES FOR GERMANY

Private Response of the Holy Office
December 23, 1958
(CLD 5, 608-610)

A reply of the Holy Office (Prot. 345 58):

To His Eminence Joseph Cardinal Frings, Archbishop of Cologne.
Your Eminence:

Last November Your Eminence in the name of the bishops of Germany referred to the Holy Office by reason of its competency certain questions which had arisen on account of the norms given in the instruction of the Sacred Congregation of Rites of the 3rd day of Sep-

tember of this year on sacred music and the sacred liturgy, especially as to the manner of assisting at low Mass.

After mature consideration, the eminent and most reverend fathers of this Supreme Sacred Congregation in the plenary session of Wednesday, December 3, 1958, decreed:

The privileges which were mentioned in a letter of the Secretary of State to His Eminence Cardinal Bertram on December 24, 1943, leaving to the prudent judgment of the local ordinaries of Germany the regulation of the manner of assisting at Mass, and likewise all the concessions of the Holy Office which were made in the letter of May 6, 1955, remain in effect; consequently, the said local ordinaries can make use of these privileges also in the future. They should, however, be watchful that in the use of these privileges nothing be done and nothing be allowed to creep in, which in any way goes beyond the limits of these concessions.

The Supreme Pontiff in the audience granted on Thursday, December 11, to the Pro-secretary of the Holy Office, graciously deigned, to approve this decision of the eminent fathers.

Will your Eminence please communicate this decree, in whatever way you think best, to the other local ordinaries of Germany.

(Private; Holy Office, December 23, 1958, no. 345/58, reported in *Periodica* 48, 1959, 101, from *Kirchliches Amstblatt für die Diözese Mainz* 101, 1959, 19; annotations in *EL* 74, 1960, 57—Puschmann).

Note: The documents referred to in the text are:

I. Letter of the Cardinal Secretary of State to Cardinal Bertram, Archbishop of Breslau, President of the bishops' meeting at Fulda, December 24, 1943:

No. 7422/43

December 24, 1943

As to the various ways of assisting at Mass which are mentioned in the letter of April 10 of this year, the eminent fathers in the exercise of their authority decreed that the practice "of the low Mass attended by the faithful who accompany the text 'partly in the German language (commonly called *Gemeinschaftstmesse*), as well as of the low Mass at which the faithful assist with appropriate prayers and sacred songs in German" (*Bet-Sing-Messe*), be left to the prudent judgment of local ordinaries. And likewise, in view of what Your Eminence wrote concerning the "*Missa cantata* with songs in German by the people" (*deutsches Hochamt*), the fathers granted the petition of your bishops, so that "this third method, which has been in use in Germany for several centuries, is graciously tolerated."

As to the revision of the breviary, the fathers also felt that the study of this important matter should be vigorously continued, but that a final solution seems to be not an easy matter and hence not to be expected in the near future.

These observations and decisions of the eminent cardinals were confirmed by the Roman Pontiff, and I send them to Your Eminence

with the request that you communicate them, in the way you find most appropriate, to the other local ordinaries.

Aloysius Cardinal Maglione

Secretary of State

2. The letter of May 6, 1955 is not available, but is partly explained by an accompanying letter of the Holy Office of April, 29 1955, addressed to Cardinal Cicognani, Prefect of the Sacred Congregation of Rites, which is as follows:

Annex to the Letter No. 10/55/i of May 6, 1955

Holy Office, 10 55 i

April 29, 1955

The eminent fathers on Wednesday, March 16, of this year issued the following decree:

The concessions which have been made are to be interpreted with the following limitations:

a) Not included in the concession are pontifical Masses, solemn Masses with deacon and subdeacon, *Missae cantatae* in seminaries, convents, cathedral and collegiate chapters (in all of which everything is to be sung in Latin);

b) Even in popular Masses, the Proprium must be sung in Latin, whereas the Kyrie, Gloria, Credo, Sanctus and Agnus Dei may be sung in paraphrase in German.

His Holiness deigned to approve the decree of the eminent fathers in the audience granted to His Excellency Monsignor Domenico Tardini, Pro-secretary of State to His Holiness, on April 7, 1955.

Joseph Cardinal Pizzardo, Secretary

THE CELEBRATION OF THE PASCHAL VIGIL EARLY SUNDAY MORNING

Induit Granted by the Sacred Congregation of Rites

January 28, 1959

(CLD 5, 18-19)

An induit of the S. C. of Rites (Prot. No. H. 2-959) is as follows:

At the request of His Excellency the Most Reverend Heinrich Maria Janssen, Bishop of Hildesheim in Germany, the Sacred Congregation of Rites, in virtue of special faculties granted to it by His Holiness Pope John XXIII, in view of the special circumstances set forth in the petition, graciously grants that in the said Diocese of Hildesheim, the restored paschal vigil may be celebrated on Easter Sunday itself before daylight or at the first light of dawn, so that the solemn Mass may begin about sunrise; *servatis de cetero servandis*. The present induit to be good for three years.

All things to the contrary notwithstanding.

THE LENTEN PREACHERS AND PARISH PRIESTS OF THE DIOCESE OF ROME

Allocution of Pope John XXIII
February 10, 1959
(7/ *Signore*, AAS 51, 1959, 190-195)

Beloved children! The Lord is multiplying the occasions of joy for us, and occasions *of* happiness and consolation for all of you, through a succession of events and meetings which give ever increasing confidence to the words your father addresses to this children.

A few days ago, at St. John-and-Paul's Retreat House of the Passionist fathers, we met many of the parish priests of Rome, gathered around His Eminence, the Cardinal Vicar, and his two coadjutors.

That meeting—and we take pleasure in sharing our joy with you—was a very special treat for us.

At the start *of Lent*, we take particular delight in welcoming all of you, the preachers appointed to impart the intensely living teaching of sacred doctrine in preparation for Easter. We are also pleased to greet at this time all those priests who assist in the parochial care of souls.

A Priest's Voice

A priest's voice is blessed and effective at every stage in his life; however, it is during his youth and in his vigorous prime that his voice has an especially impressive effectiveness.

We are all preachers, and we must be *non auditores tantum, sed factores verbi*, that is, we must be not only hearers and mindless mouthpieces, but living witnesses of this divine teaching (1 Jas 2:23).

The Catholic Epistle of St. James the Apostle contains many precepts which are wise and appropriate for this gathering, especially as regards the combination, in one and the same person, of all the eminent qualities that give the sacred priestly calling its persuasive strength.

The gift of eloquence, combined with the lofty manifestation of the pastoral virtues of the speaker, is the highest and most glorious accomplishment which a clergyman can show.

St. Peter Damian combines this double praise in his words to the young priest, from whom one expects—we are quoting his own words—*ut sententiis spiritualis doctrinae exuberet et religiosae vitae splendore coruscet*: that he should be highly learned in sacred doctrine, and that he shine with the spiritual luminosity of his religious life (book 8 of the letter *Ad Cintium*).

This combination of two qualities is extremely necessary, because his holy life must shed its light on his studies both in the sacred and the secular sciences; indeed, the luminosity of his spotless life and the example of his virtues are more effective than exceptional learning and polished suavity of speech.

Going back to the words of the fathers of the Church, we find this truth confirmed by St. Gregory in his thirtieth homily on the Gospels: *Otiosus est sermo docentis si praeberet non valet incendium amoris* [A teacher's eloquence is of no avail unless sustained by the flame of sacred love]. This is followed by another remark, on the same page, just as vivid and penetrating: *Si intus non sit qui doceat, doctoris lingua exterius [exterius] in vacuum laborat!* [Unless there is one teaching from within, the tongue of the teacher labors in vain from without! (*In Ev.* 3, 5).]

We repeat these words by way of an introduction, and to express our satisfaction.

A Great Hope

It is indeed a fact that the combination of circumstances which surround our humble life, and yours—We, as the new Bishop of Rome, and you, his assistants in the sacred ministry—is such as to open the heart to a great hope and an even greater happiness.

Your active participation in the momentous task of communicating the sacred doctrine for the edification of all Christians calls forth particular heavenly favors which invigorate and benefit the entire religious community which constitutes a diocese.

Allow us to express briefly a few thoughts on the subject of the ministry of the word. The holy period of Lent makes these considerations more solemn and more appropriate. They encompass the entirety of your verbal ministering to the faithful: *verbo et exemplo* (by word and example].

We are living in a confused and stormy age, fraught with hectic complications: an age of uncontrolled and insatiable drives which affect lives and relationships within the community—even among Christians.

The exercise of the ministry of preaching, within the framework of the whole religious life of a priest, must be especially distinguished by the threefold adornment of wisdom, simplicity and charity.

I

Wisdom

Wisdom finds its expression in the careful choice of sermon subjects, both for routine homiletic and catcchetic preaching, and for extraordinary preaching, either for Lent or in preparation for the main feasts of the liturgical year.

In our first contacts with the religious life of Rome, we have noticed that preaching is indeed abundant in churches, institutes and religious associations, with more or less encouraging attendance. There appears to be, however, a lack of integration in the program, which leaves certain aspects *of the* sacred doctrine practically untouched, thereby causing a reduced adherence, in several points, to the general program of teaching revealed truth as a whole. An appropriate and well thought out study of this particular matter would be a welcome addition to the numerous achievements which we are confident the Roman synod will be able to show.

We realize that one is sometimes tempted to linger on poetic and literary treatments *of* the most pleasant topics; or, perhaps, to specialize in apologetics, adhering to ancient forms which no longer can be made to mirror the requirements, often tremendous, of the present age and *of* the progress achieved in pastoral experience.

Let us be very careful: the people need the solid nourishment of truth, and we should not give them little tracts, or more or less edifying stories which have no impact on people's minds.

The Subject of a Sermon

I Some of the subjects to be treated are very important and momentous, such as the concept of guilt and punishment; the *reddere unicuique suum* [to give each his due]; public and private worship; sanctification of holy days of obligation; the sacred duties of the married state; education of children; respect for the dignity of the human person. All of these subjects should be handled, not with a display of vague erudition, but with lively and interesting examples of the practical applications of sacred doctrine.

I The ideal thing would be an ability to achieve a balanced presentation of sacred doctrine, leaving nothing out, and using everything to impart a solid intellectual preparation.

When a priest makes his first public appearance, and immediately after he has spoken a few words, the members of his congregation (we mean those among them who, while fulfilling their obligations of worship and piety, realize the extreme importance of religious instruction) can usually assess the degree of the speaker's preparation, both recent and remote, the relevance of the topic he has chosen, and whether he has a sufficient capacity for synthesis; in other words, the priest should not give the impression that the conclusions he reaches are not based upon, and not a logical consequence of, his premises.

The gravity of a priest's duty in this connection is summarized and strongly reflected in these words of St. Isidore of Seville: *Sicut in numismate metallorum figura et pondus requiritur, ita in omni doctore ecclesiastico videatur quid doceat et quomodo vivat!* [Just as a coin should have a certain form and weight, so, too, both his doctrine and his manner of life should be apparent in every ecclesiastic teacher'] (*diem* 36).

2

Simplicity

Simplicity is a great gift in a preacher, enabling him to find the surest way to reach the very bottom of people's consciences. Simplicity of expression does not mean talking in a careless manner, or "talking through your hat," as the saying goes; it must be a simplicity achieved through a thorough preparation by study and by prayer. It means shaping your thoughts to fit the goal you are trying to achieve; it means making your sermon long enough to instruct the faithful, not to match your pleasure in listening to yourselves speak. This kind of simplicity makes no concessions to a man's preoccupation with cutting a brilliant figure or with finding the striking word that calls forth the hearers' applause. This kind of simplicity rather inspires a fear of letting anything interfere with the action of divine grace upon souls.

Remember the words of St. Bernard, who says that he would rather listen to the voice of a preacher *qui non sibi plausum, sed mihi plane-turn moveat* [who does not stir up applause for himself, but who can stir me to tears] (*Sermo 59 on Cant. Cant.*).

Let us remember the great apostles of ancient times, the saintly orators of the 15th and 16th centuries, who aroused their listeners' enthusiasm not through lofty forms of philosophical speculation, or vague subtleties of discourse, but rather by a terse, immediate, appropriate and straightforward rendering of the divine teachings.

3

Charity

Need we repeat that we must be the truest and most firmly convinced apostles of charity? And that we must be steadfastly so, first and foremost, *in tempore iracundiae* [in irate times]? Yes, my beloved children: charity is the hallmark of a good preacher, and it is apparent in his speech, in his manner, in the arguments he uses, in the way he handles them, and in the way in which he pinpoints errors and faults.

Si amatis Deum, thus speaks St. Augustine, *rapite omnes ad amorem Dei; rapite quos potestis: hortando, portando, rogando, disputando, rationem reddendo cum mansuetudine, cum lenitate* [If you love God, draw everybody to his love; draw all those you can; by exhortation, by guidance, by prayer, by argument, by reasoning with gentleness and mildness] (*Narr. in Ps. 33, Sermo 2, 6*).

In the Image of Christ

Nothing has a surer effect, or can bring higher praise to a preacher, than to have his listeners think: here is a man in Jesus Christ's image. He is a true disciple, worthy of veneration: *mitis et humilis corde* [meek and humble of heart].

This was the ease with all those distinguished priests whose memory is treasured in the annals of every diocese and in the history of all religious communities, from the oldest to the most recent ones. We remember, with deep gratitude, the many worthy and venerable priests we ourselves have associated with in the course of our life.

The reverent hush which comes over a congregation; the thoughtful bowing of their heads; then the spontaneous rush of penitents to the confessionals: these are the very things which speak in praise of a priest's effective influence.

Charity goes hand in hand with truth. Do not be afraid, therefore, to repeat this Lent that these are the days of deliverance, the days of penance and mortification of our internal and external senses. Emphasize these concepts in moderate but unmistakable terms, just as Jesus was wont to do in his time and to his people.

The Cross

We are now preparing to contemplate the passion and death of Jesus Christ, and the sorrows of his and our Mother, the blessed and beloved Virgin Mary.

Without the cross, without suffering, without the attacks of the enemy, Christianity is not and would not be comprehensible. Suffering of any kind, however, becomes bearable with the offer, and acceptance, of the gift of charity. Let us always remember this, and let us teach our faithful never to forget it.

Suffering sanctified by charity brings souls ever closer to the enjoyment of a true union with our Lord; it brings them closer to that *vivere summe Deo in Christo Iesu* [life to the fullest degree in Jesus Christ], which mirrors the life of his Church in its entirety: his Church which suffers and is harassed, at times is persecuted, but will always rise radiant, generous and triumphant.

Three Points

In conclusion, and as though to summarize this conversation of a father with his children, we would like to place before you the following program for the coming missions, and for all types of sermons:

- God has called upon us to enlighten consciences, not to confuse or to coerce them;
- God has called upon us to speak with the same simplicity with which the articles of the Apostles' Creed are formulated; not to complicate matters, or to flatter the tastes of an audience;
- God has called upon us to heal our brothers, not to frighten them.

May Jesus Christ help us with his divine grace, which is *gaudium et pax in Spiritu Sancto* [happiness and peace in the Holy Spirit].

Amen.

THE EPISTLE AND GOSPEL IN THE VERNACULAR

Induit Granted by the Holy Office
February 11, 1959
{CLD 5, 424-425)

An induit of the Holy Office, February 11, 1959 (no. 592 58):

To His Eminence Joseph Cardinal Frings, Archbishop of Cologne:
Your Eminence:

By a letter to the Sacred Congregation of Rites, of November 23, 1958, which was referred by reason of competency to the Holy Office, Your Eminence asked in the name of the bishops belonging to the Episcopal Conference of Fulda that an induit be granted to proclaim in the vernacular the Gospel and Epistle, after they have been pronounced in Latin by the celebrant or the sacred ministers, either in sung or low Masses.

In reply I inform Your Eminence that this Supreme Sacred Congregation after mature consideration has granted the induit and decreed "*pre gratia iuxta preces.*"

Will Your Eminence please communicate this faculty in whatever way you think best to the other members of the Conference and invite them to watch carefully that in the vernacular reading no versions be used which are not approved by competent authority.

Joseph Cardinal Pizzardo, Secretary

THE PROCLAMATION OF THE GOSPEL AND PROPHECIES IN THE VERNACULAR DURING HOLY WEEK

Induit of the Sacred Congregation of Rites
March 9, 1959
(CLD 5, 431)

A petition to the S. C. of Rites and the induit granted in reply:
Your Holiness:

Joseph Cardinal Frings, Archbishop of Cologne and President of the Episcopal Conference of Fulda, prostrate at the feet of Your Holiness, presents the unanimous prayer of the bishops belonging to these Conferences, namely:

Whereas in the Mass of the Second Passion Sunday, that is, Palm Sunday, and in the solemn liturgical action of Good Friday and in the paschal vigil, because of the length of the lessons, especially of the prophecies and the Gospel of the passion, it is not advisable to sing these first in Latin and then to read them in the vernacular, we humbly petition that an induit be granted to these bishops by way of experiment, allowing the celebrant priests themselves or the ministers in the said liturgical actions to pronounce these texts directly or immediately in the vernacular, lest the faithful be deprived of understanding the word *of God* by which they are nourished, especially on the days in which the greatest mystery of the redemption is commemorated.

Reply: His Holiness John XXIII, by divine Providence pope, in the audience of March 9 of this year granted to the undersigned Prefect of the Sacred Congregation of Rites, deigned after mature consideration to reply graciously to the above petition as follows: “*Pro gratia ad experimentum ad annum.*”

All things to the contrary notwithstanding.

THE CELEBRATION OF EVENING MASS FOR THE PERSONAL BENEFIT OF PRIESTS

Private Response of the Holy Office

March 13, 1959

The ordinaries of Burma were granted the induit:

To celebrate Mass in the afternoon hours *{horis postmeridianis}* when Mass could not be said in the morning because of a journey required by the ministry or *for another reasonable cause*.

THE AMENDMENT OF THE GOOD FRIDAY PRAYERS REGARDING THE JEWS

Order Issued by Pope John XXIII

March 17, 1959

(CLD 5, 20)

Beginning with Good Friday of 1959, the text of the liturgical prayer “*Pro conversione Judaeorum*” is amended so as to read as follows:

Oremus et pro iudaeis: ut Deus et Dominus noster auferat velamen de cordibus eorum; ut et ipsi agnoscant Iesum Christum Dominum Nostrum. Oremus. Flectamus genua. Levate.

Omnipotens sempiterne Deus, qui ludacos etiam a tua misericordia non repellis: exaudi preces nostras, quas pro illius populi obcaecatione deferimus; agnita veritatis tuae luce, quae Christus est, a suis tenebris eruantur. Per eundem Dominum . . . ”

The *Ordo Hebdomadae Sanctae* is to be modified accordingly.

AN INTERPRETATION OF THE INSTRUCTION ON SACRED MUSIC AND THE LITURGY

Private Response of the Sacred Congregation of Rites

July 10, 1959

(*EL* 74, 1960, 457)

Following are some doubts proposed by the Bishop of Segni concerning the interpretation of the instruction on sacred music and the liturgy.

1. Notwithstanding no. 76 of this instruction, can the local ordinary simply prohibit the taking of photographs in churches either during or outside of liturgical actions or pious exercises.

2. In view of no. 100 of the same instruction, can it be permitted that a mixed choir or one consisting only of women or girls sing the sacred music in the usual section (in common parlance, the traditional choir loft) at the back of the church or at the side of the sanctuary.

3. According to the mind of no. 18 of the instruction, is it allowed that the whole of the sacred music in liturgical actions be sung by only one male singer or by only one woman.

4. Finally, during the singing of one and the same sacred musical composition by a mixed choir or by a homogeneous choir either of men only or of women, can it be permitted that a male or female soloist sing only part of it.

The Sacred Congregation of Rites, after having listened to the opinion of a special liturgical commission, replied:

To 1: *In the affirmative.*

To 2: *In the affirmative*, but in its proper place outside the sanctuary, that is, behind a grill.

To 3: *In the negative.*

It is affirmative as regards the male soloist; *in the negative* as regards the female soloist.

CERTAIN FORMULAS TO BE DELETED FROM THE RITUAL BAPTISM OF ADULTS

Private Decree of the Sacred Congregation of Rites
November 27, 1959
(*EL* 74, i960, 133)

The Sacred Congregation of Rites has decreed that the following formulas be deleted from the ritual for baptizing adults as set down in the *Rituale Romanum*, tit. II, ch. 4, no. 10: *Ordo Baptisimi Adultorum* and ch. 6, no. 7: *Supplenda super adultum baptizatum*.

Et si Catechumenus venerit de gentilitatis errore seu de ethnicis et idolatris, Sacerdos dicat:

Horresce idola, respue simulacra.

Si ex Hebraeis, dicat:

Horresce ludaicam perfidiam, respue Hebraicam superstitionem.

Si ex Mahumentanis, dicat:

Horresce Mahumeticam perfidiam, respue pravam sectam infidelitatis.

Si ex Haereticis, et in eius Baptismo debita forma servata non sit, dicat:

Horresce haereticam pravitatem, respue nefarias sectas impiorum N. exprimens proprio nomine sectam de qua venit.

THE DIALOGUE MASS AND THE ROSARY DURING MASS

Private Response of the Sacred Congregation of Rites
February 6, i960
(*TCR*, 45. i960, 306)

The Archbishop of Liverpool, England, proposed two questions to the S. C. of Rites and was answered as indicated.

1. Is it lawful for the faithful at low Masses to recite in Latin, simultaneously with the celebrant, the Gloria, Credo, Sanctus-Benedictus, and Agnus Dei without having previously responded to the psalm and Confiteor.

Reply: It is agreeable.

2. Is the prohibition of no. 12 of the instruction on sacred music and the liturgy of September 3, 1958, so to be understood that, while Mass is being celebrated, the rosary of the Blessed Virgin Mary is no longer to be recited publicly, even during the month of October.

Reply: The Marian rosary should be said outside of Mass.

THE INSERTION OF THE LITANY OF THE PRECIOUS BLOOD IN THE ROMAN RITUAL

Decree of the Sacred Congregation of Rites

February 24, 1960

(*Pretiosissimi Sanguinis*, AAS 52, 1960, 413)

A decree, *Urbis et Orbis*, of the S. C. of Rites:

His Holiness Pope John XXIII, desiring to promote more and more the pious worship of the most Precious Blood of Christ the immaculate Lamb, by which we are redeemed, deigned to approve these Litanies, arranged in the prescribed order by the Sacred Congregation of Rites, and permitted them to be published and inserted in the Roman ritual, tit. 11, after the litanies of the most Sacred Heart of Jesus, so that they may be recited by the faithful of the whole Catholic world for both private and public devotion.

All things to the contrary notwithstanding.

The 24th day of February, 1960.

EVENING MASS EARLIER THAN 4:00 P.M.

Induit Granted by the Holy Office

February 24, 1960

(CLD 5, 434-436)

The Archbishop of New Orleans presented the following petition to the Holy See:

Prostrate at the feet of Your Holiness and asking your apostolic blessing upon ourselves and the flock entrusted to our care, we present this petition in behalf of our little children.

Desirous of leading the children of his parish to the Lord's table frequently and wishing to instill in them at an early age a love for our eucharistic Lord, the pastor of the Church of the Ascension in Donaldsonville, Louisiana, in our archdiocese, has sought from us permission to celebrate Holy Mass on the First Friday of each month at two-thirty o'clock in the afternoon. This is the only hour at which a large number of the children of the parish can be brought to Church after observing the eucharistic fast.

1 Parish of the Ascension serves one of our larger rural communities, and while there are eight hundred and thirty-six children in its

parochial schools, yet almost three hundred and fifty children attend the public schools. The favor of celebrating Mass at an hour earlier than that which appears to be allowed by the apostolic constitution *Christus Dominiis* and the Motu proprio of His Holiness Pope Pius XII, dated March 19, 1957, was asked in behalf of these latter children who do not attend the parochial schools. These children are not able to attend the morning Masses which are offered before schools begin or the Mass in the forenoon which is offered for the benefit of the children in the parochial schools.

Most of these children live at such a distance from school and church that they must be brought to and from the school by transportation supplied by the public authority. While this transportation brings them near Church early enough for the morning Masses, there is no way of providing breakfast for them after observing the eucharistic fast, and thus they are not able to receive holy communion. The public school authorities are unable to release them from their classes during school hours so that they are unable to assist at the Mass in the forenoon.

The public school authorities have agreed to transport the children from the school to the Church at the end of classes at two-thirty o'clock in the afternoon on the First Friday of each month and after Mass to transport them home as usual. The authorities have also agreed to arrange the children's lunch at an hour to allow them to observe completely the eucharistic fast.

Having inquired carefully into the circumstances and conditions as outlined above and finding no other manner of arranging for these children to assist at Mass and receive Holy communion on the First Friday, we presume to bring to the attention of Your Holiness the plight of these little children. If it please Your Holiness we humbly ask for the faculty to permit the celebration of Holy Mass before four o'clock in the afternoon and at any hour after midday in this parish and in any other parish within our jurisdiction where it is necessary for the spiritual welfare of a considerable number of our children.

Reply: The favor is granted whereby the ordinary of New Orleans can permit the celebration of an evening Mass before 4:00 p.m. according to the recitals; however, the provisions regarding the eucharistic fast are to be observed.

THE OMISSION OF THE LEONINE PRAYERS AFTER MASS

Decree of the Sacred Congregation of Rites
March 9, 1960

(*De precibus post Missae celebrationem recitandis*, AAS 52, 1960, 360)

Following is a decree concerning the recitation of the prayers after the celebration of Mass.

Sonic local ordinaires have inquired of the Sacred Congregation of Rites whether the decree no. 4305, of June 20, 1913, which permitted the omission of the prayers after Mass when the Mass is celebrated with some solemnity, can be extended also to the so-called "dialogue" Masses which take place in accord with no. 31 of the instruction of the Sacred Congregation of Rites, September 3, 1958.

After hearing the opinion of the liturgical commission, the Sacred Congregation of Rites judged it should reply: *In the affirmative, and according to its mind:*

Its mind is: The so-called Leonine prayers may be omitted:

1. when Mass is celebrated for a wedding, or on the occasion of first communion, a general communion, confirmation, ordination or religious profession;
2. when some other function or pious exercise immediately and properly follows Mass;
3. when within the celebration of Mass a homily is had;
4. when a dialogue Mass is had, on Sundays and feasts only.
5. Moreover, local ordinaries can permit the aforesaid prayers to be recited in the vernacular after the text has received their approval.

Finally, after a report was made on all these matters by the undersigned Cardinal Prefect of the Sacred Congregation of Rites to His Holiness, Pope John XXIII, His Holiness graciously deigned to approve and confirm the rescript of this Sacred Congregation.

All things to the contrary notwithstanding.

THE DISTRIBUTION OF HOLY COMMUNION IN THE AFTERNOON

Decree of the Holy Office

March 21, 1960

{*De S. Communionis distributione postmeridianis horis, AAS 52, 1960, 355-356*}

A decree of the Holy Office entitled "The Distribution of Holy Communion in the Afternoon" is as follows:

Canon 867, § 4, provides that holy communion is not to be distributed outside the hours when Mass can be celebrated, *unless there is a reasonable cause for doing so*—"nisi aliud rationabilis causa suadeat"

The apostolic constitution *Christus Dominus* of January 6, 1953» mitigated the discipline concerning the eucharistic fast and granted to local ordinaries the faculty to permit the celebration of Mass in the evening on certain days (no. 6); and the instruction attached to that constitution by the Holy Office declared that the faithful could freely approach the holy table *during that Mass or immediately before*

or after it, observing the norms given in that constitution for the eucharistie fast (no. 15).

Then the monitum of March 22, 1955, made it clear that this concession had been made *for the common good of the faithful*, and should therefore be held within the scope of the common good.

Afterward, by the Motu proprio *Sacram Communionem* of March 19, 1957, local ordinaries were given the faculty to permit the celebration of evening Mass *daily, if the spiritual good of a notable part of the faithful demanded it*.

Upon comparing these provisions with the text of the canon cited above, the question has been asked whether the last clause of that paragraph remains in full force, so that any reasonable cause is sufficient for asking and distributing holy communion in the afternoon, even independently *of* the celebration of Mass.

To this question this Supreme Sacred Congregation decided to reply that the said clause, although not formally abrogated, can now be more rarely applied, because, with the mitigation of the law of eucharistie fast, such a reasonable cause will more rarely occur; however, as the occurrence *of* such a cause cannot be entirely excluded, and evening Masses cannot always be celebrated everywhere, local ordinaries may permit that the provisions of those papal documents regarding the distribution of holy communion at evening Masses be applied, when such Masses cannot be had, to some sacred function to be determined by the local ordinary himself, to be celebrated in the afternoon in churches, parochial or nonparochial, or in oratories of hospitals, prisons and colleges.

While this concession provides more amply for the common good, it also counsels pastors of souls not to allow frequent requests from the faithful to prevent them [the pastors] from satisfying the needs of the modern apostolate.

His Holiness by divine Providence, Pope John XXIII, in the audience granted on Friday, March 18, to the Eminent Cardinal Secretary of the Holy Office, confirmed this decision of the eminent fathers of the Supreme Sacred Congregation of the Holy Office, which had been issued in the plenary session of Wednesday, March 16, 1960, and ordered its publication.

Given at Rome, from the Holy Office, March 21, 1960.

THE RECITATION OF THE ROSARY AT MASS

Private Response of the Sacred Congregation of Rites
May 25, 1960
(CLD 5, 22-23)

The Bishop of Ghent presented the following questions and received the corresponding replies from the Sacred Congregation of Rites:

THE RECITATION OF THE ROSARY AT MASS

1. Whether it is forbidden to recite the rosary of our Lady publicly at low Mass, even through the month of October, as is usually done by order of Pope Leo XIII.

Reply: In the negative; but it is recommended that as far as possible the rosary be recited outside of Mass.

2. Can the practice be tolerated of having the faithful recite the Lord's Prayer aloud in the vernacular at Mass while the celebrant is reciting the *Libera nos* in a subdued voice?

Reply: In the affirmative.

3. May the practice be introduced by which, in a Mass which is sung with Gregorian chant, the celebrant in unison with the people sings the *Sanctus* and the *Benedictus* before beginning the prayer *Te igitur*?

Reply: In the negative.

4. If it has been allowed by particular indult that in a sung Mass, after the test of the epistle or lesson and of the gospel have been sung in Gregorian chant, the celebrant, deacon or subdeacon, or the lector, may pronounce the same texts also in the vernacular, may the function of the lector as described above be performed by a layman, at least in small parishes where there is no cleric but the pastor?

Reply: In the affirmative, provided he wear the liturgical vestment.

5. Whether in a low Mass the lector mentioned in the above question may pronounce those same texts in the vernacular while the celebrant is reading the epistle and gospel in a subdued voice in Latin.

Reply: In the affirmative.

6. After the *Ite, Missa est* or *Benedicamus Domino* has been said, may the priest, facing the people, before giving the blessing, announce the banns of marriage, the names of persons recently deceased, or others matters pertaining to the pastoral office, which are usually announced before the sermon or homily which follows the gospel?

Reply: It is better to follow the established custom unless some pastoral reason counsels a departure from it.

7. Is the singing of hymns in the vernacular permitted in the processions of Palm Sunday and those of the most Blessed Sacrament?

Reply: In the affirmative.

8. Whether the bishop ordinary who is about to celebrate the paschal vigil is bound to recite the antiphon *Ne reminisceris* and the psalms and orations in preparation for a pontifical Mass.

Reply: In the negative.

WORSHIP OF THE MOST PRECIOUS BLOOD OF JESUS

Apostolic Letter of Pope John XXIII

June 30, 1960

(*De cultu pretiosissimi sanguinis D. N. Jesu Christi promovendo*, AAS 52,
1960, 545-550)

Venerable brethren, health and apostolic benediction:

From the first months of our pontifical ministry it has happened again and again—and our earnest and simple words often gave an inkling of our presentiments for the future—that in speaking of the daily religious exercises of piety, we invited the faithful to direct their ardent devotion to that object which wonderfully expresses the mercy of God for men, for his holy Church, for the whole world, of which Christ Jesus is the redeemer and savior, namely to the special worship of his Most Precious Blood.

We acquired the practice of this form of devotion from the very family circle in which our infancy grew. To this day we remember with emotion how our parents used to recite piously the Litany of the Most Precious Blood at home every day during the month of July.

In response to the exhortation of the apostle: “Take heed to yourselves and to the whole flock, wherein the Holy Ghost hath placed you bishops, to rule the Church of God which he hath purchased with his own blood,”¹ we decidedly feel, venerable brethren, that the principal and special responsibilities of our pastoral office require of us, first to guard soundness of doctrine, and then to attend to the right practice and promotion of religious piety in public and in private. And so we think it very appropriate to exhort our children to reflect on the indissoluble connection by which those two forms of devotion already widely practiced among Christians, namely to the Most Holy Name and to the Most Sacred Heart of Jesus, ought to be associated with the religious worship of the Most Precious Blood of the Word incarnate, which is shed “for many unto the remission of sins.”²

For, as it is of the highest importance that the liturgical action of the Church be in perfect accord with the profession of the Catholic faith, since the “rule of faith determines the practice of prayer,”³ and no forms of piety should be introduced which do not flow from the clear stream of the true faith, it is accordingly right that the various

¹ Acts 20:28.

² See Mt 26:28.

³ Cum “*lex aedendi legem statuat supplicandi*”; encyclical *Mediator Dei*, AAS 39, 1947. 54.

forms of piety should be consistent with one another. In other words, those forms of piety which are regarded as altogether principal and most suitable for acquiring holiness must not in any way disagree with or contradict one another; and likewise, those that are special and of lesser moment either in esteem or in practice should give place to those which conduce more to the salvation of all, which was effected by him who is the mediator of God and men, the man Christ Jesus, who gave himself as a redemption for all. ⁴ If, then, the faithful draw their conscious acts and their rule of life from sound faith and true piety, they are assured of being in agreement with the Church and united to Christ in prayer and charity—to Christ Jesus, the Founder and High Priest of that supreme religion which derives its name, its dignity and its power from him.

Now, if we stop to admire even briefly the progress which the Catholic Church has made in the field of liturgical piety—and that is in perfect harmony with the salutary development of the faith itself as regards the fuller knowledge of divine truths—it is a source of great satisfaction to observe that this Apostolic See has in the last few centuries frequently and openly approved and recommended those three forms of devotion which we have mentioned. Indeed, although these had already in the Middle Ages been introduced into Christian life and practice by many pious faithful, and were afterward propagated in various dioceses and religious orders and congregations, it was still necessary that the authority of the Chair of Peter should intervene to declare them fully in accord with faith and to give them their place in the universal Church.

It is enough to recall that our predecessors from the 16th century enriched with spiritual favors the devotion to the Most Holy Name of Jesus, which in the preceding century St. Bernardine of Siena had tirelessly propagated throughout Italy. In honor of this Most Holy Name, first a divine office and Mass, and then litanies were approved? And no less important were the favors which the Roman pontiffs conferred on the cult of the Most Sacred Heart of Jesus, whose full and perfect establishment and propagation throughout the world⁶ were so effectively advanced by the revelations of our Lord to St. Margaret Mary when he showed her his Sacred Heart. With wonderful unanimity the Roman pontiffs have looked upon this devotion with such singular favor as not only to have explained its force and quality but also to have declared it legitimate and to have promoted its practice by many documents of the ecclesiastical teaching authority, which received, as it were, their final crown in the three notable encyclicals on the subject.⁷

⁴ i Tim 2:5-6.

⁵ See ASS 18, 1886, 509.

⁶ See the office of the feast of the Sacred Heart, second nocturn, lesson 5.

⁷ Encyclical *Annum Sacrum*, AL 19, 1899, 71; *Miserentissimus Redemptor*, AAS 20, 1928, 165; *Haurietis aquas*, AAS 48, 1956, 309.

It was right that the assent and approval of this Apostolic See should be given also to the cult of the Most Precious Blood of Jesus, of which St. Gaspar del Bufalo of the Roman clergy was so admirable a protagonist in the last century. Let us recall in this connection that Benedict XIV ordered the preparation of a Mass and divine office in honor of the adorable blood of the divine Redeemer, and that Pius IX, in fulfillment of the vow he made to God at Gaeta, ordained that this liturgical feast should be for the universal Church.⁸ Lastly, His Holiness Pius XI of happy memory, to perpetuate the remembrance of the celebrations of the nineteenth centenary of the redemption of the human race, desired that this liturgical feast be raised to a double of the first class, so that through the greater solemnity of the rite the worship of the Precious Blood might be more strongly encouraged and that men might receive from it more abundant graces.

And so, following the example of our predecessors, in order that the devotion to the Most Precious Blood of Christ the immaculate Lamb might thrive and flourish more vigorously, we approved an appropriate form of litanies as drawn up by the Sacred Congregation of Rites,⁹ and we recommended their recitation, both private and public, to the whole Catholic world, with special indulgences.¹⁰ May the realization of this plan of ours, pertaining as it does to the solicitude for all the churches,¹¹ which is peculiar to the supreme pontificate, bring about the happy result that in these times of extreme spiritual need, all the faithful may treasure more and more those three forms of Christian devotion which we have duly praised, as containing for all times and places a most salutary power to promote Christian living.

Accordingly, as the feast day and month draw near, which are dedicated to the worship of the blood of Christ, the price of our redemption and the pledge of salvation and eternal life, Christians should meditate on it with greater affection and receive its salutary blessings by a more frequent reception of the sacrament of the Eucharist. Flooded with the light that beams from the life-giving admonitions of sacred Scripture and from the teachings of the saintly fathers and doctors of the Church, let them reflect on the overflowing and infinite power of this truly Most Precious Blood, "*cuius una stilla salvum facere totum mundum quit ab omni sclerc,*" as Holy Church sings through the voice of the Angelic Doctor,¹² and as was wisely confirmed by our predecessor Clement IV.¹³

Utterly infinite is the power of the blood of Christ, God and man and infinite, too, is the charity that moved our Redeemer to pour it

⁸ S. R. C., August 10, 1849; Deer. 2978.

⁹ AAS 52, 412.

¹⁰ AAS 52, 413; S. C. Rites, February 24, 1960. For the indulgences, see S. Pacn., March 3, 1960: AAS 52, 420.

¹¹ Sec 2 Cor 11:28.

¹² Hymn, *Adoro Te devote*.

¹³ Bull, *Unigenitus Dei Filius*, January 25, 1343; *Deuz.* 550.

for us, first on the eight day from his birth when he was circumcised, and then profusely in the garden of Gethsemani when, "being in an agony." he prayed the longer,¹⁴ when he was scourged and crowned with thorns, when he went up to the place of Calvary and was crucified there, and lastly when his side was opened with a gaping wound to remain as a sign of that divine blood, which also flows into all the sacraments of the Church. All this makes it not only proper but imperative that all the faithful, who have received rebirth through this salutary stream, should adore it with religious worship and cherish it with grateful love.

It is most beneficial and in the highest degree appropriate that the worship of adoration in the strict sense, which is due to the chalice of his blood in the new and eternal testament, specially at the moment when in the eucharistic sacrifice it is lifted up to be seen and adored, be followed by the reception of this same blood. For in the eucharistic sacrifice the blood of Christ is received, united as it is in indissoluble union with his body. The faithful who are present may at any time, in close union with the celebrant, mentally repeat with perfect truth those words which he pronounces at the time of holy communion: "*Calicem salutis accipiam, et nomen Domini invocabo. . . . Sanguis Domini Nostri Iesu Christi custodiat animam meam in vitam aeternam. Amen.*" Thus, beyond doubt, the faithful whenever they receive holy communion worthily, will receive more abundant fruits of redemption and of resurrection to eternal life, which the blood offered by Christ "by the Holy Ghost" ¹⁵ merited for the whole human family. Nourished with the body of Christ, and endowed with the divine power which raised up countless ranks of martyrs in the Church, these same faithful will more easily bear their daily labors and trials, and if the requirements of Christian virtue and of the kingdom of Christ should demand it, will even offer the loss of life itself, inflamed as they are by the same burning charity which inspired St. John Chrysostom when he exclaimed: "Let us come from that divine table like lions breathing fire, terrible to the devils, reflecting that he is our head and how much he loved us. . . . This blood worthily received drives the devils afar off, calls to our side the angels and the very Lord of the angels. . . . This blood poured forth cleanses the whole world . . . It is the price of the world's redemption; with this, Christ purchased His Church . . . This thought will temper our affections. For how long will we remain attached to things of the present? How long will we remain uninspired? How long will we be without care for our salvation? Let us think of the blessings God has been pleased to give us, let us give thanks, render to him glory not only by faith but also by works."¹⁶

Would that those who bear the name of Christians may often turn their attention to that paternal exhortation of the first supreme pon-

¹⁴ Lk 22:43.

¹⁵ Hcb 9:14.

¹⁶ In Ioann., Homil. 46: P.G. 59, 260-261.

tiff: "Live in fear during the time of your sojourn here, knowing that you were not redeemed with corruptible things as gold or silver . . . but with the precious blood of Christ, as of a lamb unspotted and undeciled";¹⁷ would that they may listen more attentively to the apostle of the Gentiles saying: "For you are bought with a great price. Glorify and bear God in your body."¹⁸ If all do this, more righteous and worthy undoubtedly will be their moral conduct, by which they should give good example to others; and the happy result will be that the Church *of* Christ will fulfill more effectively her work here on earth for the benefit *of* mankind. If men correspond to the invitations *of* the grace of God, who will have all men to be saved,¹⁹ seeing that it is his will that all be redeemed by the blood of his only Son, and that he has called them all to be members of one mystical body of which Christ is the Head, how much closer will be the bonds of brotherly love uniting men, races, and nations to each other! And what a serene peace will reign in civil society itself, become more worthy of God and *of* human nature, which was created according to the image and likeness of its Maker!²⁰

To the consideration of this exalted dignity to which we are called by God, the apostle St. Paul exhorted the Christians of the Hebrew race who were too much attached to the institutions of the Old Testament, although that was but a faint figure and image of the New Testament, in these words: "But you are come to Mount Sion and to the city of the living God, the heavenly Jerusalem, and to the company of many thousands of angels, and to the church of the firstborn, who are written in the heavens, and to God the Judge of all, and to the spirits of the just made perfect, and to Jesus the mediator of the New Testament, and to the sprinkling of blood which speaketh better than that of Abel."²¹

In the certain hope, venerable brethren, that these paternal exhortations of ours will be communicated by each of you to all your people and clergy in the way you think best, and that they will be put into practice not only willingly but with vigorous alacrity and with salutary results, as a presage of heavenly blessings and as a pledge of our special benevolence, We most affectionately impart to each and all of you, to the flocks under your care, and particularly to those who respond to these our wishes with pious alacrity, Our Apostolic Benediction.

Given at Rome from St. Peter's, the 30th day of June, vigil of the feast of the Most Precious Blood of our Lord Jesus Christ, in the year 1960, the second of our pontificate.

¹⁷ i Pt 1:17-19.

te i Cor 6:20.

¹⁹ I Tim 2-4.

²⁰ see Gn 1:26.

²¹ Heb 12:22-24.

THE NEW RUBRICAL CODE

Motu proprio of Pope John XXIII

July 25, 1960

(*Novum rubricarum breviarii et missalis romani corpus approbatur*, AAS 52, 1960, 593-595)

It has been the constant aim of the Apostolic See, especially since the Council of Trent, to define more accurately and arrange more suitably the body of rubrics by which the Church's public worship is ordered and governed. Thus many things have been emended, changed and added in the course of time. The consequent growth of the system of rubrics has sometimes been unsystematic and detrimental to the original clarity and simplicity of the whole system.

Hence, it is not surprising that our predecessor Pope Pius XII, of happy memory, acceding to the wishes of many of the bishops, should have judged it expedient to reduce the rubrics of the Roman breviary and missal to a simpler form in certain respects. This simplification was enacted by a decree of the Sacred Congregation of Rites dated March 23, 1955.

Then, in the following year, 1956, when preparatory studies were being conducted for a general liturgical reform, our predecessor decided to survey the opinions of the bishops on the liturgical improvement of the Roman breviary. After duly weighing the answers of the bishops he judged that it was time to attack the problem of a general and systematic revision of the rubrics of the breviary and missal. This question he referred to the special committee of experts who have been appointed to study the general liturgical reform.

Then the problem became ours. After we had decided, under the inspiration of God, to convene an ecumenical council, we turned over in our mind what was to be done about this project begun by our predecessor. After mature reflection, we came to the conclusion that the more important principles governing a general liturgical reform should be laid before the members of the hierarchy at the forthcoming ecumenical council, but that the above-mentioned improvement of the rubrics of the breviary and missal should no longer be put off.

We ourselves, therefore, *of our own accord* [*motu proprio*] and with full knowledge, have seen fit to approve by our apostolic authority the body of these rubrics of the Roman breviary and missal prepared by the experts of the Sacred Congregation of Rites and carefully revised by the aforesaid pontifical commission for general liturgical reform. And we decree as follows:

I. We command that, beginning on the first day of January of next year, 1961, all those who follow the Roman rite shall observe

the new code of rubrics of the Roman breviary and missal arranged under three headings—"General Rubrics," "General Rubrics of the Roman Breviary," and "General Rubrics of the Roman Missal"—to be published shortly by our Sacred Congregation *of* Rites. As for those who observe some other Latin rite, they are bound to conform as soon as possible both to the new code of rubrics and to the calendar, in all those things which are not strictly proper to their own rite.

2 On the same day, January 1, 1961, the "General Rubrics" of the Roman breviary and missal, as well as the "Additions and Variations" to the rubrics of the Roman breviary and missal according to the bull *Divino afflatu* of our predecessor St. Pius X, which have hitherto been prefixed to these books, shall become inoperative. As the provisions *of* the decree, *The Reduction of the Rubrics to a Simpler Form* (see page 203), dated March 23, 1955, have been incorporated into this new edition *of the* rubrics, this general decree of the Sacred Congregation of Rites shall likewise become inoperative. Finally, any decrees and replies on doubtful points issued by the same Congregation which do not agree with this new form of the rubrics shall be abrogated.

3. Likewise, statutes, privileges, induits and customs of any kind whatsoever, including those that are centenary and immemorial, even *if* they are worthy of special and individual mention, shall be revoked if they are opposed to these rubrics.

4. The publishers of liturgical books who are duly approved by the Holy See may prepare new editions of the Roman breviary and missal arranged according to the new code of rubrics. In order to insure the necessary uniformity of the new editions, however, the Sacred Congregation of Rites shall issue special instructions.

5. In the new editions *of* the Roman breviary or missal, the texts of the rubrics mentioned in no. 2 above shall be omitted, and the texts of the new rubrics put in their place. That is, the "General Rubrics" and the "General Rubrics of the Roman Breviary" shall be prefixed to the breviary; and similarly, the "General Rubrics" and the "General Rubrics of the Roman Missal" shall be prefixed to the missal.

6. Finally, all those whose responsibility it is, shall see to it as soon as possible that the special calendars and propers, whether diocesan or religious, conform to the principles and ideals of the new edition of the rubrics and of the calendar. These calendars and propers are subject to the approval of the Sacred Congregation of Rites.

Having firmly established these points, we consider it fitting to our apostolic office to add some advice.

The fact is that this new arrangement of the rubrics has two effects. On the one hand, the whole structure of the rubrics of the Roman breviary and missal is reduced to a better form, distributed in a clearer order and brought together into a single text. On the other hand, some special modifications have also been introduced, by which the divine office is somewhat shortened. This shortening was petitioned by very many of the bishops, in view especially of the constantly in-

creasing burden of pastoral cares laid upon many priests. In a fatherly spirit we urge these and all who are bound to the recitation of the divine office to make up for any shortening of that office by greater attentiveness and devotion. Moreover, since the reading of the fathers of the Church is sometimes cut down to a certain extent, we earnestly exhort all the clergy to be sure to have at hand for reading and meditation the works of the fathers, which are so full of wisdom and piety.

Now let those things which we have decreed and established by this letter, given of our own accord, be considered as ratified and confirmed, anything to the contrary notwithstanding, including that which is worthy of special and individual mention.

Given at Rome, at St. Peter's, on the twenty-fifth day of July, in the year 1960, the second of our pontificate.

John XXIII, Pope

THE PROMULGATION OF THE NEW RUBRICAL CODE

Decree of the Sacred Congregation of Rites
July 26, 1960
AAS 52, 596

By this general decree the Sacred Congregation of Rites promulgates and declares to have been promulgated the new code of rubrics of the Roman breviary and missal, which our Holy Father Pope John XXIII approved and ordered this Sacred Congregation to publish, by the apostolic letter *Rubricarum instructum*, given *motu proprio* on July 25 of this year. This new code is to be inserted into the new editions of the Roman breviary and missal and is to be observed by all concerned, beginning January 1 of next year, 1961.

In order that the liturgical books hitherto in use may still be used, there are appended to the code of rubrics the "variations" by which the present breviaries and missals as well as the martyrology may be adapted.

From the office of the Sacred Congregation of Rites, July 26, 1960.
Caictanus Cardinal Cicognani, Prefect
Henricus Dante, Secretary

RUBRICS OF THE ROMAN BREVIARY AND MISSAL

Part 1

General Rubrics

CHAPTER I

General Norms

i. The following rubrics are concerned with the Roman rite.

2. By “calendar” is meant both the calendar of the universal Church and particular calendars.

3. The general rubrics which follow apply to breviary and missal alike. Exceptions are made to them, however, by means of particular rubrics which occur at certain places in the breviary and the missal edited according to these rubrics.

chapter 2

The Liturgical Day in General

4. A liturgical day is a day sanctified by liturgical services, especially the sacrifice of the Mass and the Church’s public prayer, that is, the divine office. It runs from midnight to midnight.

5. Of itself, the celebration of a liturgical day runs from matins through compline. There are more solemn days, however, whose office begins with 1st Vespers on the preceding day.

Finally, there is a liturgical celebration which is not a full celebration but only a *commemoration* in the office and Mass of the current liturgical day.

6. On each day the celebration is either of a Sunday, or of a feria, or of a vigil, or of a feast, or of an octave, according to the calendar and the precedence of the liturgical days.

7. The precedence among the different liturgical days is determined solely by a special table (no. 91).

8. Liturgical days are of the first, second, third or fourth class.

9. Sunday (*Dominica*) is the Lord’s day occurring at the beginning of each week.

10. Sundays are of the 1st or the 2nd class.

11. Sundays of the 1st class are:

- a) the four Sundays of Advent;
- b) the four Sundays of Lent;

- c) the two Sundays of the Passion;
- d) the Sunday of the Resurrection or Easter Sunday;
- c) Low Sunday;
- f) Pentecost Sunday.

Easter and Pentecost Sundays are likewise feasts of the 1st class with octaves.

12. All other Sundays are of the 2nd class.

13. The office of a Sunday begins with 1st vespers on the Saturday preceding, and ends after compline of the Sunday.

14. The Sunday is celebrated on its own day, according to the rubrics. The office and Mass of an impeded Sunday are neither anticipated nor resumed.

15. In a case of occurrence, a *Sunday of the 1st class* is preferred to any feast whatsoever.

The feast of the Immaculate Conception of the Blessed Virgin Mary, however, is preferred to the Sunday of Advent on which it may occur.

With regard to concurrence, the rules given in nos. 104-105 will be observed.

16. In a case of occurrence, a *Sunday of the 2nd class* is preferred to feasts of the 2nd class.

However:

a) A 1st or 2nd class feast of the Lord occurring on a Sunday of the 2nd class takes the place of the Sunday itself with all its rights and privileges; hence, there is no commemoration of the Sunday;

b) A Sunday of the 2nd class is preferred to the commemoration of All the Faithful Departed.

With regard to concurrence, the rules given in nos. 104-105 will be observed.

17. Of itself, the Sunday excludes the permanent assignment of a feast.

Exceptions are as follows:

a) The feast of the Most Holy Name of Jesus, to be celebrated on the Sunday which occurs from January 2 to 5 (otherwise, on January

b) the feast of the Holy Family, Jesus, Mary and Joseph, to be 2); celebrated on the First Sunday after Epiphany;

c) the feast of the Most Holy Trinity, to be celebrated on the First Sunday after Pentecost;

d) the feast of our Lord Jesus Christ the King, to be celebrated on the last Sunday of October;

e) first class feasts of the Lord which are now assigned to 2nd class Sundays in particular calendars.

These feasts take the place of the occurring Sunday with all its rights and privileges; hence, there is no commemoration of the Sunday.

18. The Sundays after Epiphany which are impeded by the occurrence of Septuagesima are transferred after the Twenty-third Sunday after Pentecost, in this order:

a) if there are 25 Sundays after Pentecost, the 24th Sunday will be that which is entitled the Sixth Sunday after Epiphany;

b) if there are 26 Sundays, the 24th Sunday will be that which is entitled the Fifth Sunday after Epiphany; and the 25th, that which is entitled the 6th;

c) if there are 27 Sundays, the 24th Sunday will be that which is entitled the Fourth Sunday after Epiphany; the 25th, that which is entitled the 5th; and the 26th, that which is entitled the 6th;

d) if there are 28 Sundays, the 24th Sunday will be that which is entitled the Third Sunday after Epiphany; the 25th, that which is entitled the 4th; the 26th, that which is entitled the 5th; and the 27th, that which is entitled the 6th.

That which is 24th in order after Pentecost, however, is always put in the last place. Any for which a place cannot be found, through the working of this rule, are omitted.

19. By the first Sunday of a month is meant the Sunday which occurs first in that month, namely from the first to the seventh day of the month. By the last Sunday of a month is meant the Sunday next preceding the first day of the following month.

Thus, in computing the first Sunday of the months of August, September, October and November to determine the readings of the occurring Scripture, that Sunday which falls from the first to the seventh day of the month is called the first Sunday of the month.

20. The First Sunday of Advent is the Sunday which falls on November 30 or is closest to that date.

chapter 3

Ferias

21. The name "feria" is applied to the individual days of the week aside from Sunday.

22. Ferias are of the first, second, third or fourth class.

23. *Ferias of the 1st class* are:

- a) Ash Wednesday;
- b) all the ferias of Holy Week.

These ferias are preferred to any feasts whatsoever, and they admit of no commemoration, except one of the privileged class.

24. *Ferias of the 2nd class* are:

- a) the ferias of Advent from December 17 to 23;
- b) ember days of Advent, Lent and September.

These ferias are preferred to particular feasts of the 2nd class. If impeded, they are to be commemorated.

25. *Ferias of the 3rd class* are:

- a) ferias of Lent and passiontide other than those mentioned above, from Thursday after Ash Wednesday to Saturday before the

2nd Sunday of the Passion inclusive, which are preferred to feasts of the 3rd class;

b) ferias of Advent other than those mentioned above, to December 16 inclusive, which yield to feasts of the 3rd class.

If these ferias are impeded, they are to be commemorated.

26. All ferias not mentioned in nos. 23-25 are *ferias of the 4th class*. If impeded, they are never commemorated.

27. The office of a feria begins with matins and ends, of itself, after compline. The office of a Saturday, however, except that of Holy Saturday, ends after none.

chapter 5

Vigils

28. By 'vigil' is understood a liturgical day which precedes some feast and has the nature of a preparation for the feast.

The Easter vigil, however, since it is not a liturgical day, is celebrated in its own way, as a night watch.

29. Vigils are of the first, second or third class.

3°. *Vigils of the 1st class* are:

a) the vigil of Christmas, which, if it occurs on the Fourth Sunday of Advent, takes the place of that Sunday, excluding even a commemoration of it;

b) the vigil of Pentecost.

These vigils are preferred to any feast whatsoever, and they admit of no commemoration.

31. *Vigils of the 2nd class* are:

a) the vigil of the Ascension of our Lord;

b) the vigil of the Assumption of the Blessed Virgin Mary;

c) the vigil of the Birthday of St. John the Baptist;

d) the vigil of SS. Peter and Paul, apostles.

These vigils are preferred to liturgical days of the 3rd and 4th class. If impeded, they are commemorated, according to the rubrics.

32. *Vigils of the 3rd class* is the vigil of St. Lawrence.

This vigil is preferred to liturgical days of the 4th class. If impeded, it is commemorated, according to the rubrics.

33. A vigil of the 2nd or 3rd class is omitted altogether if it occurs on any Sunday or on a feast of the 1st class, or if the feast to which it is prefixed happens to be transferred to another day or reduced to a commemoration.

34. The office of a vigil begins with matins and ends when the office of the following feast begins.

CHAPTER 6

Feasts and Calendar

A. Nature and Classification of Feasts

35. By ‘feast’ is understood a liturgical day on which the Church’s public worship is directed in a special way to the celebration of the mysteries of the Lord or to the veneration of the Blessed Virgin Mary or the angels or saints or blessed.

36. Feasts are of the first, second or third class.

37. The plan for the celebration of feasts is this:

- a) feasts of the 1st class are among the more solemn days, whose office begins with 1st vespers on the preceding day;
- b) feasts of the 2nd and 3rd class have an office which of itself runs from matins to compline of the day itself;
- c) second class feasts of the Lord, however, acquire 1st vespers whenever they take the place of 2nd class Sundays in cases of occurrence.

38. Feasts are *universal* or *particular*; particular feasts, in turn are *proper* or *induit*.

39. *Universal* feasts are those which are inscribed by the Holy See in the calendar of the universal Church.

These feasts are to be celebrated, according to the rubrics, by all those who follow the Roman rite.

40. *Particular* feasts are those which are inscribed in particular calendars by right or by *induit* of the Holy See.

These feasts are to be celebrated, according to the rubrics, by all those who are bound by that particular calendar; and they cannot be dropped from the calendar or changed in rank except by special *induit* of the Holy See.

41. Particular feasts to be inscribed in the calendar *by their own right* are the feasts proper:

- a) to any nation and any region or province, whether ecclesiastical or civil (no. 42);
- b) to any diocese or ecclesiastical territory headed by a “local ordinary” (no. 43);
- c) to any place or town or city (no. 44);
- d) to any church, or public or semi-public oratory which takes the place of a church (no. 45);
- e) to any order or congregation (no. 46).

42. *Feasts proper to any nation and any region or province, whether ecclesiastical or civil*, are:

- a) the feast of a duly constituted principal patron (1st class);
- b) the feast of a duly constituted secondary patron (2nd class).

43. *Feasts proper to any diocese or ecclesiastical territory headed by a “local ordinary”*, are:

- a) the feast of a duly constituted principal patron (1st class);

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b) the anniversary of the dedication of the cathedral church (1st class);

c) the feast of a duly constituted secondary patron (2nd class);

d) feasts of saints and blessed who have been duly inscribed in the martyrology or in its appendix, and who have some special relation to the diocese, such as having been there born, or having lived there a long time, or having died there (2nd or 3rd class or commemoration).

44. *Feasts proper to any place or town or city, are:*

a) the feast of a duly constituted principal patron (1st class);

b) the feast of a duly constituted secondary patron (2nd class).

45. *Feasts proper to any church, or public or semi-public oratory which takes the place of a church, are:*

a) the anniversary of the dedication, if they are consecrated (1st class);

b) the titular feast, if they are consecrated or at least solemnly blessed (1st class);

c) the feast of a saint duly inscribed in the martyrology or in its appendix, whose body is kept there (2nd class);

d) the feast of a blessed duly inscribed in the martyrology or in its appendix, whose body is kept there (3rd class).

46. *Feasts proper to any order or congregation, are:*

a) the titular feast (1st class);

b) the feast of a founder who has been canonized (1st class) or beatified (2nd class);

c) the feast of a duly constituted principal patron of the whole order or congregation, throughout the order or congregation; the feast of a duly constituted principal patron of any religious province, in that province (1st class);

d) the feast of a secondary patron, as above (2nd class);

e) the feasts of saints and blessed who were members of that order or congregation (2nd or 3rd class or commemoration).

47. Particular *indult* feasts are feasts which are inscribed in particular calendars by *indult* of the Holy See.

B. The Calendar and the Feasts to be Inscribed in It

48. A calendar is *universal* or *particular*, that is, *proper*.

49. The *universal calendar* is the calendar used by the universal Church, which is prefixed to the Roman breviary and missal.

50. A *particular* or *proper calendar* is diocesan or religious. It is made up by inserting particular feasts into the universal calendar.

A permanent particular calendar of this kind is to be made up respectively by the local ordinary or by the highest religious superior with the advice of his chapter or general council, and is subject to the approval of the Sacred Congregation of Rites.

51. All dioceses and all other ecclesiastical territories headed by a "local ordinary" have a *diocesan calendar*.

52. To be inscribed in the *diocesan* calendar, besides the universal feasts, are:

- a) the proper (no. 42) and indult feasts of the whole nation and of the whole region or province, whether ecclesiastical or civil;
- b) the proper (no. 43) and indult feasts of the whole diocese.

53. Upon a *diocesan* calendar of this kind is built:

- a) the calendar of each locality, by adding the proper (no. 44) and indult feasts;
- b) the calendar of each church or oratory, likewise by adding the proper (no. 44) and indult feasts of the locality and also the proper (no. 45) and indult feasts of the church itself;
- c) the calendar of the religious congregations or institutes of pontifical right which are not bound to the recitation of the divine office; and of congregations of diocesan right, by adding the proper (no. 44) and indult feasts of the locality; as well as other feasts proper to them (nos. 45 and 46) and granted to them by indult.

54. The following have a *religious calendar*.

- a) regular orders, and the nuns and sisters of those orders, as well as the tertiaries associated with them, living in common and making simple vows;
- b) religious congregations or institutes of either sex, of pontifical right, and set up under the government of one general head, if they are bound to the recitation of the divine office in any way.

55. In a *religious* calendar are to be inscribed, besides the universal feasts, the proper (no. 46) and indult feasts of that order or congregation.

56. Upon a *religious* calendar of this kind is built:

- a) the calendar of each religious province, by adding the proper (no. 46) and indult feasts;
- b) the calendar of each church or oratory, likewise by adding the proper (no. 45) and indult feasts, as well as the others enumerated in the following section; this is also called the calendar of the religious house.

57. In each diocese and locality the religious, including those who follow a rite other than the Roman, are bound to celebrate together with the diocesan clergy:

- a) the feast of a principal patron of the nation, of the region or province, whether ecclesiastical or civil, of the diocese, of the place or town or city (1st class);
- b) the anniversary of the dedication of the cathedral church (1st class);
- c) other feasts actually kept as holidays, if there are any, with the same rank with which they are inscribed in the diocesan calendar.

58. In celebrating the feasts of saints of their order or congregation, with regard to the date and the use of an office more proper than that used by the universal Church, religious are bound to conform to the diocesan clergy wherever the same saints are honored as principal patrons (no. 57a).

Thus, if the feasts of saints or blessed of some order or congregation are celebrated with a higher rank or with a more proper office by the clergy of some diocese or locality, they may be celebrated in the same place also by the religious of that order or congregation with the same higher rank or more proper office, as long as the same feasts are inscribed on the same day in both calendars.

C. The Proper Day of Feasts

59. Feasts already introduced into calendars shall be celebrated on the day on which they are now inscribed in the calendars.

60. For the introduction of new *universal* feasts, the following shall be observed:

a) the feasts of saints shall ordinarily be assigned to the birthday, that is, the day on which the saint was born to eternal life; if this day is impeded for any reason, the feast shall be assigned to a day to be determined by the Holy See, which day shall accordingly be regarded as the quasi-birthday;

b) for the rest of the feasts, a day will be assigned by the Holy See.

61. For the introduction of new *particular* feasts, the following shall be observed:

a) proper feasts of saints or blessed shall ordinarily be assigned to the birthday, unless it is impeded or some other arrangement has been made by the Holy See; but feasts proper to some locality or church which are also inscribed in the universal or diocesan or religious calendar with a lower rank, are to be celebrated on the same day on which they occur in the universal or diocesan or religious calendar;

b) if the birthday is not known, the feast shall be assigned, with the approval of the Holy See, to a day which is of the fourth class in the perpetual diocesan or religious calendar;

c) if the birthday is permanently impeded, however, for the whole diocese or religious order or for the proper church, feasts in a particular calendar of this kind, if they are of the 1st or 2nd class, shall be assigned to the next day which is not on the 1st or 2nd class; if they are of the 3rd class, they shall be assigned to the next day which is free of other feasts and offices of equal or higher rank;

d) particular *induit* feasts shall be inscribed in the calendar on the day assigned by the Holy See in the grant.

62. Saints or blessed who for any reason are combined in the calendar with a single feast are always celebrated together as indicated in the breviary, as long as they are to be honored by the same rank, even if one or more of them are more proper.

On the other hand:

a) if one or more of these saints are to be honored by a feast of the 1st class, the office shall be of these only, to the exclusion of the companions:

b) if one or more of these saints or blessed are more proper and are to be honored by a higher rank, the whole office shall be of those who are more proper, with a commemoration of the companions.

chapter 7

Octaves

A. Octaves in General

63. An octave is a celebration of the highest feasts prolonged for eight successive days.

64. Only the octaves of Christmas, Easter and Pentecost are celebrated, to the exclusion of all others, whether in the universal calendar or in particular calendars.

65. Octaves are of the 1st or 2nd class.

B. Octaves of the 1st class

66. Octaves of the 1st class are the octaves of Easter and Pentecost. The days within these octaves are of the 1st class.

C. Octaves of the 2nd class

67. The octave of the second class is the octave of Christmas. The days within the octave are of the 2nd class; the octave day, however, is of the 1st class.

68. The octave of Christmas has its own peculiar order, namely*

a) on December 26 the feast of St. Stephen the Protomartyr (2nd class) is celebrated;

b) on December 27 the feast of St. John, apostle and evangelist (2nd class), is celebrated;

c) on December 28 the feast of the Holy Innocents, martyrs (2nd class), is celebrated;

d) on December 29 there is a commemoration of St. Thomas, bishop and martyr;

e) on December 31 there is a commemoration of St. Sylvester I, pope and confessor;

f) of particular feasts, only those are admitted which are of the 1st class and in honor of the saints who are inscribed on these days in the universal calendar, even if they are inscribed only by way of commemoration; the rest are transferred after the octave.

69. On the Sunday within the octave of Christmas, namely that which occurs from December 26 to 31, the office is always of the Sunday with a commemoration of any feast that may occur, according to the rubrics, unless the Sunday falls on a feast of the 1st class, in which case the celebration is of the feast with a commemoration of the Sunday.

70. The special rules for arranging the office and the Mass within the octave of Christmas are found in the rubrics of the breviary and of the missal.

CHAPTER 8

The Seasons of the Year

A. *The Season of Advent*

71. The season of holy Advent runs from 1st vespers of the First Sunday of Advent to none of the vigil of Christmas inclusive.

B. *Christmastide*

72. Christmastide runs from 1st vespers of Christmas to January 13 inclusive.

Within this time are included:

a) *the season of Christmas*, which runs from 1st vespers of Christmas to none of January 5 inclusive;

b) *the season of Epiphany*, which runs from 1st vespers of the Epiphany of our Lord to January 13 inclusive.

C. *The Season of Septuagesima*

73. The season of Septuagesima runs from 1st vespers of Septuagesima Sunday through compline of Tuesday of Quinquagesima week.

D. *The Lenten Season*

74. The Lenten season runs from matins of Ash Wednesday up to but not including the Mass of the Easter vigil.

Within this time are included:

a) *the season of Lent*, which runs from matins of Ash Wednesday through none of the Saturday before the 1st Sunday of the Passion;

b) *Passiontide*, which runs from 1st Vespers of the 1st Sunday of the Passion up to but not including the Mass of the Easter vigil.

75. The week from the 2nd Sunday of the Passion or Palm Sunday to Holy Saturday inclusive is called *Holy Week*; and the last three days of that week are known as the *sacred triduum*.

E. *Paschaltide*

76. Paschaltide runs from the beginning of the Mass of the Easter vigil through none of Saturday within the octave of Pentecost.

Within this time are included:

a) *the Easter season*, which runs from the beginning of the Mass of the Easter vigil through none of the vigil of the Ascension of our Lord;

b) *Ascensiontide*, which runs from 1st Vespers of the Ascension of our Lord through none of the vigil of Pentecost;

c) *the octave of Pentecost*, which runs from the Mass of the vigil of Pentecost through none of the following Saturday.

Λ *The Season "Throughout the Year"*

II. The season "throughout the year" runs from January 14 to none of the Saturday before Septuagesima Sunday, and from 1st vespers

of the feast *of the* Most Holy Trinity, that is, of the First Sunday after Pentecost, through none *of* the Saturday before the First Sunday of Advent.

chapter 9

The Saturday Celebration of the Blessed Virgin Mary

78. On Saturdays on which the office of a feria of the 4th class occurs, the Saturday celebration of the Blessed Virgin Mary is observed.

79. The Saturday office of the Blessed Virgin Mary begins with matins and ends after none.

chapter 10

The Greater and Lesser Litanies

A. *The Greater Litanies*

80. The greater litanies have been assigned to April 25; but if Easter Sunday or Easter Monday occurs on that day, they are transferred to the following Tuesday.

81. Of the greater litanies there is nothing in the office, but only in the Mass. The commemoration of them, however, is not to be considered a commemoration “of the season.”

82. According to conditions and customs varying from one church to another and from one place to another—of this matter the local ordinary is the judge—a procession is held on this day, in which the Litany of the Saints is said with its accompanying prayers. The petitions of the litany are not doubled.

83. If a procession cannot be held, the local ordinary shall prescribe special supplications, which shall include the Litany of the Saints and the other prayers customarily said in procession.

84. All those who are bound to the recitation of the divine office, but do not take part in the procession or in the other special supplications mentioned in the preceding section, must say the Litany of the Saints with its prayers, in Latin, on this day.

85. If, according to the custom of the place, the Litany of the Saints with its prayers is said in the vernacular tongue along with the faithful, in procession or as part of the other special supplications, those who are bound to the recitation of the divine office and who actually take part in these supplications do not have to repeat these prayers in Latin.

86. The rogation Mass is regularly to be said after the procession, according to what is established in nos. 346-347. It is fitting, however, that the rogation Mass be said even after the special supplications which take the place of the procession, even if these services are held in the evening.

B. The lesser litanies or rogation days

87. The lesser litanies or rogation days, of themselves, are assigned to the Monday, Tuesday and Wednesday before the feast of the Ascension of our Lord.

Local ordinaries are granted the faculty, however, of transferring them to some other three successive days which are more suitable according to the differences between one region and another or the customs or the needs peculiar to certain regions.

88. Of the lesser litanies there is nothing in the office, but only in the Mass which is connected with the procession or with the other special supplications.

89. With regard to the procession or the other special supplications and the Mass or commemoration, the things established above concerning the greater litanies (nos. 81-83 and 86) shall be observed.

90. On these days the Litany of the Saints with its prayers is said only in procession or as part of the other supplications (see no. 85). Hence, those who are bound to the recitation of the divine office but do not take part in the procession or in the other special supplications do not have to say the Litany of the Saints with its prayers on these days.

CHAPTER II

The Precedence of Liturgical Days

91. All titles and norms hitherto governing the precedence of liturgical days are annulled. This precedence is governed solely by the following:

TABLE OF LITURGICAL DAYS

Arranged in the Order of Precedence

Liturgical Days of the First class

i. Christmas day, Easter Sunday and Pentecost Sunday (1st class with octave).

2. The sacred triduum.

3. The feasts of the Epiphany and the Ascension of our Lord, of the Most Holy Trinity, of Corpus Christi, of the Heart of Jesus and of Christ the King.

4. The feasts of the Immaculate Conception and of the Assumption of the Blessed Virgin Mary.

5. The vigil and the octave day of Christmas.

6. The Sundays of Advent, Lent and Passiontide, and Low Sunday.

7. Ferias of the 1st class not mentioned above, namely Ash Wednesday and Monday, Tuesday and Wednesday of Holy Week

8. The commemoration of All the Faithful Departed which, however, yields to a Sunday occurring on its date.

9. The vigil of Pentecost.

10. The days within the octaves of Easter and Pentecost.

11. First class feasts of the universal Church not mentioned above.

12. *Proper* 1st class feasts, namely:

1) the feast of a duly constituted principal patron: a) of a nation
b) *of* a region or province, whether ecclesiastical or civil; c) of a diocese.

2) the anniversary of the dedication of the cathedral church.

3) the feast of a duly constituted principal patron of a place or town or city.

4) the feast and the anniversary of the dedication of the local church, or public or semi-public oratory which takes the place of a church.

5) the titular feast of the local church.

6) the titular feast of an order or congregation.

7) the *feast of a* canonized founder of an order or congregation.

8) the feast of a duly constituted principal patron of an order or congregation, and of a religious province.

13. *Induit* feasts of the 1st class, first the movable, then the fixed.

Liturgical Days of the 2nd class

14. Second class feasts of the Lord, first the movable, then the fixed

15. Sundays of the 2nd class.

16. Second class feasts of the universal Church, which are not of the Lord.

17. The days within the octave of Christmas.

18. Ferias of the 2nd class, namely those of Advent from December 17 to 23 inclusive and the ember days of Advent, Lent and September.

19. *Proper* feasts of the 2nd class, namely:

1) the feast of a duly constituted secondary patron: a) of a nation;
b) of a region or province, whether ecclesiastical or civil; c) of a diocese; d) of a place or town or city.

2) feasts of saints or blessed as specified in no. 43d.

3) feasts of saints proper to any church (no. 45c).

4) the feast of a beatified founder of an order or congregation (no. 46b).

5) the feast of a duly constituted secondary patron of an order or congregation, and of a religious province (no. 46d).

6) feasts of saints or blessed as specified in no. 46e.

20. *Induit* feasts of the 2nd class, first the movable, then the fixed.

21. Vigils of the second class.

Liturgical Days of the 3rd class

22. The ferias of Lent and passiontide, from Thursday after Ash Wednesday to Saturday before the 2nd Sunday of the Passion inclusive, except the ember days.

23. Feasts of the 3rd class inscribed in particular calendars, and first the *proper* feasts, namely:

- 1) feasts of saints or blessed as specified in no. 43d.
- 2) feasts of blessed proper to any church (no. 43d).
- 3) feasts of saints or blessed as specified in no. 46e; then *induit* feasts, first the movable, then the fixed.

24. Feasts of the 3rd class inscribed in the calendar of the universal Church, first the movable, then the fixed.

25. The ferias of Advent to December 16 inclusive, except the ember days. r

26. Vigils of the 3rd class.

27. Saturday office of the Blessed Virgin Mary.

28. Ferias of the 4th class.

chapter 12

The Occurrence of Liturgical Days

92. *Occurrence* means the fact of two or more offices falling on one and the same day.

Occurrence is called *accidental* when a movable liturgical day and a fixed liturgical day occur together only at certain intervals of year. It is called *perpetual* when two liturgical days occur together every year.

93. The effect of occurrence is that the office of the liturgical day of lower rank yields to the office of higher rank. This may be done by the mission of the lower office, or by its commemoration, or by its transference, or by its reassignment, as indicated in the following sections.

94. A commemoration established on a fixed day is not transferred or reassigned with the feast that is being transferred or reassigned, but is made on its own day or omitted, according to the rubrics.

chapter 13

The Accidental Occurrence of Liturgical Days and Their Transference

95. Only feasts of the 1st class have the right of transference to another day by reason of their accidental occurrence with a liturgical day which occupies a higher place in the table of precedence. Other feasts accidentally impeded by an office of higher rank are either commemorated or omitted altogether in that year, according to the rubrics.

If, whoever, two feasts of the same divine Person or two feasts of the same saint or blessed occur together, the feast occupying the higher place in the table of precedence is celebrated and the other is omitted.

96. A feast of the 1st class impeded by a day which occupies a higher place in the table of precedence is transferred to the next day following, which is not of the 1st or 2nd class.

However:

a) When the feast of the Annunciation of the Blessed Virgin Mary is transferred after Easter, it is transferred to the Monday after Low Sunday as its rightful place;

b) When the commemoration of All the Faithful Departed occurs on a Sunday, it is transferred to the following Monday as its rightful place.

97. *If* several feasts of the 1st class occur *on the same day*, the feast occupying the higher place in the table of precedence is celebrated on that day, and the others are transferred according to the order in which they have been listed in the table of precedence.

98. Likewise, if it happens that several feasts of the 1st class occurring *on successive days* are transferred, the order in which they are listed in the table of precedence shall be followed; in case of equal feasts, however, the office which was impeded first has precedence.

99. Transferred feasts hold the same rank that they have in their rightful place.

CHAPTER 14

The Perpetual Occurrence of Liturgical Days and Their Reassignment

100. The right of reassignment to another days, by reason of perpetual occurrence with a liturgical day occupying a higher place in the table of precedence, belongs to all feasts of the 1st and 2nd class, and also to particular feasts of the 3rd class occurring outside of Advent and Lent which are impeded in the whole diocese or in the whole order or congregation or in the local church.

Third class feasts of the universal Church in a particular calendar, however, and 3rd class feasts of a diocese or of an order or congregation, perpetually impeded only in some churches, are perpetually either commemorated or omitted altogether, according to the rubrics.

101. If feasts to be reassigned are of the 1st or 2nd class, they shall be assigned to the next day following which is not of 1st or 2nd class. If they are of the 3rd class, they shall be assigned to the next day following, which is free from other offices of equal or higher rank.

102. The day to which a feast perpetually impeded has been reassigned is considered as its own day, on which the reassigned feast is celebrated with the same rank as in its rightful place.

CHAPTER 15

The Concurrence of Liturgical Days

103. *Concurrence* means the meeting of the vespers of the current liturgical day with the vespers of the following liturgical day.

104. In concurrence, the vespers of the liturgical day of higher class are preferred, and the others are commemorated or not, according to the rubrics.

105. But when the liturgical days whose vespers concur are of the same class, the second vespers of the current day are said in their entirety, and there is a commemoration of the following, according to the rubrics.

chapter 16

Commemorations

106. The rules herein established for commemorations apply both to the Mass and to the office, whether in occurrence or in concurrence.

107. Commemorations are either *privileged* or *ordinary*.

108. *Privileged* commemorations are made at lauds and at vespers as well as at all Masses. *Ordinary* commemorations, however, are made only at lauds, in conventual Masses and in all low Masses.

109. *Privileged* commemorations are commemorations:

- a) of a Sunday;
- b) of a liturgical day of the 1st class;
- c) of days within the octave of Christmas;
- d) of ember days in September;
- e) of the ferias of Advent, Lent and Passiontide;
- f) of the greater Litanies, in the Mass.

All other commemorations are *ordinary* commemorations.

110. In an office and Mass of St. Peter there is always a commemoration of St. Paul, and vice versa. This commemoration is called *inseparable*, and the two prayers are so thought of as combining into one that they are considered a single prayer in computing the number of collects. Hence:

a) *In an office of St. Peter or of St. Paul*, the prayer of the other apostle is added to the collect of the day under a single conclusion at lauds and at vespers, without antiphon or verse;

b) *In a Mass of St. Peter or of St. Paul*, the prayer of the other apostle is added to the collect of the day under a single conclusion.

c) But whenever the prayer of one apostle is to be added *by itself* of commemoration, the other is added to this one immediately, before all other commemorations.

in. The plan for admitting commemorations is this:

- a) On 1st class liturgical days and in sung non-conventual Masses, no commemoration is admitted except on privileged one;
- b) On 2nd class Sundays, only one commemoration is admitted, namely of a 2nd class feast, which, however, is omitted if a privileged commemoration is to be made;
- c) On other 2nd class liturgical days, only one commemoration is admitted, namely either one privileged or one ordinary commemoration;
- d) On 3rd and 4th class liturgical days, only two commemorations are admitted.

112. With regard to commemorations and collects, these points also are to be observed:

- a) An office, Mass or commemoration of any feast or mystery of one divine Person excludes a commemoration or collect of another feast or mystery of the same divine Person;
- b) An office, Mass or commemoration of a Sunday excludes a commemoration or collect of a feast or mystery of the Lord, and vice versa; «
- c) An office, Mass or commemoration of the season excludes another commemoration of the season;
- d) Likewise, an office, Mass or commemoration of the Blessed Virgin Mary or of any saint or blessed excludes another commemoration or collect in which the intercession of the same Blessed Virgin or saint or blessed is implored; but this does not hold regarding a collect of a Sunday or feria in which the same saint is invoked.

113. A commemoration of the season is given the first place. In admitting and arranging other commemorations, the order of the table of precedence shall be observed.

114. Any commemoration which would exceed the number established for the particular liturgical day is omitted.

chapter 17

The Conclusion of Prayers

115. The conclusion of prayers both in the Mass and in the office is as follows:

- a) If the prayer is addressed to the Father, it is concluded:

<p>Per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti, Deus, per omnia saecula sacculorum. Amen;</p>	<p>Through our Lord Jesus Christ, thy Son, who liveth and reigneth with thee in the unity of the Holy Spirit, God, world with- out end. Amen;</p>
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- b) If the prayer is addressed to the Father, but mention is made of the Son in the beginning of it, it is concluded: *Per eundem Dominum nostrum* (Through the same Jesus Christ, thy Son, our Lord), etc., as above;

If the prayer is addressed to the Father, but mention is made of the Son at the end, it is concluded:

Qui tecum vivit et regnat in unitate Spiritus Sancti, Deus, per omnia saecula saeculorum. Amen;	Who liveth and reigneth with thee in the unity of the Holy Spirit, God, world without end. Amen;
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d) If the prayer is addressed to the Son, it is concluded:

Qui vivis et regnas cum Deo Patre in unitate Spiritus Sancti, Deus, per omnia saecula saeculo- rum. Amen;	Who livest and reignest with God the Father in the unity of the Holy Spirit, God, world with- out end. Amen;
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e) If mention has been made of the Holy Spirit in the prayer, in the conclusion is said: ... *in unitate eiusdem Spiritus Sancti* (. . . in the unity of the same Holy Spirit), etc.

116. Other special conclusions noted at various places in the liturgical books are also to be observed.

chapter 18

The Colors of the Vestments

A. *The colors of the vestments in general*

117. The antependium of the altar and the vestments of the celebrant and ministers must be of the color suitable to the office and Mass of the day or to whatever other Mass is to be celebrated, according to the practice of the Roman Church, which customarily uses five colors: white, red, green, violet and black.

The induits and legitimate customs concerning the use of other colors, however, remain in force.

In mission countries, however, it may be that the significance of one or another liturgical color of the Roman Church does not agree with the significance attached to that color by an ancient established tradition of the native population. In such a case, the faculty is given to the episcopal conference of that region, or of a larger territory if that is expedient, to substitute another, more fitting color for the unsuitable color. This is not to be done, however, without consulting the Sacred Congregation of Rites.

118. With regard to the color of the vestments in low votive Masses of the 4th class, the observations made in no. 323 should be noted.

B. *White*

119. White is to be used in the *office and Mass of the season*:

- a) from the feast of Christmas to the end of the Epiphany season;
- b) from the Mass of the Easter vigil up to but not including the Mass of the vigil of Pentecost.

120. White is used in the *office and Mass of feasts*:

- a) of the Lord, except feasts of the mysteries and instruments of the passion;
- b) of the Blessed Virgin Mary, also in the blessing of candles and procession on February 2;
- c) of the Holy Angels;
- d) of All Saints (November 1);
- e) of saints who are not martyrs;
- f) of St. John, apostle and evangelist (December 27); of the Chair of St. Peter (February 22); of the Conversion of St. Paul (January 25); of the Birthday of St. John the Baptist (June 24).

121. White is required by votive Masses:

- a) corresponding to the feasts listed in the preceding section;
- b) of our Lord Jesus Christ, eternal High Priest;
- c) of the coronation of the pope, and of the anniversaries of the pope and of the diocesan bishop;
- d) "For Bride and Bridegroom."

122. Finally, white is used on Thursday of Holy Week in the Chrism Mass and in the Mass of the Lord's Supper; also, by the deacon, for the singing of the Easter exultation, and, by the celebrant, for the renewal of baptismal promises, in the Easter vigil.

C. *Red*

123. Red is to be used in the *office and Mass of the season* from the Mass of the vigil of Pentecost to none of the following Saturday.

124. Likewise, red is used in the *office and Mass of feasts*:

- a) of the mysteries and instruments of the Lord's Passion;
- b) of the holy apostles and evangelists on their birthday, except on the feast of St. John (December 27);
- c) of the commemoration of St. Paul the apostle (June 30);
- d) of the commemoration of all holy popes;
- e) of holy martyrs whose martyrdom or findings or transferral is celebrated;
- f) of holy relics.

125. Red is required by *votive Masses*:

- a) of the Lord's passion;
- b) of the Holy Spirit;
- c) of the mysteries and the saints listed in the preceding section;
- d) for election of a pope.

126. Finally, red is used on the 2nd Sunday of the Passion or Palm Sunday for the blessing of branches and the procession.

D. *Green*

127. Green is used in the *office and Mass of the season*:

- a) from January 14 to the Saturday before Septuagesima;
- b) from the Monday after the First Sunday after Pentecost to the Saturday before Advent.

Exceptions are the ember days of September and vigils of the 2nd and 3rd class outside of Paschaltide.

E. Violet

128. Violet is used in the *office and Mass of the season*:

a) From the First Sunday of Advent to the vigil of Christmas inclusive;

b) From Septuagesima Sunday to the Easter vigil, except: at the blessing of branches and the procession on Second Passion Sunday; at the Chrism Mass and the Mass of the Lord's Supper on Thursday of Holy Week; at the liturgical action of Friday of the Lord's passion and death up to but not including the communion; in the singing of the Easter exultation, for the deacon, and in the renewal of baptismal promises, for the celebrant, in the Easter vigil;

c) on the ember days of September;

d) on vigils of the 2nd and 3rd class outside of Paschaltide.

129. *Ko/we Masses* requiring violet are:

a) For the Propagation of the Faith;

b) For the Defense of the Church;

c) For the Unity of the Church;

d) In Time of War;

e) For Peace;

f) In Time of Pestilence;

g) For the Remission of Sins;

h) For Pilgrims and Travelers;

i) For the Sick;

j) For the Grace of a Good Death;

k) For Any Necessity.

130. Violet is used also:

a) at the procession and the Mass of the greater and lesser litanies;

b) at the blessing of ashes;

c) at the communion in the liturgical action of Friday of the Lord's passion and death;

d) In Masses of the commemoration of All the Faithful Departed which are celebrated during exposition of the Blessed Sacrament for the Forty Hours devotion.

131. *Rose colored* vestments may be used on the Third Sunday of Advent and on the Fourth Sunday of Lent, but only in the office and Mass of the Sunday.

F. Black

132. Black is to be used:

a) in the liturgical action of Friday of the Lord's Passion and Death, up to but not including the communion;

b) in offices and Masses of the dead, except for the ease mentioned above, no. 130d.

CHAPTER IQ

What Vestments Are to be Worn

133. At Mass the celebrant always wears a chasuble.

134. A bishop and others who are entitled to use pontificals wear a chasuble over the dalmatic and the tunicle if they are celebrating solemnly.

Likewise, a bishop wears a chasuble over the dalmatic and the tunicle even in a low Mass:

- a) In the consecration of a bishop;
- b) In the bestowal of holy orders;
- c) In the blessing of an abbot;
- d) In the blessing of an abbess;
- e) In the blessing and the consecration of virgins;
- f) In the consecration of a church and of an altar.

For a good reason, however, a bishop and the others mentioned above may refrain from wearing the tunicle and the dalmatic under the chasuble.

135. A cope is used:

- a) at the office of lauds and of vespers when they are said solemnly;
- b) in blessings which are done at the altar;
- c) in processions;
- d) in the absolution over a corpse over a catafalque;
- e) in a pontifical Mass, by the assistant priest;
- f) at the "solemn prayers" in the liturgical action of Friday of the Lord's passion and death;
- g) in the Easter vigil.

136. When the celebrant is wearing a cope he never wears a maniple; and if no cope is to be had, in the blessings done at the altar the priest wears alb and stole without chasuble or maniple.

137. The deacon and the subdeacon wear dalmatic and tunicle respectively when they are ministering to the priest:

- a) at Mass;
- b) in the blessings at the altar;
- c) in processions.

But when the celebrant has no cope, the ministers likewise leave off the dalmatic and the tunicle.

The folded chasubles and the broad stole are no longer used.

Part 2

General Rubrics of the Roman Breviary

CHAPTER I

General Norms

138. The canonical hours of the Roman breviary are: matins, lauds, prime, terce, sext, none, vespers and compline.

Of these, matins, lauds and vespers are called *major hours*; prime, terce, sext, none and compline are called *minor hours or little hours*. For the most part, however, compline is considered separately by the rubrics.

139. The obligation of saying the divine office extends to all the canonical hours of the daily *cursus*.

140. The divine office is recited either *in choir* or *in common* or *by one alone (a solo)*.

It is said *in choir* if it is recited by a community which has the obligation of choir under ecclesiastical laws; *in common*, if it is recited by a community which does not have the choir obligation.

141. The following rules hold both for the recitation of the divine office *in choir* or *in common* (even if it is done by two or three persons only) and for the recitation *by one alone*, unless it is expressly mentioned that a rule applies to only one kind of recitation.

chapter 2

The Time for Saying the Canonical Hours

142. By their very make-up the canonical hours of the divine office are ordained to the sanctification of the various hours of the natural day. Hence, it is best, both for the real sanctification of the day and for the spiritually fruitful recitation of the hours themselves, that each canonical hour be recited at the time which most nearly approaches its own true time.

143- That the obligation of reciting the divine office may be satisfied, however, it is sufficient that all the canonical hours be said within the space of the twenty-four hours of the day.

144. For a good reason, *matins* may be anticipated in the afternoon or evening hours of the preceding day, but not before two o'clock in the afternoon.

145. Since *lauds* are a morning prayer, they are said in the early morning *in choir* and *in common*; and this rule may fittingly be observed also in the recitation *by one alone*.

146. Even in Lent and Passiontide, *vespers* are said in the hours after noon *in choir* and *in common*, and this rule may fittingly be observed also in the recitation *by one alone*.

147. For all those who are bound to the recitation of the divine office and especially for those living in religious communities, it is very appropriate that *compline* be said as the last prayer at the end of the day, even if for some good reason matins of the following day have already been anticipated.

In this case the Pater noster otherwise said after the verse *Adiutorium nostrum* is omitted, and in its place, *in choir* and *in common*, there is an examination of conscience lasting a reasonable length of time. Then the Confiteor and the rest are said in the usual way. This practice may fittingly be observed also in the recitation *by one alone*.

chapter 3

The Calendar to be Followed in the Recitation of the Divine Office

148. The divine office is to be recited according to a “proper” calendar or, if one is lacking, according to the calendar of the universal Church, as indicated in the following sections.

149. *Beneficiaries* must follow the calendar of their church (no. 53g).

150. *The diocesan clergy* must follow the calendar of the church or oratory to which they are permanently assigned (no. 53b); or, if they are not permanently assigned to any church or oratory or if they are living outside of their diocese for a long time, they must follow the calendar of their diocese with the feasts of their place of residence added (no. 44), or the calendar of the place in which they are staying.

151. *Religious* of either sex *bound to choir* shall observe the calendar of their house (no. 56a); or, when they take part in choir in another house of their order, the calendar of the house in which they are staying.

152. *Religious* having a proper calendar but *not bound to choir* shall observe the calendar of their house (no. 56b); or, if they recite the office in common in another house of their congregation or institute, the calendar of the house in which they are staying.

153. *Religious who have no proper calendar* shall observe the calendar of their church (no. 53b), adding the proper and indult feasts (no. 46).

154. In diocesan seminaries and diocesan colleges of clerics, in charge of religious, for the recitation of the divine office in common, whether by the clerics or by the religious saying the office in common together with the clerics, the calendar of the place is to be observed (no. 53a) with the feasts of the seminary or college church added (no. 45). Permission is given also to add the titular feast and the feast of the holy founder of the religious to whom the administration of the seminary has been entrusted.

155. In inter-diocesan, regional, national and international seminaries and colleges of clerics, for the recitation of the divine office in common, the calendar of the universal Church is to be used, with the following added: feasts of a principal patron of the nation, of the region or province, whether ecclesiastical or civil, of the diocese, of the town or city; the anniversary of the dedication of the cathedral church of the diocese; other feasts actually kept as holidays, if there are any; and the feasts of the seminary or college church (no. 45).

But if the administration of a seminary of this kind has been entrusted to religious, the calendar of the universal Church is to be used also by the religious who recite the office in common together with the clerics. Permission is given, however, to add the titular feast of the order or congregation and the feast of the holy founder of the religious to whom the administration of the seminary has been entrusted.

156. In inter-provincial, national and international colleges and houses of religious, for the recitation of the divine office in choir or in common, the proper calendar of the whole order or congregation is to be used (no. 55), with the addition only of the feasts of their own church (no. 45) and of those specified in no. 57.

157. Any diocesan cleric, however, or any religious of either sex, obliged under any title to recite the divine office, who participates in the office *in choir* or *in common* according to another calendar or rite than his own, is thereby satisfying his obligation as far as this part of the office is concerned.

Likewise, when anyone participates in votive vespers of any external solemnity, he is satisfying his obligation as to this part of the office, as long as the aforesaid vespers have been celebrated in their entirety and according to the rubrics.

chapter 4

The Arrangement of the Divine Office

A. *The Arrangement of the Divine Office in General*

158. The extension of the divine office for the different liturgical days is described above, in nos. 13, 27, 34, 37.

159. How to recite the divine office and how to choose the individual parts of the hours, according to the different liturgical days, will be described below in nos. 165-167.

160. The plan for saying the individual hours is set forth in the ordinary of the divine office.

161. The following have *matins with three nocturns*, that is, matins of *nine psalms with nine lessons*:

- a) Feasts of the 1st and 2nd class;
- b) Ferias of the sacred triduum;
- c) The octave day of Christmas;

d) The coinmemonation of All the Faithful Departed.

162. The following have *matins with a single nocturn of nine psalms and three lessons*:

- a) all Sundays except Easter and Pentecost;
- b) all ferias except the ferias of the sacred triduum;
- c) all vigils;
- d) feasts of the 3rd class;
- c) days within the octave of Christmas;
- f) the Saturday office of the Blessed Virgin Mary.

163. Easter and Pentecost Sundays and the days within their octaves have *matins with a single nocturn of three psalms and three lessons*.

164. Feasts which do not have 1st vespers and for any reason acquire them according to the rubrics, take everything from 2nd vespers except for those elements that may happen to be given as proper for 1st vespers.

B. The Sunday office

165. *The Sunday office* belongs to Sundays on which no feast occurs which takes precedence over the Sunday itself.

The following, however, have a special arrangement of the office:

- a) Easter and Pentecost Sundays;
- b) the Sunday within the octave of Christmas.

166. The order of the Sunday office is as follows:

- a) *At 1st vespers*: all as in the ordinary and the psalter, for the preceding Saturday, except those things which are assigned as proper;
- b) *compline* following 1st vespers: of the Saturday;
- c) *at matins*: invitatory and hymn as in the ordinary or the psalter; antiphons, psalms and verse of the single nocturn as in the psalter for Sunday; absolution *Exaudi* (Graciously hear), blessings *Hie nos* (May his blessing), *Divinum auxilium* (May the divine assistance), *Per evangelica dicta* (May our sins be blotted out by the words of the gospel); first and second lessons, with their responsories, from the occurring Scripture (no. 220b; hymn *Te Deum*, which is omitted on the Sundays of Advent and from Septuagesima Sunday to Second Passion Sunday, in which case a third responsory is said.

d) *at lauds*: antiphons, unless proper ones are assigned, from the psalter; psalms from the psalter for Sunday, from the 1st or 2nd scheme according to the different seasons (no. 197); little chapter, hymn and verse as in the ordinary of the psalter or the proper of the season; the rest as in the proper of the season;

e) *at prime*: antiphon, unless there is a proper one, and psalms from the psalter for Sunday; little chapter and remainder as in the ordinary; short lesson of the season;

f) *at terce, sext and none*: all as in the ordinary and the psalter, except those things which are assigned as proper;

g) *at 2nd vespers*: all as in the ordinary and the psalter, except those things which are assigned as proper;

h) *compline*: of the Sunday.

The Festive office

167. *The festive office* belongs to feasts of the 1st class. 1st order is as follows:

- a) *at 1st vespers*: all from the proper or the common;
- b) *compline* following 1st vespers: of Sunday;
- c) *at matins*: all from the proper or the common; and the hymn *Te Deum* is said;
- d) *at lauds*: all from the proper or the common, with psalms of Sunday, first scheme;
- e) *at prime*: first antiphon from lauds; psalms 53, 118¹ and 118²; little chapter and remainder as in the ordinary; short lesson of the season;
- f) *at terce, sext and none*: second, third and fifth antiphons respectively, from lauds; psalms of Sunday; the rest from the proper or the common;
- g) *at 2nd vespers*: all from the proper or the common;
- h) *compline*: of Sunday.

D. The Semi-festive office

168. *The semi-festive office* belongs to feasts of the 2nd class. Its order is as follows:

- a) *at matins, lauds and vespers*: all as in the festive office;
- b) *at prime*: antiphon and psalms from the psalter, of the current weekday; little chapter and remainder as in the ordinary; short lesson of the season;
- c) *at terce, sext and none*: antiphon and psalms from the psalter for the current weekday; the rest from the feast, as in the proper or the common;
- d) *compline*: of Sunday.

E. The Ordinary office

169. *The ordinary office* belongs to feasts of the 3rd class and to the Saturday office of the Blessed Virgin Mary. Its order is as follows:

- a) *at matins*: invitatory and hymn from the proper or the common; antiphons, psalms and verse of the single nocturn from the psalter for the current weekday, unless they are assigned as proper or from the common (no. 177); first and second lessons, with their responsories, from the Scripture, as indicated in no. 221a; third lesson of the feast (no. 221b); and the hymn *Te Deum* is said;
- b) *at lauds and at vespers*: antiphons and psalms as in the psalter for the current weekday, unless they are assigned as proper or from the common (no. 177); the rest as in the proper or the common;
- c) *at prime*: antiphon and psalms from the psalter for the current weekday; little chapter and remainder as in the ordinary; short lesson of the season;

d) *at terce, sext and none*: antiphons and psalms as in the psalter for the current weekday; the rest from the feast, as in the proper or the common;

c) *compline*: *of* the current weekday.

F. *The Ferial office*

170. *The ferial office* belongs to all ferias and vigils except:

- a) the sacred triduum;
- b) the vigil of Christmas.

171. The order of the ferial office is as follows:

a) *at matins*: invitatory and hymn from the psalter or the ordinary, according to the different seasons; antiphons, psalms and verse of the single nocturn from the psalter, of the current weekday; *on ferias*, three lessons from the occurring Scripture or from the homily on the gospel *of* the day with their responsories; *on vigils*, three proper lessons of the homily with responsories of the current feria.

The hymn *Te Deum* is said only on the ferias of Christmastide and Eastertide; in other seasons a third responsory is said;

b) *at lauds and at vespers*: all as in the psalter, of the current weekday, and in the ordinary, according to the different seasons, except for those things which are assigned as proper. On ferias the proper collect is taken, if the feria has one, otherwise the collect of the preceding Sunday, unless some other is assigned; on vigils the proper collect is said;

c) *at prime*: antiphon, unless a proper one is assigned, and psalms from the psalter, of the current weekday; little chapter and remainder as in the ordinary; short lesson of the season;

d) *at terce, sext and none*: antiphon, unless a proper one is assigned, and psalms from the psalter, of the current weekday; little chapter and remainder as in the ordinary, according to the different seasons; collect as at lauds;

e) *compline*: of the current weekday.

G. *Certain peculiarities in the arrangement of the divine office*

172. *On Easter and Pentecost Sundays* and on the days within their octaves, at the little hours, the Sunday psalms are said, but at prime as on feasts, namely psalms 53, 118¹ and 118².

173. *In the sacred triduum, on the vigil of Christmas and in offices of the dead*, the office is arranged according to special rubrics which are found in their respective places in the breviary.

174. *On 2nd class feasts of the Lord* which occur on Septuagesima, Sexagesima or Quinquagesima Sunday, the antiphons at the little hours are taken from lauds, as in the festive office, with the psalms of the Sundays retained at prime, however, namely psalms 117, 118¹ and 118².

175. *On the days within the octave of Christmas* which are free from feast of saints the order of the office is as follows:

a) *Matins* has nine psalms with three lessons. The invitatory, the hymn, the antiphons and the psalms are said as on the feast of Christmas; the verse, as in the third nocturn of the feast; and three lessons from the occurring Scripture with their responsories as indicated for the individual days.

b) *At lauds*: all as on the feast of Christmas.

c) *At the little hours*, the antiphons and psalms of the current day are said, as in the psalter; the rest is as on the feast of Christmas.

d) *At vespers*, except on December 31, the antiphons and the psalms are taken from 2nd vespers of Christmas day; the little chapter and following parts, however, are of the octave, as on the feast, unless the office is to be of the following Sunday or of the following 1st class feast.

c) *Compline*: of Sunday

176. *On the Sunday within the octave of Christmas*, the order of the office is the same as on the other days within the octave (no. 175), the elements that are proper being retained.

With regard to the lessons of matins, however, the following directions are to be observed:

a) If the Sunday falls on December 26, 27 or 28, the first and second lessons with their responsories are taken from the first nocturn of Christmas day, after the manner indicated in no. 221; but the third is taken from the homily on the gospel of the day (no. 220b);

b) If it falls on any of the other days, the first and second lessons of the occurring Scripture are said, and the third is of the homily on the gospel of the day, as in the Sunday Office (no. 220).

177. On feasts of the 3rd class, both universal and particular, which at certain hours have either proper antiphons and psalms from the common, or proper antiphons and psalms specially assigned, the special rubrics given in the respective places in the breviary will be observed.

CHAPTER 5

The Various Parts of the Office

A. *The Beginning and the End of the Hours*

178. Whether in choir or in common or in the recitation by one alone, the canonical hours are begun directly as follows:

a) *matins* with the verse *Domino, labia mea aperies* (O Lord, open thou my lips);

b) *lauds*, the little hours and vespers with the verse *Deus, in adiutorium meum intende* (O God, come to my assistance);

c) *compline* with the verse *lube, domne {Domine}, benedicere* (pray, sir [Lord], a blessing).

179. Similarly, whether in choir or in common or in the recitation by one alone, the canonical hours are ended as follows:

a) *matins* (if separated from lauds), *lauds*, *terce*, *sext*, *none* and *vespers* with the verse *Fidelium animae* (May the souls of the faithful departed);

b) *prime* with the blessing *Dominus nos benedicat* (May the Lord bless us);

c) *compline* with the blessing *Benedicat et custodiat* (May the almighty and merciful Lord).

180. In the office of the sacred triduum and in the office of the dead, the hours are begun and ended as indicated in the breviary. Likewise, matins of the feast of the Epiphany of our Lord is begun in its own way.

B. *The Conclusion of the Office*

181. The daily *cursus* of the divine office is concluded after compline with the antiphon of the Blessed Virgin Mary with its verse and prayer, and with the verse *Divinum auxilium* (May the divine assistance), except for the offices of the sacred triduum and of the dead.

C. *The Invitatory*

182. The invitatory with psalm 94, *Venite, exsultemus* (Come, let us rejoice), is said in the manner described in the Ordinary at the beginning of matins of every office except those of the sacred triduum and of the feast of the Epiphany of our Lord.

183. An Alleluia is added at the end of the invitatory in paschaltide, unless it already has one.

184. Which invitatory to take, according to the different liturgical days, is indicated above, where the arrangement of the office is explained (nos. 165-177).

D. *Hymns*

185. Hymns are said in every hour, at the place indicated in the Ordinary. They are omitted, however, in matins of the Epiphany of our Lord, from matins of Thursday of the Lord's Supper to none of Saturday of Easter week, and in the office of the dead.

186. At the little hours and at compline, the hymns assigned in the ordinary for those hours are always said, except on the feast of Pentecost and within its octave, at terce.

187. Proper hymns assigned to certain hours are never transferred to another hour.

188. Each hymn is always said with the conclusion assigned it in the breviary. There is no change of ending by reason of a feast or a season.

189. A commemorated office never imposes its own doxology on the ends of hymns of the office of the day.

E. *Antiphons*

190. Antiphons are said at all the hours before and after the psalms and the canticles, one or more according to the different offices and

hours, as indicated in the respective places. They are omitted at the little hours and at compline, however: in the sacred triduum, on Easter Sunday and throughout the octave of Easter, and in the office of the dead on November 2.

191. The antiphons are always said in full before and after the psalms and the canticles, at all hours, both major and minor.

The asterisk printed after the first words of an antiphon indicates that the intonation is to end at this point.

192. If the proper antiphons assigned to certain hours cannot be said, they are not transferred, but omitted.

193. The antiphon at the Magnificat in the 1st vespers of the first Sunday of August, September, October and November is the one found in the breviary before the first Sunday of each of these months, and corresponds to the book of sacred Scripture to be read on the Sunday.

194. At vespers of Fridays in Paschaltide, the antiphon at the Magnificat from 2nd Vespers of the preceding Sunday is taken again for the antiphon at the Magnificat.

195. In Paschaltide an Alleluia is added at the end of the antiphons unless they already have one. From Septuagesima to Holy Saturday, on the other hand, any Alleluia that may happen to occur in an antiphon is omitted.

F. Psalms and Canticles

196. The psalms for each of the hours are taken according to the rules for the order of the office on the different liturgical days (nos. 165-177).

197. The psalter has two schemes of psalms for matins on Wednesday and for lauds every day.

The second scheme of psalms is used:

- a) on Sundays of the season of Septuagesima, Lent and Passiontide;
- b) on all ferias of the seasons of Advent, Septuagesima, Lent and Passiontide, in the ferial office of the September ember days, and on vigils of the 2nd and 3rd class outside of Paschaltide.

On the remaining days the first scheme of psalms is used.

198. When a psalm or a canticle begins with the same words *of* which the antiphon consists, these words are omitted, and the psalm or canticle is begun with the word before which the antiphon ends, provided an Alleluia is not to be added after the antiphon.

199. A psalm that cannot be said at the hour to which it is especially assigned is not transferred, but omitted.

200. The canticles Benedictus, Magnificat and Nunc dimittis are said in their places as indicated in the ordinary.

201. At the end of each psalm and canticle except the canticle Benedicite, the Gloria Patri (Glory be to the Father) is said. It is omitted throughout the sacred triduum.

In the office of the dead, however, instead of the Gloria Patri the verse Requiem aeternam (Eternal rest) is said, as indicated in its place.

202. The asterisk in the verses of psalms and canticles marks a pause to be observed in the chant or recitation *in choir* and *in common*.

G. The Athanasian Creed

203. The Athanasian Creed is said only in the feast of the Most Holy Trinity, after the psalms at prime, before the antiphon is repeated.

H. Verses

204. Verses are said at matins after the repetition of the antiphon of the last psalm of each nocturn. At lauds and at vespers, the verse is said after the hymn; at the little hours and at compline, after the short responsory.

205. During the sacred triduum the verse is said only in each nocturn and at lauds; at Easter and throughout the octave, in the single nocturn; in the office of the dead, at each of the nocturns and at lauds and vespers, as indicated in their places.

206. In Paschaltide an Alleluia is added to the verses unless they already have one. Excepted from this rule are the verses printed in the ordinary without an Alleluia.

207. Which verse to take for the different offices and hours is indicated above in the sections on the arrangement of the divine office (nos. 165-177).

I. The Absolutions and the Blessings before the Lessons

208. An absolution and blessings are said at matins before the lessons of each nocturn, as indicated in the ordinary. They are omitted in the offices of the sacred triduum and of the dead.

209. In matins of the Saturday office of the Blessed Virgin Mary, the absolution and blessings are proper. Proper blessings are also assigned for the 3rd nocturn of Christmas matins.

210. Unchangeable proper blessings are given before the short lesson at prime and the one at compline.

L. Lessons at Matins

I. The Lessons in General

211. At the end of each nocturn three lessons are said. Thus offices with three nocturns have nine lessons, while those with one nocturn have three.

212. The term "of the occurring Scripture" is used to designate the lessons from sacred Scripture assigned to the first nocturn or to the single nocturn and distributed in an established order throughout the individual days in the proper of the season.

213. If any lessons from the occurring Scripture cannot be said on the day assigned, they are omitted, even if they are the beginnings of books. An exception is the beginning of the First Epistle to the Corinthians: if the First Sunday after Epiphany occurs on January 13, these lessons are read on the preceding Saturday.

214. Commemorated offices do not have a lesson in the office of the day.

215. Lessons from the Scripture are read with the title of the sacred book from which they are taken, unless an express notation to the contrary is made. Similarly, lessons from a sermon or a treatise or a pontifical document are read with the title and the name of the author; and the author's name is prefixed to the lessons from a homily on the gospel of the day.

216. At the end of each lesson is added: *Tu autem, Domine, miserere nobis* (But thou, O Lord, have mercy on us), and the response is *Deo gratias* (Thanks be to God). This conclusion is omitted in the offices of the sacred triduum and of the dead.

2. Lessons in an Office of Three Nocturns

217. The three lessons of the *first nocturn* are from the Scripture, and:

- a) *in a festive and in a semi-festive office*, they are either proper or specially assigned or from the common;
- b) *in the offices of the sacred triduum*, they are proper.

218. The three lessons of the *second nocturn* are:

- a) *in a festive and in a semi-festive office*, of the life of the saint, or from a sermon or a treatise assigned to the day, as in the proper or in the common;

But if only one or two lessons are proper or assigned, the full number of three is made up by lessons taken from the common.

- b) *in the offices of the sacred triduum*, from the sermon assigned to the day.

219. The three lessons of the *third nocturn* are:

- a) *in a festive and in a semi-festive office*, of the homily on the gospel of the day;
- b) *in the offices of the sacred triduum*, from the epistles of St. Paul the apostle, as in the proper.

3. Lessons in an Office of One Nocturn

220. *In a Sunday office*, the order of the three lessons is as follows:

- a) *The first and second lessons of the occurring Scripture* are said, as in the proper.

The first lesson from sacred Scripture is that which is now given as first in the breviary. The second, however, is formed by combining the present second and third lessons into one, the intervening responsory being omitted.

- b) *The third lesson* is the reading of the homily on the gospel of the day. The lesson taken is that which is now given in the breviary as the first of the third nocturn.

221. *In an ordinary office*, the order of the three lessons is as follows:

- a) *The first and second lessons* are said from the Scripture; and this is ordinarily the occurring Scripture, unless there are proper or specially assigned lessons.

The first lesson from sacred Scripture is that which is now given as first in the breviary. The second, however, is formed by combining the present second and third lessons into one, the intervening responsory being omitted.

b) *The third lesson* is of the feast, namely the proper lesson which in the past was commonly called the "abridged" (*contracta*) lesson. If there is no abridged lesson, the proper lessons formerly of the second nocturn are combined into one. But if the feast lacks proper lessons, the fourth lesson from the common is taken as the third lesson.

222. *In a ferial office*, the order of the three lessons is as follows:

a) If the office is that of a *vigil* or of a *feria with a homily*, the three lessons of the homily on the gospel of the day are said.

b) If the office is of a *feria without a homily*, the three lessons of the occurring Scripture are said, as they are given in the breviary.

4. Certain Peculiarities Concerning the Lessons

223. The lessons of the office of the dead are arranged in their own way, as noted in their place.

224. Throughout the octaves of Easter and Pentecost the three lessons of the homily on the day's gospel are said.

225. With the coming of Septuagesima Sunday, the lessons assigned to the Sundays and ferias after Epiphany for which no place can be found are omitted altogether that year. The same holds for the lessons of the Sundays after Pentecost and of the ferias following those Sundays which are impeded with the coming of the first Sunday of August, and also for the lessons of the months of August, September, October and November which are impeded with the coming of the first Sunday of the following month or the First Sunday of Advent.

M. The Responsories after the Lessons of Matins

I. The Responsories in General

226. A responsory is said after each lesson, except after the last when the hymn *Te Deum* is to be said.

227. The responsories are so connected with the lessons that they are taken on the same plan as the lessons, unless the rubrics expressly provide otherwise.

228. Responsories which cannot be said on their own day are not transferred, but omitted.

229. In Paschaltide an Alleluia is added at the end of each responsory, before the verse, unless there is one already there; but no Alleluia is added after the verse.

230. At the end of the last responsory of each nocturn, after the repetition of the last part of the responsory, the *Gloria Patri* (Glory be to the Father) is said, and then the last part of the responsory is repeated again, unless some other arrangement is indicated at that point.

In an office of Passiontide, however, the Gloria Patri is omitted from the last responsory of each nocturn, and in its place the whole responsory is repeated from the beginning, up to but not including the verse.

In the office of the dead the Requiem aeternam (Eternal rest) is said instead of the Gloria Patri in the last responsory of each nocturn.

231. Any peculiarities which may occur in the manner of saying the responsories are indicated in their respective places.

2. The Responsories in Offices of Three Nocturns

232. The following plan is observed for responsories *of three nocturns*:

- a) *in a festive and in a semi-festive office*, they are proper or from the Common;
- b) *In the offices of the sacred triduum*, they are proper.

3. The Responsories in Offices of One Nocturn

233. In the *Sunday office*, the order of the responsories is as follows:

- a) The first is the responsory which is placed after the first lesson;
- b) The second is the responsory which was formerly found after the third lesson. At the end of this responsory the Gloria Patri and the repetition of the last part of the responsory are omitted when a third responsory is to be said;
- c) When a third responsory is to be said, it is the one which was formerly placed after the third lesson of the homily.

234. *In an ordinary office* with lessons from the occurring Scripture, the order of the responsories is as follows:

- a) the first is the responsory which is placed after the first lesson;
- b) the second is the responsory which is found after the third lesson.

235. *In an ordinary office* with lessons from the Scripture which are proper or specially assigned, the responsories are proper or from the Common, and are said in the same order as above (no. 234).

236. *In a ferial office*, whether of a feria or of a vigil, the responsories of the current feria as given in the proper of the season are said.

N. The Hymn Te Deum

237. The hymn Te Deum is said at matins, after the last lesson, in place of a ninth or third responsory:

- a) on Low Sunday, on Pentecost Sunday, and in matins of Easter Sunday, which is recited by those who did not take part in the Easter Vigil;
- b) on Sundays of the 2nd class, except Septuagesima, Sexagesima and Quinquagesima;
- c) on all feasts;
- d) throughout the octaves of Christmas, Easter and Pentecost;
- e) in the ferial office of Christmastide and of Paschaltide;
- f) on the vigils of Ascension and Pentecost;

g) in the Saturday office of the Blessed Virgin Mary.

238. The hymn *Te Deum* is omitted:

a) in offices *of* the season from the First Sunday *of* Advent to the vigil of Christmas inclusive, and from Septuagesima Sunday to Holy Saturday inclusive;

b) on vigils of the 2nd and 3rd class, except the vigil of the Ascension of our Lord;

c) on all ferias of the season called "throughout the year";

d) in the office of the dead.

239. When the hymn *Tc Deum* is omitted, a ninth or third responsory is said in its place.

O. *The Little Chapters, and the Short Lesson at Prime*

240. A little chapter is said at all the hours except matins, after the psalms with their antiphons have been completed; at compline, however, after the hymn. The little chapter is omitted from lauds of Thursday of the Lord's Supper to none of Saturday of Easter week, and in the office of the dead.

241. The little chapter said at prime is always *Regi saeculorum* (To the King *of* the ages), and at compline *Tu autem in nobis* (Yet thou, O Lord). At the other hours it is taken from the ordinary or the psalter, from the proper or the common, according to the different kind of offices (nos. 165-177).

242. The short lesson said at prime is always of the season, as in the ordinary.

P. *The Short Responsories of the Little Hours*

243. Short responsories are said at the little hours and at compline after the little chapter. They are omitted, however, from Thursday of the Lord's Supper to none of Saturday of Easter week, and in the office of the dead.

244. At prime, in the responsory *Christe, Fili Dei vivi* (O Christ, the Son of the living God), the verse *Qui sedes* (Thou who sittest) is changed in those offices and seasons for which a proper verse is assigned; but a proper verse of a commemorated feast is never said.

The short responsory of compline is never changed. At tercc, sext and none the short responsories are taken from the same place as the little chapters.

245. How the short responsories are to be said, whether outside of Paschaltide or in Paschaltide or in the ferial office of Passiontide, is indicated in the ordinary. Outside of Paschaltide, although certain feasts may call for the addition of two alleluias at the end of the short responsory before the verse at tercc, sext and none, this does not mean that they are to be added also at prime and at compline.

Q. *Collects*

246. A collect is said at the end of each hour, at the place indicated in the ordinary, except at matins when it is recited together with lauds.

247. Before the collect, in the recitation *in choir or in common*, *Dominus vobiscum* (The Lord be with you) and the response *Et cum spiritu tuo* (And with thy spirit) are said. In the recitation *by one alone*, and by those who have not been ordained deacons, *Domine, exaudi orationem meam* (O Lord, hear my prayer) and the response *Et clamor meus ad te veniat* (And let my cry come unto thee) are said, unless they have just been said. Then *Oremus* (Let us pray) is said, and the collect follows.

Thus in the recitation *by one alone*, the *Domine, exaudi orationem meam* is always said instead of the *Dominus vobiscum*.

248. At prime and at compline the collect is never changed, except in the office of the commemoration of All the Faithful Departed and at prime in the sacred triduum. At the other hours the collect given at lauds is taken; on the ferias of Lent and Passiontide, however, there is a proper collect at vespers.

249. The collect of the office of the day is always said with its own conclusion, the rule given at no. 110a being observed. The collects belonging to commemorations, however, are concluded only after the last one; but the *Oremus* is said before each collect.

R. Commemorations

250. Commemorations are made according to the norms given in the general rubrics, nos. 106-114.

251. The commemorations are placed after the collect of the office of the day. They consist of the antiphon assigned respectively to the Benedictus or the Magnificat in the office commemorated, the verse which precedes it, and the collect, the rule given at no. 106 being observed.

252. To commemorate the office of a Sunday, of a feria and of the vigil of the Ascension, the antiphon and the verse are taken from the proper of the season, the psalter or the ordinary, and the collect from the proper of the season. To commemorate the octave of Christmas or the office of saints, antiphon, verse and collect are taken from the proper or the common. Finally, to commemorate a vigil of the second or third class, the antiphon and the verse are taken from the psalter, and the collect from the proper.

253. In the making of commemorations the following points should be noted:

a) the same antiphon must never be repeated twice in the same hour;

b) the antiphon and the verse in the same commemoration must never consist of the same words.

254. If in lauds only one commemoration is to be made, and the antiphon and the verse are to be taken from the same common from which they have been taken in the office of the day, for the continuation the antiphon and the verse are taken from 1st vespers.

255. If in lauds two commemorations are to be made, and the antiphon and the verse are to be taken from the same common:

a) for the first commemoration the antiphon and the verse are taken from lauds;

b) for the second, the antiphon and the verse are taken from 1st vespers.

256. If in lauds two commemorations are to be made, and the antiphon and the verse are to be taken from the same common from which they have been taken in the office of the day:

a) for the first commemoration the antiphon and the verse are taken from 1st vespers;

b) for the second, the antiphon and the verse are taken from 2nd vespers.

257. In connection with the provisions of nos. 253-256, the following points should be noted:

a) if the antiphon is the same in 1st and 2nd vespers, for the second commemoration the antiphon from lauds is taken or, finally, the first antiphon of the third nocturn;

b) the text of the antiphon may be used, in the same hour, as the verse for the second commemoration to be taken from the same common;

c) the antiphon *Etige, serve bone* (Well done, thou good and faithful servant) assigned to lauds of the common of a confessor bishop, is considered identical with the similar antiphon found at lauds of the common of a confessor not a bishop.

258. Likewise, if the collect of the feast of which the office is being said and the collect of the feast being commemorated are the same, the collect for the commemoration is changed to the second one from the same or a similar common.

259. If proper antiphons and verses cannot be used at a certain hour for a commemoration, they are not transferred, but omitted.

S. *The Preces*

260. The *preces* or prayers are said only in offices of the season, and then only:

a) at lauds and vespers of Wednesdays and Fridays of Advent, Lent and Passiontide;

b) at lauds and vespers of ember Wednesday and Friday in September;

c) at lauds of ember Saturdays except the Saturday within the octave of Pentecost.

CHAPTER 6

When to Make the Sign of the Cross, Stand, Kneel and Sit in the Recitation of the Divine Office

261. What is said here about the sign of the cross and the position of the body in the recitation of the divine office holds for the recitation

in choir or *in common*. It is Fitting, however, that those who recite the divine office *alone* conform to what is said about the sign of the cross.

262. The special rules for the hebdomadary and the chanters are found in the books of ceremonies. Therefore only those things which concern the “choir members” in general are indicated here.

263. All make the sign of the cross from the forehead to the breast and from the left shoulder to the right:

- a) at the beginning of all the hours, when the *Deus, in adiutorium* (O God, come to my assistance) is said;
- b) at the verse *Adiutorium nostrum* (Our help);
- c) at the absolution *Indulgentiam* (May the almighty and merciful Lord) after the Confiteor at compline;
- d) at the beginning of the canticles Benedictus, Magnificat and Nunc dimittis;
- e) at the blessing at the end of prime and of compline;
- f) at the verse *Divinum auxilium* (May the divine assistance) at the end of the divine office.

264. They make the sign of the cross on their mouth at the beginning of matins, at the words *Domine, labia mea aperies* (O Lord, open thou my lips).

265. They make the sign of the cross on their breast at the words *Converte nos* (Convert us) at compline.

266. All stand:

- a) at the beginning of each hour, until the first verse of the first psalm has been begun;
- b) while the hymns and the gospel canticles are said;
- c) *at matins* also at the invitatory with its psalm and from the end of the last antiphon of each nocturn until the first blessing before the lessons, inclusive; and while the text of the gospel is read before the homily;
- d) *at lauds and at vespers* also from the repetition of the antiphon after the last psalm to the end, unless they are to kneel at the *preces* or at the collect, according to the rubrics;
- e) *at prime*, from the repetition of the antiphon to the end, except at the reading of the martyrology, unless they are to kneel at the collects;
- f) *at terce, sext and none*, from the repetition of the antiphon to the end, unless they are to kneel at the collect;
- g) *at compline*, from the repetition of the antiphon after the psalms to the end, unless they are to kneel at the collect;
- h) at the intonation of the antiphons in sung matins, lauds and vespers, according to custom;
- i) at the final antiphon of the Blessed Virgin Mary, after compline, on Saturday and Sunday, even if the office is not of the Sunday, and throughout Paschaltide.

267. All kneel:

- a) at the words *Venite, adoremus et procidamus*, etc. (Come let

us adore and fall down, etc.) in the psalm *Venite, exsultemus* at the beginning of matins;

b) at the verse *Te ergo quaesumus* (Wc beseech thee, therefore) in the hymn Tc dcum;

c) at the *preces* when they are to be said;

d) in the ferial office of Advent, Lent and Passiontide and also of the ember days in September, and of vigils of the 2nd and 3rd class, except the vigil of the Ascension, in all hours at the collect and any commemorations that may follow; the hebdomadary, however, stands;

e) at the final antiphon of the Blessed Virgin Mary, after compline, except on Saturday and Sunday and throughout Paschaltide; the hebdomadary stands, however, while he says the prayer;

f) at certain other special times, noted in their respective places.

268. All sit:

a) at every hour, when the first verse of the first psalm has been begun, until the antiphon of the last psalm has been repeated;

b) at the lessons with their responsories at matins, except while the text of the gospel is being read before the homily;

c) while the martyrology is being read at prime, unless another posture is prescribed.

Part 3

General Rubrics of the Roman Missal

CHAPTER I

General Notions and Norms

269. The most holy sacrifice of the Mass, celebrated according to the canons and rubrics, is an act of public worship, rendered to God in the name of Christ and of the Church. Hence, the expression “private Mass” is to be avoided.

270. The Mass with the divine office constitutes the highest expression of Christian worship. Hence, the Mass of itself should agree with the office of the day.

Masses outside the order of the office are also allowed, however, namely votive Masses or Masses of the dead.

271. There are two kind of Masses: *sung Mass* and *low Mass*. A Mass is called *sung* if the celebrating priest actually sings the parts which are to be sung by him according to the rubrics. Otherwise it is called *low*.

Further, the *sung Mass (in cantu)*, if it is celebrated with the assistance of sacred ministers, is called a *solemn Mass*, if it is celebrated without sacred ministers, it is called simply *sung Mass (cantata)*.

Finally, a solemn Mass which is celebrated by a bishop or by another who has the faculty, with the solemnities prescribed in the liturgical books, is called a *pontifical Mass*.

272. Of its nature the Mass demands that all those present take part in it, after the manner proper to them.

A choice must be made, however, among the various ways in which the faithful may take part actively in the most holy sacrifice of the Mass, in such a way that any danger of abuse may be removed, and the special aim of the participation may be realized, namely a fuller measure of worship offered to God and of edification obtained for the faithful.

This active participation of the faithful has been dealt with at greater length in the Instruction, *Sacred Music and the Sacred Liturgy*, given by the Sacred Congregation of Rites on September 3, 1958 (sec p. 255).

273. The following rubrics apply both to sung Masses and to low Masses, unless a more restricted application is expressly indicated.

CHAPTER 2

The Calendar to be Followed in the Celebration of the Mass

274. The Mass is to be said according to the calendar of the church or oratory in which the Mass is celebrated, or of the place, or of the celebrating priest himself, or of the universal Church, as explained below.

275. *In a church or public oratory*, any priest, whether diocesan or religious, is obliged to celebrate according to the calendar of that church or public oratory.

The same rule must be observed *in the principal semi-public oratory* of a seminary, religious house, college, hospital, prison and the like.

276. *In secondary oratories* of a seminary, religious house, college, hospital, prison and the like, any priest may follow either the calendar of that oratory or his own.

277. *In private oratories*, and when he celebrates on a portable altar outside of a sacred place, any priest may follow either the calendar of the place (no. 53a) or his own.

278. Every priest, even if he would otherwise be permitted to follow his own calendar, must celebrate the Mass of feasts of a principal patron of the nation, of the region or province, whether ecclesiastical or civil, of the diocese, of the town or city, as well as the Mass of the anniversary of the dedication of the cathedral church and the Mass of other feasts actually kept as holidays, if there are any such.

279. An oratory definitely established *on a ship* is a public oratory; and the calendar of the universal Church is to be followed in it. When anyone celebrates on a portable altar outside of any oratory of this kind, however, he may follow either the calendar of the universal

Church or his own calendar. The same holds for one who celebrates lawfully during a journey by air, river or railroad.

280. In diocesan seminaries and diocesan colleges of clerics, in charge of religious, and also in interdiocesan, regional, national and international seminaries and colleges of clerics, likewise in charge of religious, the same calendar is followed which is prescribed for the recitation of the divine office in common (nos. 154-155).

281. In interprovincial, national and international colleges and houses of religious, the calendar proper to the whole order or congregation is to be followed (no. 55), with the addition only of the feasts specified in no. 57.

282. The *diocesan* calendar, with the addition of the feasts proper to the place and to the church or oratory, must be followed:

- a) in cathedral churches, even if they are in charge of religious;
- b) in churches and oratories assigned to the diocesan clergy, even if they have a choir of religious attached, which communicates with the church only through a grating;
- c) in churches and oratories of religious of either sex who do not have a calendar of their own, with their own proper and indult feasts added, however;
- d) in churches and oratories of religious which are in charge of the diocesan clergy or which have a choir of canons attached; but not if the church or oratory has been committed to some one priest in particular;
- e) in the church and principal oratory of a seminary, even if it is in charge of religious, but with the faculty granted of adding the feasts specified in no. 154.

283. A *religious* calendar, with the addition of the feasts specified in no. 57 and of the feasts proper to a church or oratory, must be followed:

- a) in churches and principal oratories of religious who have a calendar of their own, even if they are parish churches;
- b) in churches and oratories of the diocesan clergy which are in charge of religious or which serve those religious for the public recitation of the divine office, even if they are parish churches; but not if the church or oratory has been committed to some one religious in particular;
- c) in churches and oratories of tertiaries of either sex, even if they recite only the little office of the Blessed Virgin Mary;
- d) in secondary oratories of a seminary in charge of religious, if these oratories serve only those religious.

284. A priest who celebrates in a church or oratory where a different rite prevails, must keep to the calendar of that church or oratory with regard to the feasts and their rank, the commemorations and the collect *imperata*. As to the order of the Mass, however, he should take the variable parts proper to the rite of that church and keep the ceremonies and the ordinary of his own rite.

CHAPTER 3

The Conventual Mass

285. By “conventual Mass” is meant the Mass which is to be celebrated daily in connection with the divine office by those who are bound to choir by the laws of the Church.

286. On each day only one conventual Mass is to be said, which must agree with the office recited in choir, except on the days specified below in nos. 289-294.

The obligation remains in force, however, of celebrating other Masses in choir, by reason of pious foundations or some other legitimate cause.

287. The conventual Mass is to be said after terce unless the superior of the community for a serious reason judges that it should be said after sext or none.

On the vigil of Pentecost the conventual Mass is said after none.

288. Of itself, the conventual Mass should be solemn, or at least sung. But where particular laws or particular induits have dispensed from the solemnity of the Mass in choir, it is fitting that the choir members contribute direct liturgical participation to the low conventual Mass, reciting at least parts of the ordinary of the Mass. Further, the choir members are forbidden to continue their canonical hours as a choir during the conventual Mass.

289. On all ferias of the 4th class, unless there is an order to the contrary, one of the following may be said, with a commemoration of the occurring feria, in place of the conventual Mass corresponding to the office:

- a) a Mass corresponding to a commemoration which happens to occur in the office of the day;
- b) the Mass of a mystery, saint or blessed mentioned that day in the martyrology or in an appendix of the martyrology approved for the respective churches;
- c) one of the votive Masses distributed through the week in the missal for the conventual Mass;
- d) any other Mass which may be celebrated as votive.

290. Except during Christmastide and Paschaltide, *a conventual Mass for deceased priests, benefactors and others:*

- a) *must be said* in every month except November on the first feria of the 4th class;
- b) *may be said* every week on the first feria of the 4th class.

The “daily” Mass with the collect *Deus, veniae largitor* (O God who grantest forgiveness) is taken.

291. On the days of the greater and lesser litanies, where there is a procession, or where there are other special supplications, the conventual Mass must be of the rogations (nos. 346-347).

292. On the day of the coronation of the pope, and on the anniversaries of the pope and of the diocesan bishop, the conventual Mass in cathedral and collegiate churches is the Mass of those anniversaries, according to nos. 362-363.

293. On the anniversary of the most recently deceased bishop, and also on the anniversary which is celebrated within the eighth day after the commemoration of all the faithful departed for the souls of all the deceased bishops and of all the deceased canons *of* the cathedral church, the conventual Mass in the cathedral itself is the Mass of those anniversaries.

294. On the anniversaries of all the departed of any chapter or of any order or congregation with the obligation of choir, the Mass of those anniversaries is said for the conventual Mass.

295. On the commemoration *of* all the faithful departed, the Mass printed as the first for that day is to be used for the conventual Mass; and choir members are obliged to take part in that Mass only.

296. On the feast *of* Christmas two conventual Masses are said in choir, namely one at night and the other in the daytime.

297. When a bishop celebrates Mass solemnly or assists at it, or when a Mass is sung in choir which does not correspond to the office, by reason of some external solemnity, the choir members are obliged to take part in this Mass only, even if it is not applied for their benefactors; but the law must be observed that another Mass be applied by the one whose duty this is.

CHAPTER 4

The Mass on Sundays and Ferias

298. All Sundays, whether of the 1st or the 2nd class, have a proper Mass. The Sundays after Epiphany which are transferred between the Twenty-third and the Twenty-fourth Sunday after Pentecost, however, take the antiphons at the introit, the offertory and the communion, as well as the gradual and the alleluia with its verse, from the Twenty-third Sunday after Pentecost, keeping their own collects, epistle and gospel.

299. Similarly, all ferias of Lent and Passiontide and the ember days of Advent and of September have a proper Mass. On the rest of the ferias the Mass of the preceding Sunday is said, and from this Mass also the collects are taken whenever the feria is to be commemorated, unless the rubrics provide otherwise.

300. On Ember Saturdays and on *Sitientes* Saturday (of the 4th week in Lent), the Mass during which holy orders are conferred is to be of the Saturday, even if a feast of the 1st or 2nd class occurs.

CHAPTER 5

Festive Masses

301. The Mass of a feast, *in the proper sense*, is understood to be the Mass of the mystery, saint or blessed celebrated according to the order of the office.

302. *In a broader sense*, however, the following are also called Masses of a feast:

a) the Mass of a 3rd class feast impeded by another feast of the same rank.

b) the Mass of a commemoration occurring in the office of the day;

c) the Mass of a mystery, saint or blessed whose entry is given on that day in the martyrology or in an appendix to the martyrology approved for the respective churches.

303. The festive Masses listed in the preceding section enjoy all the liturgical privileges to which they would be entitled if the feast were being celebrated with its whole office. However:

a) the Mass of an impeded feast of the 3rd class can be said on its day only if the impeding feast is also of the 3rd class;

b) the Mass of a commemoration occurring in the office of the day, and the Mass of a mystery, saint or blessed whose entry is given on that day in the martyrology or in an appendix to the martyrology approved for the respective churches, can be said only if a liturgical day of the 4th class occurs.

304. The Masses which are called festive in a broader sense are prohibited in churches having only one Mass:

a) whenever there is an obligation of a conventual Mass which cannot be satisfied by another priest, unless the Mass can be said as conventual according to no. 289;

b) whenever the Mass of the rogations is to be said on the days of the litanies, according to the rubrics.

305. The following rules are to be observed for choosing the formula of a festive Mass outside of the conventual Mass:

a) For feasts which are given in the proper of the saints, the Mass indicated on the feast day in the missal is taken. In place of Masses from the common, however, a proper Mass may be taken, at the choice of the celebrant, if there is a proper Mass among the "Masses for certain places."

b) For feasts which are not given in the proper of the saints, a Mass is taken from the common. When there are several formulas in the same common, the choice is up to the celebrating priest. And in the different commons the epistles and gospels given in the Masses themselves or at the end of the whole common may be taken in any Mass of that common.

chapter 6

Votive Masses

Votive Masses in General

306. The term “votive Mass” refers to a Mass which is said outside of the order of the office or of the commemorations of the current day, and is not of a mystery or a saint whose entry is given on that day in the martyrology.

307. A votive Mass may be:

- a) of the mysteries of the Lord;
- b) of the Blessed Virgin Mary;
- c) of the angels;
- d) of the saints;
- e) for various occasions and intentions.

308. The following may be celebrated as votive Masses *of the mysteries of the Lord*:

a) in the universal Church:

- 1) *of* the Most Holy Trinity;
- 2) of the Most Holy Name of Jesus;
- 3) of the Most Sacred Heart of Jesus;
- 4) of the Most Precious Blood of our Lord Jesus Christ;
- 5) of Christ the King;
- 6) of the most holy sacrament of the Eucharist;
- 7) of our Lord Jesus Christ, eternal High Priest;
- 8) of the holy cross;
- 9) of the Passion of our Lord;
- 10) of the Holy Family, Jesus, Mary and Joseph;
- 11) of the Holy Spirit;

b) in individual churches, besides the Masses mentioned above, all Masses of feasts of the Lord which are inscribed in the particular calendars, and other votive Masses specially granted.

Masses which refer to mysteries of the life of our Lord, however, cannot be celebrated as votive.

309. The following may be celebrated as votive Mass *of the Blessed Virgin Mary*:

a) in the universal Church, the Masses assigned in the missal according to the various seasons for the Saturday celebration of the Blessed Virgin, and also all Masses of feasts of the Blessed Virgin Mary which are inscribed in the universal calendar;

b) in individual churches, besides the Masses mentioned above, all Masses of feasts of the Blessed Virgin Mary which are inscribed in the particular calendars, and other votive Masses specially granted.

If any of the parts to be varied according to the different seasons of the year are lacking in these Masses, they are taken from the common of feasts of the Blessed Virgin Mary.

Except for the Mass of the Immaculate Conception, however, Masses which refer to the mysteries of the life of the Blessed Virgin Mary cannot be celebrated as votive.

310. The following may be celebrated as votive Masses *of angels*:

- a) Masses of the individual feasts of holy angels;
- b) the votive Mass of the holy angels assigned to Tuesday.

311. It is permissible to celebrate as votive Masses of *saints* the Masses of any canonized saint having an entry in the Roman martyrology, or in an appendix to the martyrology approved for the respective churches.

312. *Votive Masses of blessed* are permitted, by apostolic indult, only in the triduum which is celebrated in their honor within a year from their beatification.

313. *Votive Masses "for various occasions and intentions" (ad diversa)* are given in the missal or in an appendix to the missal approved for certain churches, to be celebrated on special occasions or in view of special needs.

314. For a votive Mass of mysteries of the Lord the Mass of the respective feast is taken, unless it is expressly indicated that another is to be used; or a special votive Mass.

315. For a votive Mass of the Blessed Virgin Mary, of angels and of saints, the Mass of the respective feast is taken if one is given in the missal, whether in the proper of the saints or among the Masses "for certain places," unless another Mass is expressly indicated in the missal as *die* votive Mass.

But if the feast is not in the missal, a Mass is taken from the common. When there are several formulas in the same common, the choice is up to the celebrating priest. And in the different commons the epistles and gospels given in the Masses themselves or at the end of the whole common may be taken in any Mass of that common.

The rubrics are to be observed, however, with regard to the changing of some parts or words, according to the seasons of the year and according to the purely votive character of this Mass.

316. For any peculiar necessity the proper votive Mass is taken if one is given in the missal. If none is given, the "Mass for any necessity" is taken, and collects appropriate to the necessity in question are used instead of the collects of this Mass, if they are found among the "various collects."

317. Any votive Mass of the mysteries of the Lord, of the Blessed Virgin Mary or of a saint, is prohibited whenever a liturgical day of the 1st or 2nd class occurs on which the office is of the same person. Then the Mass of the current office is to be said instead of the votive Mass. But when a liturgical day of the 3rd or 4th class occurs, either the Mass of the office of the day or the votive Mass may be chosen, with no commemoration of *die* other.

318. The collect of an impeded votive Mass is added under a single conclusion to the collect of the Mass of the day only if the votive Mass

is of the 1st or 2nd class, and only if a day listed under nos. 1, 2, 3 and 8 in the table of precedence does not occur.

Of an impeded votive Mass of the 3rd class there is nothing in the Mass of the current office.

319. The rules established below (nos. 330b, 343 b, 386b, 389b) for the different classes of votive Masses are to be observed in admitting and ordering the collects in votive Masses.

320. Directions concerning the Gloria and the creed in votive Masses are given in the respective places, when the questions of the different classes of votive Masses are taken up, and below at nos. 431-432 and 475-476.

321. If there is a sequence, it is omitted in votive Masses.

322. The preface which is proper to each votive Mass is said. If there is no proper preface, the preface of the season or the common preface is said, according to the general rules.

323. The color of vestments in votive Masses should be the color appropriate to each Mass; but in nonconventual low votive Masses of the 4th class, it is also permissible to use the color of the office of the day, provided, however, that violet and black are reserved solely to the Masses to which they belong of themselves.

324. Unless particular rubrics prescribe otherwise, a votive Mass may be either a sung Mass or a low Mass.

325. Votive Masses are of the 1st, 2nd, 3rd or 4th class. The classes are considered individually in the following sections.

326. Any votive Mass whatsoever is prohibited in churches having only one Mass:

a) whenever there is the obligation of a conventual Mass which cannot be satisfied by another priest, except for those votive Masses which can (no. 289) or must (nos. 290-294) be said for the conventual Mass on certain days;

b) on February 2, if the blessing of candles takes place;

c) on the greater and lesser litanies, if the Mass of the rogations is to be said (no. 346).

327. Whenever a Mass is indicated in the rubrics or in a special indult as a votive Mass of a certain class, it is to be arranged according to the rules and privileges established for that class of votive Masses.

B. *Active Masses of the First Class*

I. Votive Masses of the First Class in General

328. By a votive Mass of the 1st class is meant a votive Mass which may be celebrated on all liturgical days except those listed under nos. 1-8 in the table of precedence; the prescription at no. 332 is observed, however.

329. Votive Masses of the 1st class, provided for by the general rubrics, are:

a) Masses of the dedication in the actual consecration of a church (nos. 331-334);

b) *sung* Masses of the most holy sacrament of the Eucharist, in the more solemn celebrations of a eucharistic congress (no. 335);

c) *sung* Masses of mysteries of the Lord, of the Blessed Virgin Mary, of a saint or blessed, on the occasion of an extraordinary celebration (no. 340a).

330. The privileges of votive Masses of the 1st class are:

a) they are said with Gloria and creed;

b) they exclude all nonprivileged commemorations, and a collect ordered by the local ordinary;

c) the collect of the impeded votive Mass is added under a single conclusion to the collect of the Mass of the day, provided a day listed under nos. i, 2, 3 and 4 in the table of precedence does not occur;

d) if they are sung, the solemn tone is used.

2. Masses of the Dedication in the Actual Consecration of a Church

331. Although the consecration of churches may be done by right on any day, it is more appropriate that it be done on Sundays and feast days. It is prohibited, however, on the vigil and the feast of Christmas, on the feasts of the Lord's Epiphany and Ascension and of Corpus Christi, on the days from the Second Sunday of the Passion or Palm Sunday to Easter Sunday inclusive, on Pentecost Sunday, and on the day of the commemoration of all the faithful departed.

332. The Mass of the dedication in the actual consecration of a church or oratory is a part of the whole rite of consecration. Hence, it is to be celebrated whenever a church or oratory is consecrated, even on the days on which other votive Masses of the 1st class are prohibited.

333. In the Mass of the dedication in the actual consecration of a church, the collect of the mystery or saint in whose honor the church or oratory is being consecrated is added under a single conclusion, and no other commemoration, even a privileged one, is admitted.

334. Other Masses celebrated in the church or oratory on the day of the consecration, after the rite is over, may be said of the dedication, as votive Masses of the 1st class.

3. Masses at Eucharistic Congresses

335. On each day of a diocesan, regional, national or international eucharistic congress, the principal Mass celebrated, provided it is *sung*, may be of the Blessed Sacrament, as a votive Mass of the 1st class.

336. In the rest of the public celebrations of the same congresses, the Mass of the Blessed Sacrament may be celebrated as a votive Mass of the 2nd class.

337. The individual priests who take part in the eucharistic congress may celebrate the Mass of the Blessed Sacrament as a votive Mass of the 3rd class.

4. Votive Masses in Certain Extraordinary Celebrations

338. The privileges indicated in this paragraph apply to Masses:

a) in the triduum or the octave which is celebrated in honor of any saint or blessed within a year from the canonization or beatification;

b) in certain extraordinary celebrations prolonged for a triduum or an octave, for example, on the occasion of a centennial. Extraordinary celebrations in honor of blessed are excluded, however.

339. A special indult of the Holy See is required for conducting the celebrations specified in the preceding section.

340. On each day of these celebrations there is permitted:

a) *a single sung Mass of the mystery of the Lord, of the Blessed Virgin Mary, of the saint or blessed in whose honor the celebrations are being held, as a votive Mass of the 1st class;*

b) *all other Masses, as above, as votive Masses of the 2nd class.*

Votive Masses of the Second Class

Votive Masses of the 2nd class in general

341. By a votive Mass of the 2nd class is meant a votive Mass which may be celebrated on all liturgical days of the 2nd, 3rd and 4th class.

The Mass for bride and bridegroom and the Mass of thanksgiving on the 25th or 50th wedding anniversary are prohibited, however, on all Sundays.

342. Votive Masses of the 2nd class, provided for by the general rubrics, are:

a) the Mass at the solemn blessing of a church or oratory, and at the consecration of an altar (no. 345);

b) the Mass of the rogations on the greater and lesser litanies (nos. 346-347);

c) votive Masses on the occasion of the Forty Hours devotion or some other exposition of the Blessed Sacrament (nos. 348-355);

d) Masses of the external solemnity of feasts (nos. 356-361);

e) the Mass on the day of the coronation of the pope and on the anniversaries of the pope and of the diocesan bishop (nos. 362-365);

f) a Mass for a matter of public importance (*pro re gravi et publica simul causa*) (nos. 366-368);

g) the Mass "for the Propagation of the Faith" (no. 369);

h) Masses on certain special occasions (nos. 370-372);

i) votive Masses at shrines (nos. 373-377);

j) the votive Mass "for Bride and Bridegroom" and the Mass of thanksgiving on the 25th and 50th wedding anniversary (nos. 378-382).

343. The privileges of votive Masses of the 2nd class are:

a) they are said with Gloria, unless violet vestments are used; but without creed, unless it is to be said by reason of an occurring Sunday or octave;

b) they admit of only one commemoration, and they exclude a collect ordered by the local ordinary;

c) the collect of the impeded votive Mass is added under a single conclusion to the collect of the Mass of the day, provided a day listed

under nos. i, 2, 3 and 8 in the table of precedence does not occur; the prescription at no. 380 is observed, however;

d) if they are sung, the solemn tone is used.

344. Votive Masses of the 2nd class are governed by the general norms mentioned in no. 343; but the things proper to each Mass are indicated below.

2. The Votive Mass at the Solemn Blessing of a Church or Oratory, and at the Consecration of an Altar

345. At the solemn blessing of a church or oratory, and at the consecration of an altar, when the rite is over, there is said as a votive Mass of the 2nd class the Mass of the mystery or the saint in whose honor the church or oratory has been blessed, or the altar has been consecrated.

3. The Mass of the Rogations on the Greater and Lesser Litanies

346. On the greater and the lesser litanies (nos. 80-90), in churches in which there is a procession or in which special supplications are held by order of the local ordinary (no. 83), the Mass of the rogations is said as a votive Mass of the 2nd class (see no. 86).

347. The Mass of the rogations, or the Mass of the day which takes the place of the impeded votive Mass, is considered a part of the whole liturgical service; and it is said regularly after the procession is over, or after the special supplications are over.

4. Votive Masses on the Occasion of the Forty Hours Devotion, or Some Other Exposition of the Blessed Sacrament

348. For the exposition and the reposition of the Blessed Sacrament for the Forty Hours devotion, whether continuous or interrupted, the Mass of the most holy sacrament of the Eucharist is *sung* as a votive Mass of the 2nd class at the altar of the exposition.

349. On the middle day of the exposition, at an altar where the Blessed Sacrament is not exposed, either the Mass of the most holy sacrament of the Eucharist or another votive Mass suitable to the special needs of the place may be *sung* as a votive Mass of the 2nd class.

350. On days on which votive Masses of the 4th class are permitted by the rubrics, it is fitting that Masses celebrated in a church in which the Forty Hours devotion is being held be of the most holy sacrament of the Eucharist.

351. On the commemoration of all the faithful departed:

a) the exposition of the Blessed Sacrament should follow, but the reposition should precede, the sung Mass or principal Mass;

b) during the time of the exposition, the Masses of the office of the day are said with violet vestments, and not at the altar of the exposition.

352. On February 2, Ash Wednesday and the Second Passion Sunday or Palm Sunday, if there is the blessing of candles, ashes or palms

respectively, if the Blessed Sacrament has been exposed for the adoration of the Forty Hours, the procedure is this. At the time of the blessing and the procession or the imposition of ashes, either the Blessed Sacrament is transferred to another altar at which the adoration can be continued without detriment to the piety of the faithful, or the Blessed Sacrament is put away, and the adoration is resumed after the blessing and the procession or the imposition of ashes together with the Mass. And this procedure may fittingly be observed also on the commemoration of All the Faithful Departed, for the principal Mass of the day and the subsequent absolution at the catafalque.

353. For the exposition of the Blessed Sacrament for public adoration which lasts for one day, the Mass of the most holy sacrament of the Eucharist may be said as a votive Mass of the second class.

354. For the exposition of the Blessed Sacrament for public adoration which lasts only for some hours, however, the Mass of the day is said without any commemoration of the Blessed Sacrament.

On days on which votive Masses of the 4th class are permitted, however, it is more fitting that the Mass of the most holy sacrament of the Eucharist be said.

355. In Masses celebrated by induit at the altar of exposition during the adoration, the collect of the most holy sacrament of the Eucharist is added under a single conclusion, provided it is not a Sunday and there is neither office nor Mass nor commemoration of Christ the Lord.

5. Votive Masses on the External Solemnity of Feasts

356. The external solemnity of any feast means the celebration of that feast without an office, for the good of the faithful, either on the day on which the feast is impeded, or on a Sunday when the feast occurs during the week, or on some other established day.

357. An external solemnity either belongs to a feast by right or is granted by a special induit.

358. An external solemnity belongs by right only to:

- a) the feast of the Most Sacred Heart of Jesus, on the 3rd Sunday after Pentecost;
- b) the feast of the Blessed Virgin Mary of the rosary, on the first Sunday of October;
- c) feasts of the 1st or 2nd class which are connected with some special liturgical service, if that liturgical service is transferred to a Sunday with the approval of the Holy See, only for the Mass which is celebrated in connection with the aforesaid liturgical service;
- d) the feast of a duly constituted principal patron;
- e) the anniversary of the dedication of the church itself in which the Mass is said;
- f) the titular feast of the church itself;
- g) the titular feast of the order or congregation;
- h) the feast of the holy founder of the order or congregation;
- i) feasts of the 1st and 2nd class which are celebrated with an

especially large attendance by the faithful; of this matter the local ordinary is the judge.

359. If an external solemnity belongs to a feast by right, and is not among those for which a certain day is assigned in no. 358 above, it may be held either on the day on which the feast is impeded or on the Sunday immediately preceding or immediately following the office of the impeded feast, according to the rubrics.

If it is granted by a special indult, however, an external solemnity is assigned to a definite day.

360. One sung and one low Mass, or two low Masses, as votive Masses of the 2nd class, may be celebrated of the feast whose external solemnity is being held, except for the ease specified in no. 358c.

361. The external solemnities granted by special indult to certain dioceses, churches or religious families before this date remain in force, with this restriction, however, that they are prohibited on liturgical days of the 1st class, and that never more than two Masses of the same solemnity may be celebrated.

6. Votive Masses on the Day of the Coronation of the Pope

362. *On the day of the coronation of the pope] on the anniversary of the coronation of the pope, on the anniversary of the election or of the consecration or of the transferral of the diocesan bishop* (once, that is, on the day chosen by the bishop himself), for the conventual Mass in cathedral and collegiate churches, the proper votive Mass is said after the manner of votive Masses of the 2nd class.

363. If this votive Mass is impeded, however, the following rules are observed:

a) if the anniversary of the coronation of the pope is *permanently* impeded for the universal Church, or if the anniversary of the bishop is permanently impeded for the whole diocese, it is reassigned permanently to the next day following which is not similarly impeded. The anniversary of the diocesan bishop is similarly reassigned if the day of the coronation of the pope or its anniversary occurs on the same day.

b) If they are only *accidentally* impeded by a day listed under nos. 1, 2, 3 and 8 in the table of precedence, they are transferred to the next day which is not of the 1st class.

364. On those days listed above in no. 362, in all churches and in all Masses except those of the dead, the collect for the pope or the collect for the bishop is added, as indicated below, no. 449. But this collect is transferred whenever the votive Mass is transferred in cathedral and collegiate churches.

365. One Mass "On the Anniversary of the Coronation of the Pope" is permitted, with the consent of the local ordinary, as a votive Mass of the 2nd class, in the individual churches, on a day on which special celebrations are held in honor of the pope.

7. Votive Mass for a Matter of Public Importance

366. A votive Mass “for a matter of public importance” means a Mass which is celebrated with a large attendance of the people, by order of the local ordinary or with his consent, for some serious need or spiritual or temporal advantage which affects the community or a notable part of it.

367. Only one votive Mass for a serious matter is permitted in any one church; and the Mass corresponding to the need is taken, or, if there is no such Mass, the “Mass for Any Necessity,” according to what is indicated at no. 366 above.

368. When a grave need or a public calamity occurs, and there is not time to approach the local ordinary, the pastor may decide on a votive Mass as above, no. 366, for his own parish.

8. The Mass “For the Propagation of the Faith”

as a votive Mass of the 2nd class, in the individual churches, on a day on which special celebrations are held for the missions, and on the occasion of a mission congress.

9. Votive Masses on Certain Special Occasions

370. The Masses with which this section deals are concerned with special celebrations proper to certain particular groups or to only a part of the faithful.

Special celebrations of this kind are:

a) *for parishes*: the beginning and the end of a mission for the people; major jubilees of the parish and of the pastor or of another priest living in the parish; extraordinary solemn celebrations, and the like;

b) *for schools, colleges, seminaries and other institutions of this kind*: the beginning and the end of the scholastic year; extraordinary jubilees such as the fiftieth or the hundredth anniversary of their establishment;

c) *for religious houses*: the solemnities of clothing or profession; the beginning and the end of a general or a provincial chapter; major jubilees of the order, of the province, of the house; the twenty-fifth or the fiftieth anniversary of a member's profession or of his ordination to the priesthood;

d) *for various groups* such as confraternities, pious societies, professional associations: annual general meetings; extraordinary meetings of several groups of the same kind; major jubilees and the like;

e) *for retreat houses*: the beginning and the end of a course of retreats or of an extraordinary gathering;

f) *for hospitals, camps, prisons and similar institutions*: extraordinary religious celebrations, and other festivities to be celebrated in an extraordinary way or at an extraordinary time.

371. A Mass of this kind, a single Mass for the individual occasion, is a votive Mass of the 2nd class, and is celebrated either by order of the respective ordinary or with his consent.

372. A suitable Mass is chosen to be celebrated on these occasions, according to the different kinds of occasions; for example, of the Holy Spirit, of thanksgiving, of some mystery of the Lord, of the Blessed Virgin Mary, of a saint, or from among the votive Masses for various intentions and occasions.

10. Votive Masses at Shrines

373. A "shrine" means a church or a sacred edifice dedicated to the public offering of divine worship, which for some special reason conducive to piety has been chosen by the faithful as a goal of pilgrimages for the purpose of imploring graces or fulfilling vows. The special motive of piety may be, for example, a sacred image venerated there, a relic kept there, a miracle which God has worked there, a special indulgence to be gained there.

374. Votive Masses granted or to be granted in the future by induit of the Holy See to shrines or other places of piety are votive Masses of the second class.

375. A votive Mass may be celebrated at all the altars of the shrine on each day on which votive Masses of the 2nd class are permitted, but only by pilgrim priests, or whenever the Mass is said on behalf of the pilgrims.

376. Similarly, in places of piety a votive Mass may be celebrated as a votive Mass of the 2nd class by priests visiting that place of piety.

377. Aside from the cases specified in nos. 375 and 376, a votive Mass may be celebrated only as a votive Mass of the 4th class.

11. The Votive Mass "For Bride and Bridegroom" and the Mass of Thanksgiving on the 25th and 50th Wedding Anniversary

378. The votive Mass "For Bride and Bridegroom," or at least its collect in the Mass of the day which impedes it, is permitted whenever a wedding is celebrated, whether outside of the closed time or even in the closed time, if the local ordinary for a good reason has permitted the solemn nuptial blessing.

379. Besides the days on which votive Masses of the 2nd class are prohibited, the Mass "For Bride and Bridegroom" is prohibited also on Sundays and whenever, according to no. 381c, the nuptial blessing cannot be given.

380. Whenever the Mass "For Bride and Bridegroom," but not the nuptial blessing, is prohibited, the Mass of the office of the day is said, and to its collect is added under a single conclusion the collect of the impeded votive Mass, even on those days on which, according to no. 343c, a commemoration of an impeded votive Mass of the 2nd class is prohibited; and the nuptial blessing is given in the usual way in the Mass of the day.

But when both the Mass "For Bride and Bridegroom" and the nuptial blessing are prohibited, the Mass together with the blessing may be transferred to a timely unimpeded day, after the marriage has been celebrated.

381. With regard to the Mass "For Bride and Bridegroom" and the nuptial blessing, these points shall also be observed:

a) The nuptial blessing is inseparable from the Mass. Hence, it cannot be given outside *of* the Mass, unless by apostolic indult; in which case it is to be imparted according to the formula which is found in the Roman ritual, tit. 8, ch. 3.

b) The nuptial blessing within the Mass must be given by the priest who is celebrating the Mass, even if another priest has presided over the marriage.

c) The nuptial blessing is omitted if the spouses are not present; and it is omitted if both of them or one of them has already received the blessing. Wherever the custom prevails, however, of imparting the blessing if only the man has received it, that custom may be retained.

d) On the commemoration of All the Faithful Departed and during the sacred triduum, the votive Mass and its commemoration in the Mass of the day and the nuptial blessing within the Mass are all prohibited.

382. For thanksgiving on the 25th or 50th wedding anniversary, either the Mass of the Most Holy Trinity or a Mass of the Blessed Virgin Mary may be said as a votive Mass of the 2nd class, the collect for thanksgiving being added under a single conclusion with the first collect.

After the Mass, the prayers found in the Roman ritual, tit. 8, ch. 7, are said over the couple.

12. Certain Other Votive Masses of the 2nd class

383. Aside from the votive Masses of the 2nd class listed in the preceding sections, the votive low Masses must be recalled which are permitted as votive Masses of the 2nd class in the celebrations of a eucharistic congress (no. 336) and in certain extraordinary celebrations (no. 340-b).

D. Votive Masses of the 3rd Class

384. By a votive Mass of the 3rd class is meant a votive Mass which may be celebrated on liturgical days of the 3rd and 4th class,

385. Votive Masses of the 3rd class, provided for by the general rubrics, are:

a) one Mass of our Lord Jesus Christ, eternal High Priest, on the first Thursday or the first Saturday of each month, in churches and oratories in which special devotions are held on that day for the sanctification of the clergy;

b) two Masses of the Most Sacred Heart of Jesus, on the first Friday of each month, in churches and oratories in which special devotions are held on that day in honor of the Sacred Heart;

c) one Mass of the Immaculate Heart of the Blessed Virgin Mary, on the first Saturday of each month, in churches and oratories in which special devotions are held on that day in honor of the Immaculate Heart of Mary.

To these should be added the Mass of the most holy sacrament of the Eucharist which is permitted to the individual priests on the days of a eucharistic congress (no. 337).

386. The plan for votive Masses of the 3rd class is this:

- a) they are said with Gloria, but always without creed;
- b) they admit of two commemorations, or one commemoration and a collect ordered by the local ordinary;
- c) if they are sung, the solemn tone is used;
- d) whenever they are prohibited, they are not commemorated in the Mass of the day.

E. Votive Masses of the 4th Class

387. A votive Mass of the 4th class is a votive Mass which may be celebrated only on liturgical days of the 4th class.

388. For a votive Mass of the 4th class any Mass permitted by the rubrics as a votive Mass may be taken. A just cause is required, however, namely the need, utility or devotion of the celebrating priest or of the faithful.

389. In the arrangement of a votive Mass of the 4th class the following points are to be observed:

- a) The Gloria is not said, except in the Mass of the angels on any day, and in Masses of the Blessed Virgin Mary on Saturday;
- b) besides the collect of the Mass, two other collects may be said, among which are to be numbered the commemorations of the office of the day or those occurring in the office of the day, and any collect ordered by the local ordinary, and any votive collect;
- c) the creed is always omitted;
- d) if the Mass is sung, the ferial tone is used.

chapter 7

Masses of the Dead

A. Masses of the Dead in General

390. The Masses for the dead which are celebrated on the commemoration of all the faithful departed are according to the order of the office; all other Masses for the dead are outside the order of the office.

391. In Masses of the dead no commemoration is made of the office of the current day.

392. Masses of the dead are of the 1st, 2nd, 3rd or 4th class. The following sections deal with the different classes.

393. Any Mass of the dead whatsoever, including the funeral Mass, is prohibited:

a) in churches and oratories where for any reason there is exposition of the Blessed Sacrament, for the whole time of the exposition; the Masses on the day of the commemoration of All the Faithful Departed are excepted (no. 352);

b) in churches having only one Mass, whenever there is an obligation of a conventual Mass which cannot be satisfied by another priest; unless the conventual Mass itself must be said or may be said for the departed;

c) in churches having only one Mass, on February 2 and on Ash Wednesday, if there is the blessing of candles and of ashes respectively; and on the greater and lesser litanies, if the Mass of the rogations is to be said.

394. The first Mass of those which are given for the commemoration of all the faithful departed is taken, with the proper collects assigned in the missal among the "various prayers" for the departed:

a) for a departed pope, for departed cardinals, bishops and priests in all Masses of the 1st, 2nd and 3rd class;

b) on the anniversaries of all the departed of any clerical order or congregation.

395. The Mass which is entitled "On the Day of Death or Burial" is said for the departed who are not priests:

a) as the funeral Mass;

b) as Masses for the day of death;

c) as the Mass after receiving news of the death;

d) at the final burial of the departed;

e) on the 3rd, 7th and 30th day, but with the proper collects.

396. The Mass which is entitled "On the Anniversary of the Departed" is taken on the anniversaries of the departed who are not priests.

397. The "daily" Mass is taken for all the departed of any order or rank, outside of the days listed above.

398. With regard to the collects in Masses of the dead, the following rules are to be observed:

a) all Masses of the dead, whether sung or low Masses, of themselves are said with a single collect, unless a collect ordered (*imperata*) for the departed must be added according to no. 458, or a votive collect for the departed may be added according to no. 464;

b) in 4th class Masses of the dead, if they are applied for certain of the departed, the appropriate collect is said, as in the missal among the various prayers for the departed; if they are applied for the departed in general, or if the designation is unknown, the collect *Fidelium* (O God, Creator and Redeemer of all the faithful) is said;

c) in Masses of the dead, any collect which is not for the departed is prohibited.

399. The sequence *Dies irae*:

a) has to be said only in 1st class Masses of the dead; however, on the commemoration of All the Faithful Departed, when a priest celebrates three Masses without intermission, he has to say the sequence

only in the principal Mass, or else in the first Mass; in the other Masses, unless they are sung, he may omit it;

b) may be omitted in 2nd, 3rd and 4th class Masses of the dead.

400. Any Mass for the dead may be either sung or low.

401. The absolution over the corpse or over a catafalque:

a) must be held after a funeral Mass;

b) may be held after the other Masses of the dead;

c) may be held, for a good reason, even after Masses which are not of the dead.

B. *First Class Masses of the Dead*

1. First class Masses of the Dead in General

402. First class Masses of the dead are:

a) the Masses of the day of the commemoration of all the faithful departed;

b) the funeral Mass.

2. The Masses on the Day of the Commemoration of All the Faithful Departed

403. On the day of the commemoration of All the Faithful Departed, every priest may celebrate three Masses, as in the missal on this day.

404. In saying the Masses of this day, the following points are to be observed:

a) one who celebrates only one Mass uses the first; one who celebrates two, the first and the second;

b) one who celebrates a sung Mass or a conventual Mass uses the first, and is permitted to anticipate the second and the third;

c) one who celebrates several sung Masses in different churches must always use the first;

d) but if several Masses are sung in the same church, the first Mass is used first, then the second and finally the third.

3. The Funeral Mass

405. By a "funeral Mass" is understood the single Mass for the departed which is directly connected with the funeral of any departed person.

Of itself this Mass is to be celebrated with the corpse present; but it may be also celebrated, for a good reason, even though the corpse is absent or already buried.

406. The funeral Mass is prohibited:

a) on the days listed under nos. 1, 2, 3, 4, 5 and 6 in the table of precedence;

b) on holy days of obligation included among the feasts under no. 11 in the table of precedence;

c) on the anniversary of the dedication and on the titular feast of the church in which the funeral is held;

d) on the feast of a principal patron of a town or city;

e) on the titular feast and the feast of the holy founder of the order

or congregation to whom the church belongs in which the funeral is held.

407. If the office of any feast specified in no. 406 is to be accidentally transferred to another day according to the rubrics, the funeral Mass is prohibited on the day on which the feast is impeded, and it is permitted on the day to which the office is transferred; but if the external solemnity of any feast is held on Sunday, the funeral Mass is prohibited on the day on which the external solemnity is held, but not on the feast day.

408. On the commemoration of All the Faithful Departed, the first Mass is taken for a funeral Mass, with the collects to be said in the funeral Mass for the respective departed person. But if the first Mass is celebrated for the office of the day, the second or finally the third Mass is taken for the funeral Mass.

C. *Second Class Masses of the Dead*

I. Second Class Masses of the Dead in General

410. Second class Masses of the dead are:

- a) Masses for the day of death;
- b) the Mass after receiving news of the death;
- c) the Mass at the final burial of the deceased.

411. All 2nd class Masses of the dead are said as on the day of death; they are permitted, however, only if:

- a) they are applied for that departed person;
- b) a liturgical day of the 1st class or a Sunday does not occur.

If the Mass on the day of death is said after the eighth day from the day of death or burial, the adverb *hodie* ("today" or "this day") is omitted from the collect and the postcommunion.

2. Masses for the Day of Death

412. By Masses for the day of death are meant Masses which are celebrated for any deceased person from the day of death until the day of burial:

- a) whether in a private oratory of the deceased himself, as long as the corpse is physically present in the house;
- b) or in the church or oratory of the place where the departed died, is being buried or had his residence;
- c) or in the church or oratory in which the funeral Mass is celebrated, even if it has been separated from the funeral.

3. The Mass after Receiving News of the Death

413. By the "Mass after receiving news of the death" is meant a single Mass which may be said for any deceased person in any church or oratory on a convenient day after news of the person's death has been received.

4. The Mass at the Final Burial of the Deceased

414. By the Mass at the final burial of the deceased” is meant a single Mass which may be said in the church or oratory of that place where the body of a deceased person already buried is brought for final burial, on the day of that final burial.

D. Third Class Masses of the Dead

1. 3rd Class Masses of the Dead in General

415« Third class Masses of the dead are:

- a) the Mass on the 3rd, 7th and 30th day from the death or burial;
- b) a Mass on the anniversary”;
- c) Masses of the dead in cemetery churches and chapels;
- d) Masses of the dead within the octave of the commemoration of all the faithful departed.

416. Third class Masses of the dead are prohibited on liturgical days of the 1st and 2nd class. When they are permitted, the formula indicated below for the individual Mass is used, unless in accordance with no. 394 the first Mass is to be taken from those that are given on the commemoration of all the faithful departed.

2. The Mass on the 3rd, 7th and 30th Day from the Death or Burial

417. On the 3rd, the 7th and the 30th day, counting from the death or the burial of the deceased, *a single* Mass for the deceased person may be said in any church or oratory as on the day of death, with the proper collects as found at the end of this Mass.

Whenever this Mass is impeded by the rubrics, it may be transferred to the next day not so impeded.

There may be several Masses of this kind on days on which 4th class Masses of the dead are permitted.

3. The Mass “On the Anniversary”

418. “Anniversary” *taken strictly* means the yearly recurrence of the day of death or burial of any deceased person. *Taken in a broad sense*, however, it means either the anniversary to be celebrated once every year, as established by a “foundation,” outside of the day of death or burial, or a celebration which is held for all the departed of some group, likewise once a year, either on a day established by a “foundation” or by custom of the group or on a day to be established by the group or by the celebrating priest.

419. On these days, in any church or oratory, *one* Mass is permitted, to be said as on the anniversary; and whenever it is prohibited by the rubrics, it may be transferred to the next day not so impeded.

There may be several Masses of this kind on days on which 4th class Masses of the dead are permitted.

4. Masses in Cemetery Churches and Chapels

420. By a cemetery church or chapel is meant:

a) the church or the principal public oratory of a cemetery in which bodies are still being buried, as long as this church or oratory does not have a choir obligation or a pastoral duty (*cura animarum*) connected with it;

b) a chapel of some particular burial place that has been duly erected within the boundaries of a cemetery.

421. As long as they are applied for the deceased, the Masses celebrated in these places may be Requiem Masses. The "daily Mass" is used, with the appropriate collect.

5. Masses of the Dead within the Octave of the Commemoration of All the Faithful Departed

422. Within eight days counted from the day of the commemoration of all the faithful departed inclusive, all Masses applied for all or certain ones of the deceased may be said as Requiem Masses. The "daily" Mass is used, with the appropriate collect.

E. Fourth Class or "Daily" Masses of the Dead

423. Fourth class Masses of the dead are other "daily" Masses of the dead, which may be celebrated instead of the Mass corresponding to the office of the day, only on ferias of the fourth class outside of Christmastide.

It is most fitting that these 4th class Masses of the dead be said only when they are really applied either for the deceased in general or for certain designated deceased persons.

chapter 8

The Various Parts of the Mass

*A. The psalm *ludica me, Deus*, the Confiteor and the incensing of the altar*

424. The psalm *ludica me, Deus* with its antiphon, and the Confiteor with the absolution, are said before the steps of the altar in any Mass, whether sung or low. They are omitted, however, together with the subsequent verses and the prayers *Aufer a nobis* and *Oramus te, Domine*, in:

a) the Mass of the feast of the Purification of the Blessed Virgin Mary which follows the blessing of candles and the procession;

b) the Mass of Ash Wednesday which is said after the blessing and the imposition of ashes;

c) the Mass of the Second Passion Sunday or Palm Sunday which follows the blessing of branches and the procession;

d) the Mass of the Easter vigil;

e) the Mass of the rogations which follows the procession of the greater or lesser litanies;

f) certain Masses which follow certain consecrations in accordance with the rubrics of the Roman pontifical.

425. The psalm *ludica tne, Deus* is omitted:

- a) in Masses of the season from the First Sunday of the Passion to Thursday of the Lord's Supper;
- b) in Masses of the dead.

426. The incensations which must be done in a solemn Mass may also be done in all sung Masses.

B. The Antiphon at the Introit and the Kyrie, Eleison

427. At the introit an antiphon is said with a verse of a psalm and the Gloria Patri and then the antiphon is repeated.

The antiphon at the introit with the psalm and the Gloria Patri is lacking, however, in the Mass of the Easter vigil.

428. The Gloria Patri at the introit is omitted in Masses of the season from the First Passion Sunday to Thursday of the Lord's Supper, and in Masses of the dead.

429. In Paschaltide a double alleluia is added to the antiphon at the introit, unless it is already there. On the other hand, in any antiphon at the introit, the alleluia is omitted whenever the Mass is said outside of Paschaltide, unless an exception is indicated in certain Masses.

430. The Kyrie, eleison is said nine times after the repetition of the antiphon at the introit, that is, Kyrie, eleison, three times, Christe, eleison, three times and Kyrie, eleison, three times.

C. The Hymn Gloria in excelsis

431. The hymn *Gloria in excelsis* is said:

- a) in Masses corresponding to the office of the day, whenever the hymn *Te Deum* has been said at matins;
- b) in the festive Masses specified in no. 302;
- c) in the Masses of Thursday of the Lord's Supper and in the Mass of the Easter vigil;
- d) in votive Masses of the 1st, 2nd and 3rd class, unless violet vestments are worn;
- e) in 4th class votive Masses of the angels on any day, and of the Blessed Virgin Mary on Saturday.

432. The hymn *Gloria in excelsis* is omitted:

- a) in Masses corresponding to the office of the day, when the hymn *Te Deum* is omitted at matins;
- b) in all Masses in which violet vestments are worn;
- c) in votive Masses of the 4th class except those specified in no. 431-c;
- d) in Masses of the dead.

D. The Collects

i. The Collects in General

433. By collects (*orationes*), in the Mass, are to be understood:

- a) the collect of the Mass which is being celebrated;

- b) the collects of an office commemorated and of any commemoration that occurs;
- c) other collects prescribed by the rubrics (nos. 447-453);
- d) a collect ordered (*imperata*) by the local ordinary (nos. 454-460);
- e) a votive collect, which may be said on certain liturgical days if the celebrating priest so chooses (nos. 461-465).

434. Included in the number of collects established for the different liturgical days are not only the collect of the Mass and the commemorations but also the other collects, whether prescribed by the rubrics, or ordered by the ordinary, or votive. After the collect of the Mass, then:

- a) on liturgical days *of* the 1st class, in votive Masses of the 1st class, and in non-conventual sung Masses, no other collect is admitted, except a collect to be said under a single conclusion and one privileged commemoration, the rule in no. 333 being observed;
- b) on Sundays of the 2nd class, no other collect is admitted, except the commemoration of a feast of the 2nd class, which is omitted, however, if a privileged commemoration is to be made;
- c) on other liturgical days of the 2nd class and in votive Masses of the 2nd class, only one other collect is admitted, namely either one privileged or one ordinary collect;
- d) on liturgical days of the 3rd and 4th class and in votive Masses of the 3rd and 4th class, only two other collects are admitted.

435. Any collect which exceeds the number established for the different liturgical days is omitted; certainly under no pretext is it permissible for the collects to exceed three in number.

436. The collect proper to the Mass is always said under its own conclusion, unless another collect is to be joined to it under the same conclusion, as will be said below in nos. 444-445.

437. Always said under another conclusion are:

- a) the commemorations to be made;
- b) a collect ordered by the local ordinary;
- c) a votive collect.

438. If two collects are composed of almost the same words in the first or the second part, the second collect:

- a) if it is of the season, is changed to another of the following Sunday or feria;
- b) if it is of a saint, is changed to another of the same or a similar common;
- c) if it is an *oratio imperata*, is omitted.

439. In collects of a transferred or re-assigned office, the words *hanc* or *hodiernam* or *praesentem diem* ("this day" or "today" or "this present day") or the like are not to be changed.

440. Whenever the words *Flectamus genua. Levate* (Let us kneel. Arise), occur in the missal, they are to be pronounced by the deacon in a solemn Mass, by the celebrant in other Masses. After the *Flecta-*

mus genua all kneel with the celebrant and pray silently for a while. When *Levate* is said, all rise, and the celebrant says the collect.

441. As to what collects and how many are said in Masses of the dead, the rules laid down in no. 398 are to be observed.

2. The Collects in Masses with Several Lessons

442. In Masses with several lessons (nos. 467-468), the commemorations and other collects are placed after the collect which precedes the last lesson or the epistle; and only this collect is counted in computing the number of collects.

443. For the commemoration of a feria, the Mass of which has several lessons, the first collect is taken, namely the one that has been said at lauds.

3. Collects to be Said under a Single Conclusion with the Collect of the Mass

444. A second collect is added to the collect of the Mass under a single conclusion only if there is question of:

- a) a ritual collect (no. 447);
- b) the collect of an impeded votive Mass of the 1st or 2nd class (nos. 330c, 343c);
- c) another collect expressly indicated or granted by the rubrics as one to be said under a single conclusion with the collect of the Mass (nos. no, 355, 449, 451, 453).

445. Only one other collect may be said under a single conclusion with the collect of the Mass.

If, according to the rubrics, several collects were to be said under a single conclusion with the collect of the Mass, only one is kept, according to the order described above, no. 444; the rest are omitted.

446. A collect to be said under a single conclusion with the collect of the Mass is counted as one with that collect; and it is to be said also in sung Masses.

4. Ritual Collects

447. By "ritual collect" is meant a collect to be said in a Mass which is connected with the following blessings or consecrations:

- a) the consecration of a bishop;
- b) the conferral of holy orders;
- c) the blessing of an abbot;
- d) the blessing of an abbess;
- e) the blessing and the consecration of virgins;
- f) the blessing of a cemetery;
- g) the reconciliation of a church;
- h) the reconciliation of a cemetery.

These collects, which are found among the votive Masses for various intentions and occasions, are always to be added to the collect of the Mass under a single conclusion.

448. In Masses in which a ritual collect is added, all other collects except privileged commemorations are excluded.

5. The Collects on the Day of the Coronation of the Pope and on the Anniversaries of the Pope and of the Diocesan Bishop

449. On the day of the coronation of the pope and on its anniversary, and on the anniversary of the election or the consecration or the transferral of the diocesan bishop (once, that is, on the day chosen by the bishop himself), in all Masses except those of the dead, the collect for the pope or for the bishop is added under a single conclusion with the collect of the day, provided a liturgical day listed under nos. 1, 2, 3 and 8 in the table of precedence does not occur (sec no. 363).

450. Whenever it is impeded, the collect for the pope or for the bishop is transferred to the next day not so impeded, in the same way in which the conventual Mass for the same anniversaries is transferred in cathedral and collegiate churches (no. 364).

6. The Collect for the Priest Himself on the Anniversary of His Own Ordination to the Priesthood

451. On the anniversary of his own ordination to the priesthood, every priest may add the collect for himself to the collect of the Mass under a single conclusion, provided a liturgical day listed under nos. 1, 2, 3 and 8 in the table of precedence does not occur.

452. Whenever it is impeded, the collect for the priest himself may be transferred to the next day not so impeded.

7. The Collect "For the Propagation of the Faith"

453. On the next to the last Sunday of October, or on another Sunday designated by the local ordinary as being "for the missions," in all Masses, the collect "For the Propagation of the Faith" is added to the collect of the Mass under a single conclusion, except on the days listed under nos. 1, 2, 3 and 8 in the table of precedence.

8. The *Oratio Imperata*

454. By "*oratio imperata*" is meant a collect which the local ordinary may order to be said when a grave need or calamity of a public character occurs.

455. Any collect from the Masses which may be celebrated as votive Masses, or from the prayers for various intentions and occasions, or from the Masses and prayers for the departed, may be prescribed by the local ordinary as an *oratio imperata*.

456. It is most fitting that the local ordinary do not impose an *oratio imperata* as a permanent thing, but only for a really serious reason and for a period not exceeding the time of real need.

457. The *oratio imperata*:

- a) may be only one;
- b) must be said by all priests celebrating Mass in the churches and oratories, even the exempt ones, of the diocese;

c) is never said under a single conclusion with the collect of the Mass, but after the privileged commemorations;

d) is prohibited on all liturgical days of the 1st and 2nd class, in votive Masses of the 1st and 2nd class, in sung Masses and whenever the privileged commemorations complete the established number for a particular liturgical day.

458. An *oratio imperata* for the departed is said only on ferias of the 4th class and in low votive or Requiem Masses of the 4th class.

459. In a public calamity or necessity which of its nature persists for a rather long time (for example, war, plague and the like), the local ordinary may indeed impose a suitable *oratio imperata for the whole time* of the unfortunate event; but this collect:

a) is said only on Mondays, Wednesdays and Fridays;

b) is prohibited on the same days and in the same Masses specified above, no. 45yd.

460. If an urgent, grave need or calamity of a public character occurs, and there is not time to approach the local ordinary', the pastor may order the appropriate collect to be said for the three successive days within the boundaries of his parish, even in exempt churches and oratories. This prayer is prohibited on the same days and in the same Masses as a prayer ordered by the local ordinary (no. 457-d; which latter, if it was to be said, is omitted.

9. The Votive Collect

461. Every priest may add one collect if he so chooses in all low non-conventual Masses on liturgical days of the 4th class.

462. The votive collect may be chosen from the Masses which may be celebrated as votive Masses, or from the prayers for various intentions and occasions, or from the Masses and prayers for the departed.

463. This collect is put in the last place, after the other collects, but it must not bring the number of collects to more than three.

464. A votive collect for the departed may' be added in low non-conventual Requiem Masses of the 4th class.

465. In the collect *A cunctis* (From all dangers), either the titular of one's own church, or any principal patron, or the founder or the title of the order or congregation may' be named. For the rest, the rubrics found in the missal for this collect should be observed.

E. *The Lessons and the Rest up to the Cospel*

466. After the collects, the epistle is said, and *Deo gratias* is the response at the end.

467. One lesson precedes the epistle:

a) on ember Wednesdays;

b) on Wednesday of the 4th week of Lent;

c) on Wednesday of Holy Week.

Deo gratias is answered at the end of this lesson.

468. Five lessons precede the epistle on ember Saturdays; and *Deo gratias* is answered at the end of each lesson except after the lesson from the prophet Daniel.

All the lessons with their collects and verses must always be said in conventual Masses and in Masses during which holy orders are conferred. In other Masses, whether sung or low Masses, it is permissible to say only the first collect, corresponding to the office, with the *Flectamus genua* if it is to be said, and the first lessons with its verses; then, after *Dominus vobiscum*, *Et cum spiritu tuo* and *Oremus* said in the usual way, to say the second collect without the *Flectamus genua*, followed by other commemorations that may occur; and, omitting the subsequent lessons with their verses and collects, to proceed at once to the last lesson or the epistle with the tract following it and, on the Saturday after Pentecost, with the sequence.

469. After the epistle is said the gradual, the alleluia with its verses or the tract, as indicated in its place in the missal.

470. The sequence is said before the last alleluia or after the tract. It is omitted in votive Masses. With regard to the sequence *Dies irae*, the rules laid down in no. 399 are to be observed.

471. At the beginning of the gospel is said *Dominus vobiscum* and the response *Et cum spiritu tuo*; then *Sequentia* (or *Initium*) *sancti Euangelii secundum N.* and the response *Gloria tibi, Domine*, and the response at the end is *Laus tibi, Christe*.

472. In Holy Week, before the reading of the history of the Lord's Passion, the *Dominus vobiscum* is not said, nor the *Sequentia sancti Euangelii*, *Gloria tibi, Domine*, but *Passio Domini nostri Jesu Christi secundum N.*; and *Laus tibi, Christe* is not answered at the end.

473. In sung Masses, everything sung or read by the deacon or the subdeacon or a lector in virtue of his own office is omitted by the celebrant.

474. After the gospel, especially on Sundays and holy days of obligation, a short homily should be preached to the people if it is convenient.

The homily, however, if it is preached by a priest other than the celebrant, must not be superimposed on the celebration of the Mass, preventing the participation of the faithful. In such case, therefore, the celebration of the Mass should be suspended, to be resumed only after the homily is completed.

F. The Creed

475. After the gospel or after the homily, the creed is said:

- a) every Sunday, even if the office of the Sunday yields to some feast, or a votive Mass of the 2nd class is celebrated;
- b) on feasts of the 1st class and in votive Masses of the 1st class;
- c) on 2nd class feasts of the Lord and of the Blessed Virgin Mary;
- d) throughout the octaves of Christmas, Easter and Pentecost even on the occurring feasts and in votive Masses;

c) on the birthdays of the apostles and the evangelists and on the feasts of St. Peter's Chair and of St. Barnabas, apostle.

476. The creed is not said:

a) in the Chrism Mass and the Mass of the Lord's Supper on Thursday of Holy Week, and in the Mass of the Easter vigi ;

b) on feasts of the 2nd class, except those listed above, nos. 475c and c;

in votive Masses of the 2nd class;

d) in festive and votive Masses of the 3rd and 4th class;

e) by reason of any commemoration occurring in the Mass;

f) in Masses of the dead.

G. *The Antiphon at the Offertory and the Secret Prayers*

477. After the creed or, if the creed is not to be said, after the gospel or the homily, *Dominus vobiscum* is said, the response *Et cum spiritu tuo*, and *Oremus*; then the antiphon at the offertory, which is lacking only in the Mass of the Easter vigil.

478. In paschaltide an Alleluia is added to the antiphon at the offertory unless it already has one. The Alleluia which is sometimes found at the end of the antiphon at the offertory is kept outside of paschaltide, except from Septuagesima to Easter.

479. The offering of the host and of the chalice and the subsequent actions are done as in the ordinary of the Mass.

480. The secret prayer is said silently, without *Dominus vobiscum* or *Oremus*. The number of secret prayers said is the same as the number of collects said in the first part of the Mass. They are said in the same order and concluded in the same manner as the other prayers.

481. The conclusion of the last secret prayer is said silently up to the words *Per omnia saecula saeculorum*, which are pronounced aloud.

H. *The Preface*

482. The preface is said which is proper to each Mass; if there is no proper one, the preface of the season is said, or the common one.

483. No commemoration occurring in the Mass brings along a proper preface.

484. *The preface of Christmas* is said:

a) *as proper* in the Masses of Christmas and of its octave, and on the feast of the Purification of the Blessed Virgin Mary;

b) *as of the season*, within the octave of Christmas, even in Masses which would otherwise have a proper preface, except in those Masses which have a proper preface of the divine mysteries or persons; and from January 2 to 5.

485. *The preface of the Epiphany of our Lord* is said:

a) *as proper* in the Masses of the feast of the Epiphany and of the commemoration of the baptism of our Lord Jesus Christ;

b) *as of the season* on the days from January 7 to 13.

a) *as proper* in Masses of the season from Ash Wednesday to Saturday before First Passion Sunday;

b) *as of the season* in the rest *of the* Masses which are celebrated during that season and lack a proper preface.

487. *The preface of the Holy Cross is said:*

a) *as proper in* Masses of the season from the 1st Sunday of the Passion to Thursday of the Lord's Supper; in Masses both festive and votive of the holy cross, of the Lord's Passion, of the Most Precious Blood of our Lord Jesus Christ, of the Most Holy Redeemer;

b) *as of the season* in all Masses from First Passion Sunday to Wednesday of Holy Week which lack a proper preface.

488. *The preface of the Chrism Mass* is said on Thursday of the Lord's Supper, in its own Mass.

489. *The Preface of Easter* is said:

a) *as proper* in Masses *of the* season from the Mass of the Easter vigil to the vigil of the Ascension of our Lord;

b) *as of the season* in the rest of the Masses which are celebrated during that season and lack a proper preface.

490. *The preface of Ascension of our Lord* is said:

a) *as proper* on the feast of the Ascension of our Lord:

b) *as of the season* in all Masses from Friday after the Ascension to Friday before the vigil of Pentecost which lack a proper preface.

491. *The preface of the Most Sacred Heart of Jesus* is said in festive and votive Masses of the Most Sacred Heart of Jesus.

492. *The preface of our Lord Jesus Christ the King* is said in festive and votive Masses of our Lord Jesus Christ the King.

493. *The preface of the Holy Spirit* is said:

a) *as proper* in Masses of the season from the vigil of Pentecost to the following Saturday, and in festive and votive Masses of the Holy Spirit;

b) *as of the season* in the rest of the Masses which are celebrated during that season and lack a proper preface.

494. *The preface of the Most Holy Trinity* is said:

a) *as proper* in the Mass of the feast and in votive Masses of the Most Holy Trinity;

b) *as of the season* on the Sundays of Advent and on all Sundays of the 2nd class outside of Christmastide and Paschaltide.

495. *The preface of the Blessed Virgin Mary* is said in festive and votive Masses of the Blessed Virgin Mary, except on the feast of the Purification of the Blessed Virgin Mary.

496. *The preface of St. Joseph* is said in festive and votive Masses of St. Joseph.

497. *The preface of the apostles* is said in festive and votive Masses of the apostles and evangelists.

498. *The common preface* is said in Masses which lack a proper preface and are not to take a preface of the season.

499. *The preface of the dead* is said in Masses of the dead.

I. The Canon of the Mass and the Rest to the Postcommunion

500. After the preface and the Sanctus, the canon of the Mass is said silently, as in the ordinary of the Mass.

501. Whenever a change occurs in the *Communicantes*, the *Hanc igitur* and the *Qui pridie*, this is noted in its place in the proper Masses.

Within the octaves of Christmas, Easter and Pentecost, the proper *Communicantes* and *Hanc igitur* are said also in Masses which are not of the octave, even if they have their own preface.

502. The proper time for distributing holy communion to the faithful is within the Mass, after the communion of the celebrating priest, who himself distributes it to those who seek it, unless it is appropriate by reason of the great number of communicants that he be helped by another priest or priests.

It is altogether improper, however, that holy communion be distributed by another priest, outside of the proper time of communion, at the same altar at which the Mass is being celebrated.

On the other hand, it is also permissible for a good reason to distribute holy communion immediately before or after Mass, or even outside of the time of Mass. In such cases the form prescribed in the Roman ritual, tit. 5, ch. 2, nos. 1-10, is used.

503. Whenever holy communion is distributed within the Mass, when the celebrant has consumed the most sacred Blood, the Confiteor and the absolution are omitted, but the celebrant says the *Ecco Agnus Dei* and says the *Domine, non sum dignus* three times, and then proceeds immediately to the distribution of the holy Eucharist.

504. When the Canon and all the rest up to the communion have been completed, the antiphon at the communion is said, and an Alleluia is added at the end of it in paschaltide, unless it already has one. The Alleluia which is sometimes found at the end of this antiphon is kept outside of paschaltide, except from Septuagesima to Easter.

505. The postcommunion prayers are said to the same number and in the same manner and order as the collects in the first part of the Mass.

506. In Masses of the ferias of Lent and passiontide, except for the sacred triduum, when the last postcommunion prayer has been said, there is added the *prayer over the people*, which is always said with its own conclusion, and to which is prefixed *Oremus. Humiliate capita vestra Deo*. This prayer is to be said even when there have already been three postcommunion prayers.

L. The Conclusion of the Mass

507. At the end of the Mass is said *Ite, missa est*, to which is answered *Deo gratias*.

However:

a) in the evening Mass of the Lord's Supper, which is followed by the solemn reposition of the Blessed Sacrament, and in other Masses which are followed by a procession, *Benedicamus Domino* is said and the response is *Deo gratias*;

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b) within the octave of Easter, in Masses of the season, a double Alleluia is added to the *Ite, missa est* and to the *Deo gratias* following it;

c) in Masses of the dead, *Requiescant in pace* is said, and the response is *Amen*.

508. When the *Placeat* has been said, the blessing is given. The blessing is omitted only when *Benedicamus Domino* or *Requiescant in pace* has been said.

509. For the last gospel in any Mass, the beginning of the gospel according to St. John is regularly taken.

On 2nd Passion Sunday or Palm Sunday, however, in all Masses which do not follow the blessing of branches and procession the last gospel is proper.

510. The last gospel is omitted altogether:

a) in Masses in which the *Benedicamus Domino* has been said according to no. 507a;

b) on the feast of Christmas, at the third Mass;

c) on 2nd Passion Sunday or Palm Sunday, in the Mass which follows the blessing of branches and procession;

d) in the Mass of the Easter vigil;

e) in Masses of the dead followed by the absolution over the coffin or catafalque;

f) in certain Masses following certain consecrations, according to the rubrics of the Roman pontifical.

CHAPTER 9

What Is to be Said Aloud and What Quietly in the Mass

511. In a low Mass the following are said aloud:

a) the words *In nomine Patris*, etc.; the psalm *Judica me, Deus*, with its antiphon; the Confiteor and what follows up to the *Oremus* inclusive; but the prayers *Aufer a nobis* and *Oramus te, Domine* are said quietly;

b) the antiphon at the introit with its verse and the *Gloria Patri*, and the *Kyrie, eleison*;

c) the hymn *Gloria in excelsis*;

d) the *Dominus vobiscum*, *Oremus*, *Flectamus genua*, *Levate*, the collects;

e) the lessons, the epistle, the gradual, the tract, the Alleluia with its verse, the sequence and the gospel;

f) the creed;

g) the *Dominus vobiscum*, *Oremus* and the antiphon at the offertory, and the words *Orate, fratres*;

h) the preface and the Sanctus-Benedictus;

i) the words *Nobis quoque peccatoribus*; the Lord's Prayer with its preface; the *Per omnia saecula saeculorum* and the *Pax Domini sit*

semper vobiscum; the *Agnus Dei*, etc.; the words *Domine, non sum dignus* before the communion of the celebrating priest; the formulas at the communion of the faithful; the antiphon at the communion; the *Dominus vobiscum* and the postcommunions; and the words *Humiliate capita vestra Deo* and the prayer over the people;

j) the *Ite, missa est* or *Benedicamus Domino* or *Requiescant in pace*; the blessing and the last gospel.

The rest is said quietly.

512. The priest must take great care to pronounce the words that are to be spoken aloud distinctly and becomingly. He should not go so fast that he cannot pay attention to what he is reading, nor so slowly as to become tedious to his hearers. Nor, if he is celebrating at a secondary altar, should he raise his voice so as to disturb others who may happen to be celebrating in the same church at that time; nor should he lower it so much that he cannot be heard by those nearby. He must pronounce the words that are to be said quietly in such a way that he hears himself but is not heard by those nearby.

513. *In a solemn Mass* the celebrant:

a) *sings* the *Dominus vobiscum* whenever it occurs, except in the verses after the Confiteor; the collects; the *Oremus* before the antiphon at the offertory; the *Per omnia saecula saeculorum* with the preface; the *Per omnia saecula saeculorum* with the Pater noster and its preface; the *Per omnia saecula saeculorum* with the *Pax Domini*;

b) *begins in chant*: the Gloria and the Credo, when they are to be said;

c) *says aloud* the formulas at the communion of the faithful and the words of the blessing at the end of the Mass;

d) *says in a suitable voice* the parts to which the sacred ministers are to respond:

e) *says quietly* the other words which are said aloud in a low Mass;

f) *omits* what is pronounced by the sacred ministers or by a lector.

514. *In sung Masses*, that is, those sung without sacred ministers, the celebrant must observe what has been said in the preceding section, and he must also sing the parts proper to the sacred ministers. The epistle may be sung by a lector. If it is not sung by a lector, it will be satisfactory for the celebrant himself to read it without chant; the celebrant may, however, sing the epistle in the usual way.

515. *The solemn tone* is used in the chant of the collects, the preface and the Lord's Prayer:

a) on Sundays;

b) in festive Masses and in the Mass of the Saturday office of the Blessed Virgin Mary;

c) on the vigils of the 1st class;

d) on Thursday of the Lord's Supper and in the Mass of the Easter vigil;

e) throughout octaves;

- f) in votive Masses of the 1st, 2nd and 3rd class.
516. *The ferial tone* is used:
- a) on ferias;
 - b) on vigils *of* the 2nd and 3rd class;
 - c) in votive Masses of the 4th class;
 - d) in Masses of the dead.

chapter 10

The Order of Kneeling, Sitting and Standing at Mass

517. *In a low Mass* the celebrating priest genuflects:

- a) whenever it is noted either in the ritual to be observed in celebrating Mass, or in the ordinary of the Mass, or in the proper of a particular Mass, that he is to genuflect;
- b) when the Blessed Sacrament is uncovered on the altar, as often as he approaches or leaves the middle of the altar.

518. *In sung Masses* the celebrating priest genuflects:

- a) whenever he is to genuflect in a low Mass; but at words which are to be sung by others, he does not genuflect while he himself is reading those words, but while they are being sung either by the ministers or by a choir, according to the rubrics;
- b) at the words *Et incarnatus est* in the creed, however, the celebrating priest always genuflects when he recites these words; and when they are being sung, if he is not sitting, he kneels again; but if he is sitting, he does not genuflect, but only uncovers and bows his head profoundly, except in the three Masses of Christmas and in the Mass of the Annunciation of the Blessed Virgin Mary, in which all kneel while these words are being sung.

519. *The ministers* in sung Masses always genuflect with the celebrating priest, except for the subdeacon holding the book at the gospel, and the acolytes holding the candles, who do not genuflect at that time. And when the deacon sings the words at which a genuflection is to be made, he himself genuflects toward the book, while the celebrant and all the others genuflect toward the altar. At the consecration, the ministers kneel on both knees.

520. In the choir, those who are not prelates kneel at the Confiteor with its psalm and at the celebrant's blessing at the end of the Mass. Prelates and canons, however, bow their head profoundly at the blessing.

521. Moreover all, including prelates, kneel in choir:

- a) at the consecration;
- b) at the communion of the faithful;
- c) in the Masses of the ferias of Advent, Lent and passiontide, of the ember days in September, of vigils of the 2nd and 3rd class outside of paschaltide, and in Masses of the dead; at the collects before

the epistle, when the *Dominus vobiscum* has been said; from the end of the Sanctus up to but not including the Pater noster with its preface; and at the postcommunion prayers and the prayer over the people;

d) whenever words which require a genuflection are sung by the ministers or by the choir.

522. Likewise in choir all genuflect on one knee:

a) while the celebrant recites the words of the creed *Et incarnatus est* etc.;

b) while he says the words of the last gospel *Et Verbum caro factum est*.

523. In a solemn Mass the celebrant may sit between the deacon and the subdeacon near the altar at the epistle side while the *Kyrie, eleison*, the *Gloria in excelsis*, the sequence and the Credo are being sung. The rest of the time he stands at the altar, or genuflects, as above. These rules apply also to a sung Mass that is not solemn.

524. In the choir those who are actually singing do not sit, but the rest may sit:

a) when the celebrant is sitting;

b) while the lessons and the epistle, the gradual, the tract and the Alleluia with its verse, and the sequence are being sung;

c) from the offertory until the incensing of the choir or, if the choir is not incensed, until the preface;

d) from the end of the communion until the *Dominus vobiscum* before the postcommunion.

At other times they stand, genuflect or kneel, as above.

CHAPTER II

The Preparation of the Altar for Mass

525. The altar on which the most holy sacrifice of the Mass is to be celebrated must be wholly of stone, and duly consecrated; or at least it must have a stone slab, or an altar stone, likewise duly consecrated, large enough to hold the host and the greater part of the chalice; or again, by apostolic induit, an *antimension*, duly blessed.

526. The altar must be covered by three cloths, duly blessed, of which one must be long enough to hang to the ground at the sides.

527. On the altar, at the middle, there must be a cross of adequate size with the image of the Crucified, and on each side of it candlesticks with lighted candles, to the number required by the kind of Mass. The so-called "tables of secret prayers" or altar cards are to be put on the altar also, but only for the time of the Mass; and, at the epistle side, a cushion or a lectern for supporting the missal.

528. At the epistle side, on a table meant for this purpose, cruets of wine and water with a dish and a towel should be prepared, also a little bell, and a paten for the communion of the faithful.

529. Nothing whatsoever is to be put on the altar which docs not pertain to the sacrifice of the Mass or to the adornment of the altar itself.

530. Where the custom prevails of lighting a candle, near the altar, from the consecration to the communion, that custom should be preserved.

CALENDAR OF THE ROMAN BREVIARY AND MISSAL

JANUARY

i	OCTAVE OF THE NATIVITY OF OUR LORD	ist cl.
2		
3		
4		
5	<i>Commemoration of St. Telesphorus, Pope and Martyr</i>	
6	THE EPIPHANY OF OUR LORD	ist cl.
7		
8		
9		
10		
ii	<i>Commemoration of St. Hyginus, Pope and Martyr</i>	Conim.
12		
13	COMMEMORATION OF THE BAPTISM OF OUR LORD JESUS CHRIST	2nd j
14	St. Hilary, Bishop, Confessor and Doctor of the Church	3rd c
15	St. Paul, First Hermit, Confessor	cj
16	St. Marcellus I, Pope and Martyr	
17	St. Anthony, Abbot	j
18	<i>Commemoration of St. Prisca, Virgin and Martyr</i>	Comm
19	<i>Commemoration of SS. Marius, Martha, Audifax and Abachum, Martyrs</i>	Comm.
20	SS. Fabian, Pope, and Sebastian, Martyrs	c
21	St. Agnes, Virgin and Martyr	3rd cl.
22	SS. Vincent and Anastasius, Martyrs	3rd cl.
23	St. Raymund of Pennafort, Confessor	3rd cl.
	<i>Commemoration of St. Enterentiana, Virgin and Martyr</i>	
24	St. Timothy, Bishop and Martyr	3rd cl.
25	Conversion of St. Paul, Apostle	3rd cl.
	<i>Commemoration of St. Peter, Apostle</i>	
26	St. Polycarp, Bishop and Martyr	3rd cl.
27	St. John Chrysostom, Bishop, Confessor and Doctor of the Church	3rd cl.
28	<i>Commemoration of second feast of St. Agnes, Virgin and Martyr</i>	

29	St. Francis de Sales, Bishop, Confessor and Doctor of the Church	3rd c]#
30	St. Martina, Virgin and Martyr	jrc c
31	St. John Bosco, Confessor	c
	Sunday between the octave of Christmas and the Epiphany, or, if there is none, January 2: THE MOST HOLY NAME OF JESUS	2nd cl
	First Sunday after Epiphany: THE HOLY FAMILY, JESUS, MARY AND JOSEPH	2nd cl

FEBRUARY

1	St. Ignatius, Bishop and Martyr	cj
2	THE PURIFICATION OF THE BLESSED VIRGIN MARY	2nd c
3	<i>Commémoration of St. Blaise, Bishop and Martyr</i>	Comm.
4	St. Andrew Corsini, Bishop and Confessor	3rd cl.
5	St. Agatha, Virgin and Martyr	jrcj CL
6	St. Titus, Bishop and Confessor	^rd cl.
	<i>Commemoration of St. Dorothy, Virgin and Martyr</i>	
7	St. Romuald, Abbot	3rd cl.
8	St. John of Matha, Confessor	3rd cl.
9	St. Cyril, Bishop of Alexandria, Confessor and Doctor of the Church	3rd cl.
	<i>Commemoration of St. Apollonia, Virgin and Martyr</i>	
10	St. Scholastica, Virgin	3rd cl.
U	Apparition of Blessed Virgin Mary Immaculate	3rd cl.
12	Seven Holy Founders of Order of Servants of Blessed Virgin Mary, Confessors	3rd cl.
U		
14	<i>Commemoration of St. Valentine, Priest and Martyr</i>	Comm.
15	<i>Commemoration of SS. Faustinas and Jovita, Martyrs</i>	Comm.
16		
17		
18	<i>Commemoration of St. Simeon, Bishop and Martyr</i>	Comm.
19		
20		
21		
22	CHAIR OF ST. PETER, APOSTLE	2nd cl.
	<i>Commemoration of St. Paul, Apostle</i>	
23	St. Peter Damian, Bishop, Confessor and Doctor of the Church	3rd cl.
24	St. MATTHIAS, APOSTLE	2nd cl.
25		
26		

27 St. Gabriel of the Most Sorrowful Virgin, Confessor 3rd cl.
28

In leap year the month of February has 29 days, and the feast of St. Matthias is celebrated February 25, the feast of St. Gabriel of the Most Sorrowful Virgin on the February 28, and *Sexto Kalendas* is said twice, that is, on the 24th and the 25th; and the dominical letter which has been taken in the month of January is changed to the preceding one; so that if in January the dominical letter was *a*, it is changed to the preceding one, which is *g*, etc., and the letter /serves twice, the 24th and the 25th.

MARCH

I		
2		
3		
4	St. Casimir, Confessor	3rd cl.
5		
6	SS. Perpetua and Felicitas, Martyrs	3rd cl.
7	St. Thomas Aquinas, Confessor and Doctor of the Church	3rd cl.
g	St. John of God, Confessor	3rd cl.
9	St. Frances of Rome, Widow	3rd cl.
10	Forty Holy Martyrs	3rd cl.
II		
12	St. Gregory I, Pope, Confessor and Doctor of the Church	3rd cl.
H		C
U		
15		
16		
17	St. Patrick, Bishop and Confessor	3rd cl.
18	St. Cyril, Bishom of Jerusalem, Confessor and Doctor of the Church	3rd cl.
19	ST. JOSEPH, SPOUSE OF THE BLESSED VIRGIN MARY, Confessor and Patron of the Universal Church	Ist cl.
20		
21	St. Benedict, Abbot	3rd cl.
22		
23		
24	St. Gabriel, Archangel	3rd cl.
25	THE ANNUNCIATION OF THE BLESSED VIRGIN MARY	1st cl.
26		
27	St. John Damascene, Confessor and Doctor of the Church	3rd cl.
28	St. John Capistran, Confessor	3rd cl.
	Friday after the 1st Sunday of the Passion: <i>Commemoration of the Seven Sorrows of the Blessed Virgin Mary</i>	Comm.

APRIL

2	St. Francis of Paula, Confessor	3rd cl.
	St. Isidore, Bishop, Confessor and Doctor of the Church	3rd cl.
	St. Vincent Ferrer, Confessor	
7		
8		
9		
10		
11	St. Leo I, Pope, Confessor and Doctor of the Church	3rd
12		
13	St. Hermenegild, Martyr	3rd cl.
	St. Justin Martyr	3rd
	<i>Commemoration of SS. Tiburtini, Valerian and Maximus Martyrs</i>	
16		
	<i>Commemoration of St. Anicetus I, Pope and Martyr</i>	
18		
19		
20		
21	St. Anselm, Bishop, Confessor and Doctor of the Church	3rd cl.
22	SS. Soter and Caius, Popes and Martyrs	3rd cl.
	<i>Commemoration of St. George, Martyr</i>	Commem.
24	St. Fidelis of Sigmaringen, Martyr	3rd cl.
	The Greater Litanies	
	ST. MARK, EVANGELIST	2nd d
26	SS. Cletus and Marcellinus, Popes and Martyrs	3rd cl.
27	St. Peter Canisius, Confessor and Doctor of the Church	3rd
28	St. Paul of the Cross, Confessor	3rd
29	St. Peter, Martyr	3rd
30	St. Catherine of Siena, Virgin	3rd cl.

MAY

1	ST. JOSEPH THE WORKMAN, SPOUSE OF THE BLESSED VIRGIN MARY, Confessor	Ist cl.
2	St. Athanasius, Bishop, Confessor and Doctor of the Church	3rd cl.
	<i>Commemoration of SS. Alexander, Eventius and Theodolus, Martyrs, and of St. Juvenal, Bishop and Confessor</i>	

4	St. Monica, Widow		
	St. Pius V, Pope and Confessor	3rd	
		3rd	
	St. Stanislaus, Bishop and Martyr		
8		3rd	
	St. Gregory Nazianzen, Bishop, Confessor and Doctor of the Church		
10	St. Antoninus, Bishop and Confessor	3rd	
	<i>Commemoration of SS. Gordian and Epimachus, Martyrs</i>	3rd	
	SS. PHILIP AND JAMES, APOSTLES		
12	SS. Nereus, Achilleus, Doniitilla, Virgin, and Paneras, Martyrs		
	St. Robert Bclairnine, Bishop, Confessor and Doctor of the Church	3rd	<4.
	<i>Commemoration of St. Boniface, Martyr</i>		
	St. John Baptist de la Salle, Confessor		
16	St. Ubald, Bishop and Confessor		cl.'
	St. Paschal Bayion, Confessor	3rd	cl.
18	St. Vcnantius, Martyr		
19	St. Peter Celestine, Pope and Confessor	3rd	
	<i>Commemoration of St. Pudentiana, Virgin</i>	3rd	
20	St. Bernardine of Siena, Confessor		
		3rd	
22			
24			
	St. Gregory VII, Pope and Confessor		
	<i>Commemoration of St. Urban I, Pope and Martyr</i>	3rd	
26	St. Philip Neri, Confessor		
	<i>Commemoration of St. Eleutherius, Pope and Martyr</i>	3rd	cl.
27	St. Bede the Venerable, Confessor and Doctor of the Church		
	<i>Commemoration of St. John I, Pope and Martyr</i>	3rd	cl.
28	St. Augustine, Bishop and Confessor		
29	St. Mary Magdalen de Pazzi, Virgin	3rd	
30	<i>Commemoration of St. Felix I, Pope and Martyr</i>	3rd	
	BLESSED VIRGIN MARY, QUEEN		
	<i>Commemoration of St. Petronilla, Virgin</i>		cl;

JUNE

	St. Angela Merici, Virgin		
2	<i>Commemoration of SS. Marcellinus, Peter and Erasmus, Bishop, Martyrs</i>	3rd	cl
	St. Francis Caracciolo, Confessor		
		3rd	cl.

5	St. Boniface, Bishop and Martyr	3rd cl.
6	St. Norbert, Bishop and Confessor	
7		
8		
9	<i>Commemoration of SS. Primus and Felicianus, Martyrs</i>	
10	St. Margaret, Queen, Widow	3rd cl.
11	St. Barnabas, Apostle	3rd cl.
12	St. John of St. Facundus, Confessor	
	<i>Commemoration of SS. Basilides, Cyrinus, Nabor and Nazarius, Martyrs.</i>	
13	St. Antony of Padua, Confessor and Doctor of the Church	3rd cl
14	St. Basil the Great, Bishop, Confessor and Doctor of the Church	3rj cJ
15	<i>Commemoration of SS. Vitus, Modestus and Crescentia, Manſ></i>	Comm.
16		
17	St. Gregory Barbigo, Bishop and Confessor	3rd cj
18	St. Ephracm the Syrian, Deacon, Confessor and Doctor of the Church	3rj c]
	<i>Commemoration of SS. Mark and Marcellian, Martyrs</i>	
19	St. Juliana of Falconicri, Virgin	3rj cj
	<i>Commemoration of SS. Gervase and Protase, Martyrs</i>	
20	<i>Commemoration of St. Silueritis, Pope and Martyr</i>	Coinni
21	St. Aloysius Gonzaga, Confessor	3rd c
22	St. Paulinus, Bishop and Confessor	3rd c
23	Vigil	2nd cl
24	THE BIRTHDAY OF ST. JOHN THE BAPTIST	i\$t d.
25	St. William, Abbot	3rd d.
27		
28	Vigil	2nd cl.
29	SS. PETER AND PAUL, APOSTLES	ist cl.
30	Commemoration of St. Paul, Apostle	3rd cl.
	<i>Commemoration of St. Peter, Apostle</i>	

JULY

1	THE MOST PRECIOUS BLOOD OF OUR LORD JESUS CHRIST	ist cl.
2	THE VISITATION OF THE BLESSED VIRGIN MARY	2nd cl.
	<i>Commemoration of SS. Processus and Martinian, Martyrs</i>	
3	St. Irenaeus, Bishop and Martyr	3rd cl.
4		
5	St. Antony Mary Zaccaria, Confessor	3rd cl.
6		
7	SS. Cyril and Methodius, Bishops and Confessors	3rd cl.
8	St. Elizabeth, Queen, Widow	3rd cl.

9		
io	Seven Holy Brothers, Martyrs, and SS. Rufina and Secunda, Virgins and Martyrs	3rd cl.
it	<i>Commemoration of St. Pius I, Pope and Martyr</i>	Comm.
12	St. John Gualbert, Abbot <i>Commemoration of SS. Nabor and Felix, Martyrs</i>	3rd cl.
13		
14	St. Bonaventure, Bishop, Confessor and Doctor of the Church	3rd cl.
15	St. Henry, Emperor, Confessor	cj
16	<i>Commemoration of Blessed Virgin Mary of Mont Carmel</i>	Comm
17	<i>Commemoration of St. Alexius, Confessor</i>	Comm
18	St. Camillus de Lellis, Confessor <i>Commemoration of SS. Symphorosa and Her Seven Sons, Martyrs</i>	3rj c
19	St. Vincent de Paul, Confessor	c
20	St. Jerome Emilian, Confessor <i>Commemoration of St. Margaret, Virgin and Martyr</i>	3rcj c
21	St. Lawrence of Brindisi, Confessor and Doctor of the Church <i>Commemoration of St. Praxedes, Virgin</i>	3rd c
22	St. Mary Magdalene, Penitent	c
23	St. Apollinaris, Bishop and Martyr <i>Commemoration of St. Liborius, Bishop and Confessor</i>	3rj cj
24	<i>Commemoration of St. Christina, Virgin and Martyr</i>	Comm
25	ST. JAMES, APOSTLE <i>Commemoration of St. Christopher, Martyr</i>	2nd
26	ST. ANNE, MOTHER OF THE BLESSED VIRGIN MARY	2nd cl.
27	<i>Commemoration of St. Pantaleon, Martyr</i>	Comm.
28	SS. Nazarius and Celsus, Martyrs, Victor I, Pope and Martyr, and Innocent I, Pope and Confessor	3rd cl.
29	St. Martha, Virgin <i>Commemoration of SS. Felix, Simplicius, Faustinas and Beatrice, Martyrs</i>	3rd cl.
30	<i>Commemoration of SS. Abdon and Sennen, Martyrs</i>	Comm.
31	St. Ignatius, Confessor	3rd cl.

AUGUST

1	<i>Commemoration of Holy Machabees, Martyrs</i>	Comm.
2	St. Alphonsus Mary de Liguori, Bishop, Confessor and Doctor of the Church <i>Commemoration of St. Stephen I, Pope and Martyr</i>	3rci d.
3		
4	St. Dominic, Confessor	3rc^

5	Dedication of the Church of Our Lady of the Snow	3rd cl.
6	THE TRANSFIGURATION OF OUR LORD JESUS CHRIST	2nd cl
	<i>Commemoration of SS. Sixtus II, Pope, Felicissimus and Agapitus, Martyrs</i>	
7	St. Cajetan, Confessor	3rd c]
	<i>Commemoration of St. Donatus, Bishop and Martyr</i>	
8	St. John Mary Vianney, Confessor	3rd cj
	<i>Commemoration of SS. Cyrianus, Largus and Smaragdus, Martyrs</i>	
9	Vigil	
	<i>Commemoration of St. Romanus, Martyr</i>	
10	ST. LAWRENCE, MARTYR	2nd cj
11	<i>Commemoration of SS. Tiburtius and Susanna, Virgin, Martyrs</i>	Conun
12	St. Clare, Virgin	3rd
13	<i>Commemoration of SS. Hippolytus and Cassian, Martyrs</i>	Conn
14	Vigil	2nd cl.
	<i>Commemoration of St. Eusebius, Confessor</i>	
15	THE ASSUMPTION OF THE BLESSED VIRGIN MARY	1st cl
16	St. JOACHIM, FATHER OF THE BLESSED VIRGIN MARY, CONFESSOR	2nd d
17	ST. Hyacinth, Confessor	3rd
18	<i>Commemoration of St. Agapitus, Martyr</i>	Conini
19	St. John Eudes, Confessor	3rd c '
20	St. Bernard, Abbot, Confessor and Doctor of the Church	3rd cf
21	St. Jane Frances Frémiot de Chantal, Widow	3rd c
22	THE IMMACULATE HEART OF THE BLESSED VIRGIN MARY	2nd cl
	<i>Commemoration of SS. Timothy and Companions, Martyrs</i>	
23	St. Philip Benizi, Confessor	3rd c
24	ST. BARTHOLOMEW, APOSTLE	2nd cj
25	St. Louis, King, Confessor	3rd cj'
26	<i>Commemoration of St. Zephyrinus, Pope and Martyr</i>	Coimu
27	St. Joseph Calasanctius, Confessor	3rd cj'
28	St. Augustine, Bishop, Confessor and Doctor of the Church	3rd cj
	<i>Commemoration of St. Hermes, Martyr</i>	
29	Beheading of St. John the Baptist	3rd c
	<i>Commemoration of St. Sabina, Martyr</i>	
30	St. Rose of Lima, Virgin	3rd c]
	<i>Commemoration of SS. Felix and Adauctus, Martyrs</i>	
31	St. Raymond Nonnatus, Confessor	3rd cj

SEPTEMBER

1	<i>Commemoration of St. Giles, Abbot</i>	Conun.
	<i>Commemoration of Twelve Holy Brothers, Martyrs</i>	

2	St. Stephen, King, Confessor	3rd d.
3	St. Pius X, Pope and Confessor	3rd d.
4		
5	St. Lawrence Justinian, Bishop and Confessor	3rd d.
6		
7		
8	THE BIRTHDAY OF THE BLESSED VIRGIN MARY	2nd cl.
	<i>Commemoration of St. Adrian, Martyr</i>	
9	<i>Commemoration of St. Gorgonins, Martyr</i>	Comm.
10	St. Nichoas of Tolentino, Confessor	3rd cl.
11	<i>Commemoration of SS. Protus and Hyacinth, Martyrs</i>	Comm.
12	The Most Holy Name of the Blessed Virgin Mary	3rd cl.
13		
14	THE EXALTATION OF THE HOLY CROSS	2nd cl.
15	THE SEVEN SORROWS OF THE BLESSED VIRGIN MARY	2nd cl.
	<i>Commemoration of St. Nicomedes. Martyr</i>	
16	SS. Cornelius, Pope, and Cyprian, Bishop, Martyrs	3rd cl.
	<i>Commemoration of SS. Enpheniia, Virgin, Lucy and Geminianus, Martyrs</i>	
vj	<i>Commemoration of the Imprinting of the Sacred Stigmata of St. Francis, Confessor</i>	Comm.
18	St. Joseph of Cupertino, Confessor	3rd cl.
19	SS. Januarius, Bishop, and Companions, Martyrs	3rd cl.
20	<i>Commemoration of SS. Eustace and Companions, Martyrs</i>	Comm.
21	ST. MATTHEW, APOSTLE AND EVANGELIST	2nd cl.
22	St. Thomas of Villanova, Bishop and Confessor	3rd cl.
	<i>Commemoration of SS. Maurice and Companions, Martyrs</i>	
23	St. Linus, Pope and Martyr	3rd cl.
	<i>Commemoration of St. Theda, Virgin and Martyr</i>	
24	<i>Commemoration of Onr Lady of Ransom</i>	Comm.
25		
26	<i>Commemoration of SS. Cyprian and Justina, Virgin, Martyrs</i>	Comm.
27	SS. Cosmas and Damian, Martyrs	3rd cl.
28	St. Wencclslaus, Duke, Martyr	3rd cl.
29	DEDICATION OF ST. MICHAEL THE ARCHANGEL	1st cl.
30	St. Jerome, Priest, Confessor and Doctor of the Church	3rd cl.

OCTOBER

1	<i>Commemoration of St. Remigius, Bishop and Confessor</i>	Comm.
2	Holy Guardian Angels	3rd d.
3	St. Teresa of the Child Jesus, Virgin	3rd cl.
4	St. Francis, Confessor	3rd cl.
5	<i>Commemoration of SS. Placid and Companions, Martyrs</i>	Comm.
6	St. Bruno, Confessor	3rd cl.

7	BLESSED VIRGIN MARY OF THE ROSARY	2nd cl.
	<i>Commemoration of St. Mark I, Pope and Confessor</i>	
8	St. Bridget, Widow	3rd cl.
	<i>Commemoration of SS. Sergius, Bacchus, Marcellus and Aptileus, Martyrs</i>	
9	St. John Leonard, Confessor	3rd cl.
	<i>Commemoration of SS. Dionysius, Bishop, Rusticus and Eleutherius, Martyrs</i>	
10	St. Francis Borgia, Confessor	3rd cl.
ii	THE MOTHERHOOD OF THE BLESSED VIRGIN MARY	2nd cl.
12		
13	St. Edward, King, Confessor	3rd cl.
14	St. Callistus I, Pope and Martyr	3rd cl.
15	St. Teresa, Virgin	3rd cl.
16	St. Hedwig, Widow	3rd cl.
17	St. Margaret Mary Alacoque, Virgin	3rd cl.
18	ST. LUKE, EVANGELIST	2nd cl.
19	St. Peter of Alcantara, Confessor	3rd cl.
20	St. John Cantius, Confessor	3rd cl.
21	Commemoration of St. Hilanon, Abbot	Comm.
	<i>Commemoration of SS. Ursula and Companions, Virgins and Martyrs</i>	
23	St. Anthony Mary Claret, Bishop and Confessor	
24	St. Raphael, Archangel	
25	<i>Commemoration of SS. Chrysanthis and Daria, Martyrs</i>	Comm.
26	<i>Commemoration of St. Evaristus, Pope and Martyr</i>	Comm.
27		
28	SS. SIMON AND JUDE, APOSTLES	2nd cl.
29		
30		
31		
	Last Sunday of October: OUR LORD JESUS CHRIST THE KING	1st cl.

NOVEMBER

i	ALL SAINTS	1st cl.
2	COMMÉMORTION OF ALL THE FAITHFUL DEPARTED	
3		
4	St. Charles, Bishop and Confessor	
	<i>Commemoration of SS. Vitalis and Agricola, Martyrs</i>	
5		
6		

7		
8	<i>Commemoration of Four Crowned Holy Martyrs</i>	
9	DEDICATION OF THE ARCHBASILICA OF THE MOST HOLY SAVIOR	
	<i>Commemoration of St. Theodore, Martyr</i>	g
10	St. Andrew Avellino, Confessor	
	<i>Commemoration of SS. Tryphon, Respicitis and Nympha, Virgin, Martyrs</i>	^rd c
11	St. Martin, Bishop and Confessor	
	<i>Commemoration of St. Mcnnas, Martyr</i>	3rd
12	St. Martin I, Pope and Martyr	
13	St. Didacus, Confessor	3rd
14	St. Josaphat, Bishop and Martyr	3rd
15	St. Albert the Great, Bishop, Confessor and Doctor of the Church	3rd c
16	St. Gertrude, Virgin	3rd c
17	St. Gregory Thauinaturgus, Bishop and Confessor	3rd d
18	Dedication of the Basilicas of SS. Peter and Paul, Apostles	3rd c
19	St. Elizabeth, Widow	3rd c
	<i>Commemoration of St. Pontianus, Pope and Martyr</i>	cl.
20	St. Felix of Valois, Confessor	
21	Presentation of the Blessed Virgin Mary	^rd c
22	St. Cecilia, Virgin and Martyr	^rd c
23	St. Clement I, Pope and Martyr	^rd d.
	<i>Commemoration of St. Felicitas, Martyr</i>	^rd cl.
24	St. John of the Cross, Confessor and Doctor of the Church	3
	<i>Commemoration of St. Chrysogonus, Martyr</i>	Γ c^
25	St. Catherine, Virgin and Martyr	,
26	St. Sylvester, Abbot	j
	<i>Commemoration of St. Peter of Alexandria, Bishop and Martyr</i>	
27		
28		
29	<i>Commemoration of St. Saturninus, Martyr</i>	Comm
30	ST. ANDREW, APOSTLE	2nd c *

DECEMBER

1		
2	St. Bibiana, Virgin and Martyr	3rd
3	St. Francis Xavier, Confessor	3rd c
4	St. Peter Chrysologus, Bishop, Confessor and Doctor of the Church	3rd
	<i>Commemoration of St. Barbara, Virgin and Martyr</i>	
,	----- . Jr e.	Comm-

6	St. Nicholas, Bishop and Confessor	3rd cj,
7	St. Ambrose, Bishop, Confessor and Doctor of the Church	3rd cl.
8	THE IMMACULATE CONCEPTION OF THE BLESSED VIRGIN MARY	Ist cl.
9		
10	<i>Commemoration of St. Mekhiades, Pope and Martyr</i>	Comm.
11	St. Damasus I, Pope and Confessor	3rej cj
12		
13	St. Lucy, Virgin and Martyr	3rd cj
14		
15		
16	St. Eusebius, Bishop and Martyr	jrJ J
17		
18		
19		
20		
21	ST. THOMAS, APOSTLE	2nd j
22		
23		
24	Vigil	Ist cL
25	THE NATIVITY OF OUR LORD	ist cl.
		with octave
	In second Mass: <i>Commemoration of St. Anastasia, Martyr</i>	
26	2nd day within the octave of Christmas. ST. STEPHEN, PROTOMARTYR	2nd ci
27	3rd day within the octave of Christmas. ST. JOHN, APOSTLE AND EVANGELIST	2nd cl.
28	4th day within the octave of Christmas. HOLY INNOCENTS, MARTYRS	2nd cj
29	5TH DAY WITHIN THE OCTAVE OF CHRISTMAS <i>Commemoration of St. Thomas, Bishop and Martyr</i>	2nd cl.
30	6TH DAY WITHIN THE OCTAVE OF CHRISTMAS	2nd cl.
31	7TH DAY WITHIN THE OCTAVE OF CHRISTMAS	2nd cl.

TABLES OF LITURGICAL DAYS

SUNDAYS

- c.

Sundays of the First Class

first, second, third and fourth of Advent.

First, second, third and fourth of Lent

First and second of the Passion.

Easter Sunday.

Low Sunday.

Pentecost Sunday.

Sundays of the Second Class

All other Sundays, not mentioned above.

FERIAS

Ferias of the First Class

Ash Wednesday.

All ferias of Holy Week.

Ferias of the Second Class

Ferias of Advent from December 17 to 23.

Ember days of Advent, Lent and September.

Ferias of the Third Class

Ferias of Advent to December 16 inclusive, aside from ember days.

The ferias of Lent and passiontide not mentioned above.

Ferias of the Fourth Class

All other ferias, not mentioned above.

VIGILS

Vigils of the First Class

Vigil of Christmas.

Vigil of Pentecost.

Vigils of the Second Class

Vigil of the Ascension of our Lord.

Vigil of the Assumption of the Blessed Virgin Mary.

Vigil of the Birthday of St. John the Baptist.

Vigil of SS. Peter and Paul, Apostles.

Vigil of the Third Class

Vigil of St. Lawrence, Martyr.

OCTAVES

Octaves of the First Class

Octave of Easter.

Octave of Pentecost.

Octave of the Second Class

Octave of Christmas.

I

FEASTS OF THE FIRST CLASS

In the Calendar of the Universal Church

Nativity of our Lord.

Epiphany of our Lord.
 Pasch of the Resurrection.
 Ascension of our Lord.
 Pentecost.
 Feast of the Most Holy Trinity.
 Feast of the Most Holy Body of Christ (Corpus Christi).
 Feast of the Most Precious Blood of our Lord Jesus Christ.
 Feast of our Lord Jesus Christ the King.
 Immaculate Conception of the Blessed Virgin Mary.
 Annunciation of the Blessed Virgin Mary.
 Assumption of the Blessed Virgin Mary.
 Feast of St. Joseph, Spouse of the Blessed Virgin Mary', on essor, atron o
 the Universal Church.
 Feast of St. Joseph the Workman, Spouse of the Blessed Virgin Mary, Confessor.
 Dedication of St. Michael the Archangel.
 Birthday of St. John the Baptist.
 Feast of SS. Peter and Paul, Apostles.
 Feast of All Saints.

Other liturgical days of the first class

Octave day of Christmas.
 Commemoration of All the Faithful Departed.
 In Particular Calendars
 Feast of a principal patron of a nation, of a region or province, whether ec-
 clesiastical or civil, of a diocese, of a town or city.
 Anniversary of the dedication of the cathedral church.
 Feast of a principal patron of a locality or town or city.
 Anniversary of the dedication of the church itself.
 Titular feast of the church itself.
 Titular feast of an order or congregation.
 Feast of a canonized founder of an order or congregation.
 Feast of a principal patron of an order or congregation, and of a religious
 province.
 Other proper and induit feasts of the ist class, movable or fixed.

FEASTS OF THE SECOND CLASS

In the Calendar of the Universal Church
 Feast of the Most Holy Name of Jesus.
 Feast of the Holy Family, Jesus, Mary and Joseph,
 ommemoration of the Baptism of our Lord Jesus Christ.
 Transfiguration of our Lord Jesus Christ.
 Feast of the Exaltation of the Holy Cross.
 Dedication of the Archbasilica of the Most Holy Savior.
 Purification of the Blessed Virgin Mary.

Feast of the Blessed Virgin Mary, Queen.
Visitation of the Blessed Virgin Mary.
Feast of the Immaculate Heart of the Blessed Virgin Mary.
Birthday of the Blessed Virgin Mary.
Feast of the Seven Sorrows of the Blessed Virgin Mary in September.
Feast of the Blessed Virgin Mary of the Rosary.
Feast of the Motherhood of the Blessed Virgin Mary.

“Birthday” feasts of the apostles and evangelists, namely:
Feast of St. Andrew, Apostle (Nov. 30).
Feast of St. Thomas, Apostle (Dec. 21).
Feast of St. John, Apostle and Evangelist (Dec. 27)
Feast of St. Matthias, Apostle (Feb. 24 or 2\$).
Feast of St. Mark, Evangelist (Apr. 25)
Feast of SS. Philip and James, Apostles (May 11).
Feast of St. James, Apostle (July 25).
Feast of St. Bartholomew, Apostle (Aug. 24).
Feast of St. Matthew, Apostle and Evangelist (Sept. 21).
Feast of St. Luke, Evangelist (Oct. 18).
Feast of SS. Simon and Jude, Apostles (Oct. 28).
Feast of St. Stephen, Protomartyr.
Feast of the Holy Innocents, Martyrs.
Feast of the Chair of St. Peter, Apostle (Feb. 22).
Feast of St. Anne, Mother of the Blessed Virgin Mary.
Feast of St. Lawrence, Martyr.
Feast of St. Joachim, Father of the Blessed Virgin Mary.

In Particular Calendars

Feast of a secondary patron of a nation, of a region or province, whether ecclesiastical or civil, of a diocese, of a city or town.
Feast of a beatified founder of an order or congregation.
Feast of a secondary patron of an order or congregation, and of a religious province.
Other proper and induit feasts of the 2nd class, movable or fixed.

TABLE OF OCCURRENCE

Universal 1st cl. feast	3	7	1	1	1	1	5	8	1	7	3	3	3	7	3	7
Particular 1st cl. feast	3	7	1	1	1	1	8	7	1	7	3	3	3	7	3	7
Universal 2nd cl. feast	3	2	4	4	4	0	2	2	4	2	3	3	3	2	5	2
Particular 2nd cl. feast	0	2	4	4	9	5	2	2	4	2	3	3	5	2	5	2
Universal 3rd cl. feast	0	2	5	0	5	5	2	2	5	2	5	3	5	2	2	2
Particular 3rd cl. feast	0	2	9	4	5	5	2	2	5	2	5	3	5	2	2	2
2nd cl. vigil	0	0	4	4	5	5	2	2	0	0	0	0	0	0	0	0
3rd cl. vigil	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0

- 1 Office of 1st, nothing of 2nd
- 2 Office of 2nd, nothing of 1st
- 3 Office of 1st, com. of 2nd at lauds and vesp.
- 4 Office of 1st, com. of 2nd, lauds
- 6 Office of 1st, transfer of 2nd
- 7 Office of 2nd, transfer of 1st
- 8 Office of higher, transfer of other
- 9 Office of movable feast, of other at lauds

and day within 2nd class octave
and day within 1st class octave
and particular 3rd class feast
and universal 3rd class feast
and universal 2nd class feast
and universal 1st class feast
and 2nd class vigil
and 1st class vigil
and 3rd class feria of Lent and Passiontide
and 3rd class feria of Advent
and 2nd class feria
and 1st class feria
and 2nd class Sunday
and 1st class Sunday

TABLE OF CONCURRENCE

1st class Sunday	
2nd class Sunday	
1st class feria	
2nd class feria	
3rd class feria	
4th class feria	
1st class feast	
2nd class feast	
3rd class feast	
Day within 2nd class octave	
1 Vespers of current office, commemoration of following	
2 Vespers of following office, commemoration of current	
3 Vespers <i>of</i> following, nothing of current	

NOTES ON THE TABLES OF OCCURRENCE AND CONCURRENCE

1. A 1st or 2nd class feast of the Lord occurring on a Sunday takes the place of that Sunday with all rights and privileges; hence, there is no commemoration of the Sunday.
2. If two feasts of the same divine Person or two feasts of the same saint or blessed occur together, the office is of the feast holding the higher place in the table of precedence, and the other is omitted.
3. If a 1st or 2nd class feast of the Lord concurs with any Sunday, or vice versa, the vespers are ordered according to the table of concurrence, but there is never a commemoration of the concurring Sunday in the vespers of the feast of the Lord, nor vice versa.

*Changes in the Roman Breviary and Missal
to Conform with the New Code of Rubrics*

CHAPTER I

Changes in the Calendar

- i. Feasts which are indicated in the calendars as *doubles of the 1st class* become henceforth *feasts of the 1st class*.
2. Feasts which are indicated in the calendars as *doubles of the 2nd class* become henceforth *feasts of the 2nd class*.
3. Feasts which are indicated in the calendars as *greater or lesser doubles*, and feasts which are indicated as *semi-doubles* (from the year 1955 as *simples*), become henceforth *feasts of the 3rd class*.
4. Feasts which are indicated in the calendars as *simples*, and which were reduced to *commemorations* in the year 1955, are inscribed as *commemorations*.
5. Also reduced to a commemoration are:
 - a) the feast of St. George, Martyr (April 23);
 - b) the feast of the Blessed Virgin Mary of Mount Carmel (July 16);
 - c) the feast of St. Alexius, Confessor (July 17);
 - d) the feast of SS. Cyriacus, Largus and Smaragdus, Martyrs (August 8);
 - e) the feast of the Imprinting of the Stigmata of St. Francis (September 17);
 - f) the feast of SS. Eustace and Companions, Martyrs (September 20);
 - g) the feast of our Lady of Ransom (September 24);
 - h) the feast of St. Thomas, Bishop and Martyr (December 29);
 - i) the feast of St. Sylvester I, Pope and Confessor (December 31);
 - j) the feast of the Seven Sorrows of the Blessed Virgin Mary (Friday after the 1st Sunday of the Passion).
6. The following become liturgical days of the 1st class:
 - a) the octave of Christmas (January 1);
 - b) the Commemoration of All the Faithful Departed (November 2), which, however, continues to yield to an occurring Sunday.
7. The following become liturgical days of the 2nd class;
 - a) the feast of the Holy Family, Jesus, Mary and Joseph (First Sunday after Epiphany);
 - b) the feast of the Chair of St. Peter, Apostle (February 22);
 - c) the feast of the Exaltation of the Holy Cross (September 14).
8. Dropped from the calendar are the feasts of:
 - a) the feast of the Chair at Rome (January 18);
 - b) the feast of the Holy Cross (May 3);
 - c) St. John before the Latin Gate (May 6);

- d) the Apparition of St. Michael the Archangel (May 8);
- e) St. Leo II (July 3);
- f) St. Anacletus (July 13);
- g) St. Peter's Chains (August 1);
- h) the Finding of St. Stephen (August 3).

Likewise dropped from the calendar is the commemoration of St. Vitalis, Martyr (April 28).

9. Inscribed in the calendar are the feasts of:

- a) the Commemoration of the Baptism of our Lord Jesus Christ (January 13, second class);
- b) St. Gregory Barbarigo, Bishop and Confessor (June 17, third class);
- c) St. Anthony Mary Claret, Bishop and Confessor (October 23, third class).

10. Transferred are the feasts of:

- a) St. Irenaeus, from June 28 to July 3;
- b) St. John Mary Vianney, from August 9 to 8.

11. The commemoration of SS. Sergius, Bacchus, Marcellus and Apulcius, Martyrs, is transferred from October 7 to 8.

12. A change is made in the name of:

- a) the feast of the Circumcision of our Lord, to "The Octave of Christmas" (January 1);
- b) the feast of the Chair of St. Peter, Apostle, at Antioch, to "The Feast of the Chair of St. Peter, Apostle" (February 22);
- c) the feast of the Most Holy Rosary of the Blessed Virgin Mary, to "The Feast of the Blessed Virgin of the Rosary" (October 7).

chapter 2

Changes in the Ordinary of the Divine Office

13. The suffrage of all the saints and the commemoration of the cross are discontinued.

14. Among the short lessons at prime, according to the various seasons of the year, the following are to be added:

a) *For the season of Christmas:*

Ipsi peribunt, tu autem permanebis; et omnes ut vestimentum veterascent: et vehit amictum mutabis cos, et mutabuntur; tu autem idem ipse es, et anni tui non deficient. Tu autem.

They shall perish, but thou shalt continue; and they shall all grow old as does a garment, and as a vesture shalt thou change them, and they shall be changed. But thou art the same, and thy years shall not fail. But thou.

b) *For the season of Epiphany:*

Omnes de Saba venient, aurum et thus deferentes, et laudem Domino annuntiantes. Tu autem.

All they from Saba shall come, bringing gold and frankincense; and showing forth praise to the Lord. But thou.

c) *For Ascensiontide:*

Viri Galilaei, quid statis aspicientes in caelum? Hic Jesus qui assumptus est a vobis in caelum, sic veniet, quemadmodum vidistis eum euntem in caelum. Tu autem.

Men of Galilee, why do you stand looking up to heaven? This Jesus who has been taken up from you into heaven, will come in the same way as you have seen him going up to heaven. But thou.

15. The induit and the indulgence formerly granted for the recitation of the prayer *Sacrosanctae* (To the most holy) are attached to the final antiphon of the Blessed Virgin Mary.

chapter 3

Changes in the Psalter

16. When the psalms at lauds are to be taken from the second scheme, the displaced first psalm of lauds is no longer said as a fourth psalm at prime.

Also, on Sundays, if the psalms are to be taken from the second scheme, psalm 53, *Dens, in nomine tuo*, is said at prime in place of psalm 117, which is recited at lauds.

17. On Saturday, when the second scheme of psalms is to be recited at lauds, the canticle of Moses, *Auscultate caeli*, in the old psalter *Audite, coeli*, is ended after the verse *Petram, quae genuit te, neglexisti, * et oblitus es Deifactoris tui* (Thou has neglected the rock that begot thee, *and hast forgotten God thy maker), in the old psalter *Deum qui te genuit dereliquisti, * et oblitus es Domini creatoris tui*.

chapter 4

Changes in the Proper of the Season

18. The collects for the different seasons are abolished.

19. If the vigil of Christmas comes on a Sunday, the office is arranged in this way:

a) *on the Saturday preceding, at vespers*, everything is said as on the Saturday before the Fourth Sunday of Advent;

b) *at matins* a single nocturn is said with the invitatory of the vigil, the hymn from the ordinary of Advent, nine antiphons and nine psalms of the Sunday for the Advent season, the verse and the three lessons with their responsories of the vigil;

c) *at lauds* and *at the little hours* the festive office of the vigil is said, as in the proper, without any commemoration of the Sunday.

20. On the feast of Christmas and throughout the octave, at matins, psalm 88, *Gratias Domini in aeternum cantabo*, in the old psalter *Misericordias Domini in aeternum cantabo*, which occurs in the 3rd nocturn,

is ended after the verse *Ut luna quae manet in aeternum * testis in coelo fdelis* (As the moon, which lasts forever, * a faithful witness in heaven), in the old psalter *Et thronus eius sicut sol in conspectu ineo et sicut luna perfecta in aeternum * et testis in caelo fdelis*.

21. On the feast of the Holy Innocents, Martyrs (December 28):

- a) red vestments are worn;
- b) at matins the hymn *Te Deum* is said;
- c) at Mass the *Gloria in excelsis* and the Alleluia with its verse are said.

22. The days from January 2 to 5 are ferias of the season of Christmas.

With regard to the office and the Mass of these days, the following points are to be noted:

- a) *In the ferial office*, the antiphons and the psalms at all the hours and the verse of the nocturn arc taken from the current weekday, as in the psalter; the lessons arc of the occurring Scripture, with their responsories, and the *Te Deum* is said; the rest, including the verse in the short responsory at prime, is as on January 1.

The Mass is said as on January 1, with the Gloria and the preface of Christmas, without Credo or proper Communicantes.

- b) *On feasts* that happen to occur on these days, the verse in the short responsory at prime is kept as on January 1, unless the feast has a proper verse; but there is no commemoration of the feria.

23. The days from January 7 to 12 arc ferias of the season of the Epiphany of our Lord.

With regard to the office and the Mass of these days, the following points arc to be noted:

- a) *In the ferial office*, the antiphons and the psalms at all the hours and the verse of the nocturn arc taken from the current weekday, as in the psalter; the lessons are of the occurring Scripture with the responsories of the Epiphany, and the *Te Deum* is said; the rest, including the verse in the short responsory at prime, is as on the feast of the Epiphany. The collect is said as on the feast of the Epiphany; but on ferias occurring after the 1st Sunday, the collect of that Sunday is said.

Also from January 7 to 12 the proper antiphons assigned to the Benedictus and the Magnificat for each day arc said; but on January 12 at the Magnificat the antiphon at the Magnificat is repeated from the 2nd vespers of the Epiphany.

The Mass is said as on the feast of the Epiphany; but on ferias occurring after the 1st Sunday the Mass is of that Sunday, with the Gloria and the preface of the Epiphany, without Credo or proper Communicantes.

- b) *On feasts* occurring on these days, the verse of the Epiphany of our Lord is kept in the short responsory at prime, unless the feast has a proper verse; but there is no commemoration of the feria.

24. On January 13 the *Commémoration of the Baptism of our Lord Jesus Christ* (2nd class) is celebrated.

At matins, lauds, vespers and compline, everything is said as on the feast of the Epiphany, but matins is begun in the usual way, and psalm 86 is said in the third nocturn; the lessons of the three nocturns with their responsories and the collect are said as on January 13. At the little hours the antiphons and psalms of the current weekday are said, while the rest is as on the feast of the Epiphany, except the collect.

The Mass is said as given in the missal for January 13.

But if the First Sunday after Epiphany occurs on the same day, the office is of the Holy Family, without any commemoration of the Lord's baptism and without any commemoration of the Sunday. Then the beginning of the First Epistle to the Corinthians is read on the Saturday preceding.

25. Where it has been customary to hold special devotions, well attended by the people, on the Friday after the 1st Sunday of the Passion, in honor of the Blessed Virgin Mary as the sorrowful Mother, these devotions may be continued. Two festive Masses of the seven sorrows of the Blessed Virgin Mary are also permitted on that day.

26. For the antiphon at the Magnificat at ferial vespers on Fridays in paschaltide, the antiphon at the Magnificat at 2nd vespers of the preceding Sunday is taken.

27. After the office of the 5th Sunday after Easter the following rubric is to be put in the breviary:

The Lesser Litanies

Of themselves the lesser litanies or the rogations are assigned to Monday, Tuesday and Wednesday before the feast of the Ascension of our Lord.

The local ordinaries are granted the faculty, however, of transferring them to some other three successive days which are more suitable according to the differences between one region and another or the customs or the needs peculiar to certain regions.

Of the lesser litanies there is nothing in the office.

On these days the obligation of reciting the Litany of the Saints with its prayers holds only in the procession or in the **other special** supplications. Hence those who are bound to the recitation of the divine office but do not take part in the procession or in the other special supplications do not have to say the Litany of the Saints with its prayers on these days.

And *in the missal*, in the rogation Mass, after the epistle, the Alleluia with its verse is to be deleted, and in its place is to be put the gradual and the Alleluia with its verse, and also the tract, and the Alleluia with its verses, which are given for the various seasons of the year in the Mass "For Any Necessity." Finally, the words "preface of Easter" are to be deleted.

28. On Monday of the 5th week after Easter, the lessons of the homily on the gospel *of the* rogation Mass are to be omitted, and their place is to be taken by the following lessons of the occurring Scripture:

De Epistola prima beati
Petri Apostoli

Lectio I *Cap. 2:1-5*

Deponentes igitur omnem malitiam, et omnem dolum, et simulationes, et invidias, et omnes detractiones, sicut modo geniti infantes, rationabiles, sine dolo lac concupiscite: ut in eo crescatis in salutem: si tamen gustastis, quoniam dulcis est Dominus. Ad quam accedentes lapidem vivum, ab hominibus quidem reprobatum, a Deo autem electum et honorificatum: et ipsi tamquam lapides vivi superaedificamini, domus spiritualis, sacerdotium sanctum, offerre spirituales hostias, acceptabiles Deo per Iesum Christum.

Resp. Dicant nunc, *ut adhuc hoc die.*

Lectio II *Cap. 2:6-10*

Propter quod continet Scriptura: Ecce, pono in Sion lapidem summum angularem, electum, pretiosum: et qui crediderit in eum, non confundetur. Vobis igitur honor credentibus autem lapis, quem reprobaverunt aedificantes, hic factus est in caput anguli, et lapis offensionis, et petra scandali his, qui offendunt verbo, nec rodunt in quo et positi sunt. Vos autem genus electum, regale sacerdotium, gens sancta, populus acquisitionis: ut virtutes annuntietis eius, qui de tenebris vos vocavit in admirabile lumen suum. Qui aliquando non populus, nunc autem populus Dei: qui non consecuti misericordiam, nunc autem misericordiam consecuti.

From the First Epistle of
blessed Peter the Apostle

Lesson I *Ch. 2:1-5*

Lay aside therefore all malice, and all deceit, and pretense, and envy, and all slander. Crave milk like newborn babes, spiritual, without guile, that by it you may grow to salvation; if, indeed, you have tasted that the Lord is sweet. Draw near to him, a living stone, rejected indeed by men but chosen and honored by God. Be you yourselves as living stones, built thereon into a spiritual house, a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ.

Resp. Let those now say, *as hitherto on this day.*

Lesson 2 *Ch. 2:6-10*

Hence Scripture says, "Behold, I lay in Sion a chief cornerstone, chosen, precious; and he who believes in it shall not be put to shame." For you, therefore, who believe in this honor; but to those who do not believe, "A stone which the builders rejected, the same has become the head of the corner," and "A stone of stumbling, and a rock of scandal," to those who stumble at the word, and who do not believe. For this also they are destined. You, however, are a chosen race, a royal priesthood, a holy nation, a purchased people; that you may proclaim the perfections of him who has called you out of the darkness into his marvelous light. You who in times past were not a

Resp. Cantate Domino, til adhuc hoc die.

Lectio III Cap. 2:11-17

Carissimi: Obsecro vos tamquam advenas et peregrinos abstinere vos a carnalibus desideriis, quae militant adversus animam, conversationem vestram inter gentes habentes bonam: ut in eo, quod detrectant de vobis tamquam de malefactoribus, ex bonis operibus vos considerantes, glorificent Deum in die visitationis. Subiccti igitur estote omni humanae creaturae propter Deum: sive regi quasi praecellenti, sive ducibus tamquam ab eo missis, ad vindictam malefactorum, laudem vero bonorum: quia sic est voluntas Dei, ut beneficientes obmutescere faciatis imprudentium hominum ignorantiam: quasi liberi, et non quasi velamen habentes malitiae libertatem, sed sicut servi Dei. Omnes honorate: fraternitatem diligite: Deum timete: regem honorificate.

In Officio feriali: Tc Deum.

In Officio ordinario, resp. : Narrabo, ut adhuc hoc die.

The antiphons at the Benedictus and at the Magnificat are retained as they now stand in the breviary.

29. The days from Friday after the Ascension of our Lord up to but not including the vigil of Pentecost are ferias of Ascensiontide

With regard to the office and the Mass of these days, the following points are to be noted:

a) *In the ferial office*, the antiphons and the psalms at all the hours and the verse of the nocturn are taken from the current weekday, as in the psalter for paschaltide; the lessons are of the occurring Scripture, with their responsories, and the *Te Deum* is said; the rest, including the verse in the short responsory at prime, is as on the feast of the Ascension.

people, but are now the people of God; who had not obtained mercy, but now have obtained mercy.

Resp. Sing the to Lord, as hitherto on this day.

Lesson 3 Ch. 2:11-17

Behold, I exhort you as strangers and pilgrims to abstain from carnal desires which war against the soul. Behave yourselves honorably among the pagans; that whereas they slander you as evildoers, they may through observing you by reason of your good works glorify God in the day of visitation. Be subject to every human creature for God's sake, whether to the king as supreme, or to governors as sent through him for vengeance on evildoers and for the praise of the good. For such is the will of God, that by doing good you should put to silence the ignorance of foolish men. Live as freemen, yet not using your freedom as a cloak, for malice but as servants of God. Honor all men; love the brotherhood; fear God; honor the king.

Ill the ferial Office: Tc Deum

In the ordinary Office, rresp.: I will declare, as hitherto on this day.

The Mass is said as on the feast of the Ascension, with the Gloria and the preface of the Ascension, without Credo or proper Communicantes.

b) *On feasts* occurring on these days, the verse of the Ascension is kept in the short responsory at prime, unless the feast has a proper verse; but there is no commemoration of the feria.

30. The Sunday formerly within the octave of the Ascension is inscribed as "The Sunday after the Ascension." Its office is arranged in this way:

a) The parts of the ordinary are taken from the feast of the Ascension as on the ferias of this season; but the little chapters, the antiphons at the Benedictus and at the Magnificat and the collect are proper;

b) At 1st vespers the psalms of the Saturday are said under the antiphon *Alleluia, alleluia, alleluia*;

c) at the nocturn, at lauds and at vespers the psalms of the Sunday are said under the antiphon *Alleluia, alleluia, alleluia* of paschaltide;

d) The proper lessons and responsories of the single nocturn are taken from those now given in the breviary.

31. On Thursday before the vigil of Pentecost, the lessons to be said as of the occurring Scripture are those of the Third Epistle of blessed John the apostle, which are now assigned in the breviary to the Friday following; likewise, on Friday before the vigil of Pentecost, the lessons of the Epistle of blessed Jude the apostle, which are now assigned in the breviary to the first nocturn of the vigil of Pentecost.

32. On the vigil of Pentecost the ferial office is said as in the ordinary of Ascensiontide, with the three lessons of the homily on the day's gospel. The collect at lauds and at the hours is taken from the Sunday after the Ascension.

In the missal, the prophecies, the blessing of the font and the litany are to be deleted. All Masses begin in the usual way with the psalm *lauda me, Deus*, and the antiphon at the introit *Cum sanctificatus fuero*.

33. On the feast of Corpus Christi, at prime, the verse *Qui sedes ad dexteram Patris* (Thou who sittest at the right hand of the Father) is said.

The Sundays and the days formerly within the octaves of Corpus Christi and of the Sacred Heart of Jesus are celebrated in all respects like the rest of the Sundays and ferias throughout the year.

The responsories after the lessons of the Scripture on these Sundays and ferias are said from the season after Pentecost, as they are given in the breviary on the Fourth Sunday after Pentecost and the subsequent ferias.

34. Where it has been a traditional practice to hold special devotion, well attended by the people, on the days formerly within the octave of Corpus Christi, these devotions may be continued. And where there is a procession these days, two Masses of the Most Holy Eucharist as votive Masses of the 2nd class are permitted.

35. On the Saturday before the first Sunday of August, the rubric concerning the lessons of the occurring Scripture is to be changed in this way:

If the first Sunday falls from August 1 to 3, then the month has five Sundays, and the occurring Scripture is read in its entirety, as given in the breviary.

If, however, the first Sunday falls from August 4 to 7, the month has only four Sundays, and that part of the occurring Scripture which is assigned to the fifth week is omitted.

36. The following rubric is to be placed at the Saturday before the first Sunday of September:

If the first Sunday falls on September 1 or 2, the month has five Sundays, and the occurring Scripture is read in its entirety, as given in the breviary.

If, however, the first Sunday falls from September 3 to 7, then the month has only four Sundays, and that part of the occurring Scripture which is assigned to the fifth week is omitted.

37. At vespers of ember Wednesday and Friday of September, the antiphon given at the Benedictus is repeated for an antiphon at the Magnificat.

38. The following rubric is to be placed at the Saturday before the first Sunday of October:

If the first Sunday falls from October 1 to 3, the month has five Sundays, and the occurring Scripture is read in its entirety, as given in the breviary.

If, however, the first Sunday falls from October 4 to 7, then the month has only four Sundays, and that part of the occurring Scripture which is assigned to the third week is omitted.

39. The following rubric is to be placed at the Saturday before the first Sunday of November:

If the first Sunday falls on November 1 or 2, the month does indeed have five Sundays, but the last Sunday of the month is the First Sunday of Advent, so that only four weeks remain for the occurring Scripture. Similarly, the month has only four Sundays if the first Sunday falls on November 3 to 5. In these cases, that part of the occurring Scripture which is assigned to the second week is omitted.

If, however, the first Sunday falls on November 6 or 7, the month does indeed have four Sundays, but the last Sunday of the month is the First Sunday of Advent, so that only three weeks remain for the occurring Scripture. In this case, that part of the occurring Scripture which is assigned to the first and the second week is omitted.

chapter 5

Changes in the Proper of the Saints

40. On feasts of the 3rd class, both universal and particular, which have either proper antiphons and psalms from the common or proper

antiphons and *specially assigned psalms at matins*, the nine antiphons and the nine psalms are said straight through with only the verse found after the last antiphon.

41. On the feasts specified in the preceding section, the two lessons of the Scripture are taken from the common, being the ones formerly assigned to the 1st nocturn. The first and the third of the proper responsories which had been assigned to these feasts in the Breviary are retained.

42. On feasts of the 3rd class, both universal and particular, which have only proper responsories at matins, the antiphons and psalms of the current weekday are said, with two lessons of the occurring Scripture and the first and third *of* the proper responsories, and the third lesson proper, as in other ordinary offices.

43. On the Conversion of St. Paul (January 25), at matins, the three lessons of the Acts of the Apostles which were formerly assigned to the first nocturn are said, with the first and second responsories given in the same place.

44. On the feast of St. Martina (January 30), the hymn *Martinae celebri* together with the second part *Non illam crucians* is said at matins, while the hymn *Tu natale solum* is taken at lauds and at vespers.

45. On the feast of the Purification of the Blessed Virgin Mary (February 2):

a) This rubric is to be placed at the beginning in the breviary. The feast of the Purification of the Blessed Virgin Mary is considered as a feast of the Lord.

b) In the missal, at the blessing of candles, the antiphon *Exsurge* with the psalm verse and the *Gloria Patri* is omitted, and so is the *Flectamus genua*; and before the prayer the priest says only *Dominus vobiscum* and *Oremus*.

66. On the feasts of St. Venantius (May 18), St. Mary Magdalene, Penitent (July 22), and St. John Cantius (October 20), the hymn which is now assigned to 1st vespers in the breviary is said at vespers.

67. These proper parts are to be placed on June 17 for the feast of St. Gregory Barbarigo:

Collect

Deus, qui beatum Gregorium Confessorem tuum atque Pontificem pastoralis sollicitudine, et pauperum miseratione clarescere voluisti: concede propitius; ut, cuius merita celebramus, caritatis imitemur exempla. Per Dominum.

O God, who didst will that blessed Gregory thy Confessor and Bishop should become famous for his pastoral solicitude and his kindness to the poor: grant in thy mercy that we may imitate the example of charity set by him whose merits we celebrate. Through our Lord.

Third Lesson

Gregorius Barbaricus, Venetiis perantiqua familia ortus, utriusque iuris lauream in Archigymnasio Patavino magna cum laude est adeptus. Undevigesimum annum agens, cum ad Monasteriensem pacis Conventum profectus esset, legato pontificio Fabio Chisio adhortante, ecclesiasticae militiae nomen dare constituit. Sacris initiatus, ab eodem Chisio, Alexandri septimi nomine ad Pontificatum assumpto, Bergomatium episcopus primum, mox, Cardinalium Collegio cooptatus, ad sedem Patavinam eligitur. In episcopali munere obeundo, sancto Carolo Borromaeo sibi exemplo propositot, ad extremum usque spiritum adlaboravit ut, Sacrosanctae Tridentinae Synodi monitis et decretis innixus, evelleret vitia, virtutes induceret. In utraque diocesi Seminarium amplificavit, Patavinum praesertim bibliotheca auxit ac typographia qua libri quoque ederentur inter populos proximi Orientis vulgandi. Catecheticam instructionem enixe fovit, et singulos diocesis pagos, docendo et hortando, alacer peragravit. Caritatis operibus ac vitae sanctitate refulsit, in egenos et pauperes adeo liberalis ut domesticam quoque suppellectilem, vestes ac lectum in eorum auxilium erogaverit. Denique, post brevem lethalem morbum, placide obdormivit in Domino decimo quarto Kalendas iulias, anno millesimo sexcentesimo nonagesimo septimo. Quem, meritis ac virtutibus clarum, Clemens decimus tertius Beatorum, Ioannes

Gregory Barbarigo, born at Venice of a very old family, obtained his degree in canon and civil law *magna cum laude* at the College of Padua. While attending the peace congress of Minister at the age of nineteen, he met the papal legate Fabio Chigi, and with his encouragement decided to become an ecclesiastic, and was admitted to holy orders. When Fabio Chigi became Pope under the name Alexander VII, he appointed Gregory Bishop of Bergamo, and soon raised him to the College of Cardinals, transferring him to the see of Padua. In entering upon his episcopal duties, he strove to model himself on St. Charles Borromeo. It was his lifelong endeavor to extirpate vices and cultivate virtues in obedience to the warnings and decrees of the sacred synod of Trent. In both dioceses he enlarged the seminaries. At Padua especially he improved the library and the press, from which books were published for distribution among the peoples of the Near East. He strenuously fostered catechetical instruction, and zealously traveled to every village of the diocese to teach and preach. He was distinguished for his works of charity and the holiness of his life. So generous was he to the needy and poor that he even gave away his household goods, his clothes and his bed to help them. Finally, after a brief fatal illness, he fell asleep peacefully in the Lord on June 18, 1697. As he was renowned for his merits and his

vero vigesimus tertius Sanctorum numero acccnsuit.

virtues, Clement XIII added his name to the list of the blessed, and John XXIII inscribed him among the saints.

The Mass *Statuit* is the first in the common of a confessor bishop, with the proper collect as above.

48. On June 28, the vigil of SS. Peter and Paul, Apostles, the lessons of the homily on the day's gospel are taken from the feast of St. Pius X (September 3).

49. The following proper lesson is to be placed on the feast of St. Irenaeus, Bishop and Martyr (July 3):

Third Lesson

Irenaeus, non longe ab urbe Smyrna natus, iam inde a puero sese Polycarpo, Ioannis Evangelistae discipulo eidemque episcopo Smyrnaeorum, tradiderat in disciplinam. Polycarpo in caelum martyrii gloria sublato, cum incredibili studio flagraret discendi quae dogmata depositi loco custodienda ceteri acceperant, quos Apostoli instituerant; horum quam plurcs convenit, quaeque ab iisdem audivit, memori mente tenuit, ea deinceps opportune adversus haereticos allaturus. In Galliam profectus, Ecclesiae Lugdunensis presbyter a Photino episcopo est constitutus; cui cum successisset, tam feliciter munus obiit episcopatus, ut sapientia, oratione exemploque suo non modo brevi cives lugdunenses omnes, sed multos etiam aliarum Galliarum urbium incolas superstitionem atque errorem abicere, dedisseque christianae militiae nomina viderit. Multa scripsit, quorum magna pars intercidit iniuria temporum. Exstant eius adversus haereticos libri quinque, in quorum tertio libro grave imprimis atque praeclarum de Romana Ecclesia, deque illius episcoporum successionem, divinae traditioni fidei,

Irenaeus was born not far from already as a boy entrusted himself to the teaching of Polycarp, disciple of St. John the Evangelist, and Bishop of Smyrna. When Polycarp was taken up to heaven by a glorious martyrdom, he burned with an incredible zeal to learn what articles of belief the others who were instructed by the apostles had received, to be preserved in the deposit of faith. For this reason he brought together as many of those men as he could, and whatever things he heard from them he carefully retained in his mind. Thus he could advantageously bring them to bear in the future against heresies. Having set out for Gaul, he was appointed a priest of the church of Lyons by Pothinus the bishop. When he succeeded Pothinus, he applied himself so well to the duties of a bishop, that in a short time he saw not only all the citizens of Lyons, but also the inhabitants of other cities in Gaul cast aside their superstitions and errors, and enroll themselves in the Christian army. He wrote many works, a great part of which have perished through the ra-

perpetua, certissima custode, testimonium dixit. Atque ad hanc dixit, Ecclesiam propter potiorrem principalitatem necesse est omnem convenire Ecclesiam, hoc est eos qui sunt undique fideles. Martyrio coronatus, migravit in caelum anno salutis ducentesimo secundo.

vages of time. There are extant five books of his against heresies in the third of which he gives to the Roman Church and to the succession of her bishops a testimony surpassing all others in weight and brilliancy, when he calls her the faithful perpetual, and most assured guardian of divine tradition. For he said that with the Church it is necessary that the whole Church (that is, those in all places who are of the faithful) should agree, because of its more powerful pre-eminence. Being crowned with martyrdom he passed to heaven, in the year of salvation 202.

50. On the commemoration of our Lady of Mount Carmel (July 16);

a) in the breviary, the following rubric is to be placed after the collect: If the commemoration of our Lady of Mount Carmel falls on a Saturday, the office is the Saturday office of the Blessed Virgin Mary, but the antiphon at the Benedictus and the collect at all hours are said as above;

b) in the missal, however, the following rubric is to be put: If the commemoration of our Lady of Mount Carmel falls on a Saturday, either the Saturday Mass of the Blessed Virgin Mary or the Proper Mass of the commemoration of our Lady of Mount Carmel may be said.

51. The following proper lesson is to be placed on the feast of St. Lawrence of Brindisi, Confessor and Doctor of the Church (July 21):

Third Lesson

Laurentius, Brundusu in Apulia natus, adulescens Ordinem Fratrum Minorum Capueinorum ingressus, philosophiam ac theologiam penitus didicit, complures autem linguas et antiquas et recentiores calluit. Sacerdos inauguratus, praedicandi munus suscepit, quod per totam fere Italiam aliasque Europae regiones indefessus obivit. Singulari prudentia consiliique dono praeditus, universo Ordini regendo praefectus est, et a Summis Pontificibus saepe adhibitus ad gra-

Lawrence was born at Brindisi in the kingdom of Naples. When a young man he entered the Capuchin order, acquired a thorough knowledge of philosophy and theology and became proficient in several languages, ancient as well as modern. After his ordination to the priesthood he took up the office of preaching, in which he labored indefatigably throughout almost all of Italy and other European countries. Possessed of unusual prudence and the gift of counsel as well, he was

vissimas obeundas legationes. Atque cius potissimum opera effectum est, ut principes christianis copias suas consociaverint contra ingruentes Turearum turmas; quibuscum exercitus christianus in Hungaria congressus, Laurentio praecunte cum cruce, milies ducesque cohortante, celeberrimam retulit victoriam. Inter tot vero tantaque negotia, religiosi hominis virtutes heroico modo coluit. Quidquid supererat temporis, orationi impendens, vitam interiorum cum externa actuositate mirifice coniunxit. Tandem Olisiponc, quo a populo neapolitano orator ad regem Hispaniae missus fuerat, libertatis christianae et iustitiae strenuus assertor, quasi in acie occubuit anno millesimo sexcentesimo undevicesimo. Multa reliquit scripta ad fidem catholicam adversus haereses defendendam, et ad sacras Litteras explanandas. Eum Leo papa decimus tertius in Sanctorum numerum retulit, Ioannes vero Papa vigesimus tertius universae Ecclesiae Doctorem declaravit.

given authority over the whole order, and he was often employed by the supreme pontiffs for very important diplomatic missions. Indeed, it has been attributed principally to St. Lawrence that the Christian princes joined their forces against the assault of the Turkish troops. The Christian army engaged the Turkish forces in Hungary and, with Lawrence himself riding before the army, armed with a crucifix and giving a rousing address to the soldiers and generals, won a most renowned victory. In spite of the pressure of so many great activities he practiced the virtues of a religious in a heroic degree. Whatever spare time he had he would devote to prayer, wonderfully combining the interior life with the external and active life. Finally he died, as it were in the line of battle in 1619 at Lisbon, whether he had been sent by the people of Naples to put their case before the King of Spain, pleading forcefully for Christian freedom and justice. He left behind many writings which were devoted to the defense of the Catholic faith against heretics and to the explanation of the sacred Scriptures. Pope Leo XIII enrolled him among the saints, and Pope John XXIII declared him a doctor of the universal Church.

52. On the feast of the Transfiguration of our Lord (August 6), psalm 88, *Gratias Domini in aeternum cantabo*, in the old psalter *Misericordias Domini in aeternum cantabo*, which occurs in the third nocturn, is ended after the verse *Nam Dominus est clipeus noster, * et Sancti Israel Rex noster* (For our shield is of the Lord, * and our king is of the Holy One of Israel), in the old psalter *Quia Domini est assumptio nostra, * et sancti Israel regis nostri*.

53. The following proper lesson is to be placed on the feast of St. Philip Benizi, Confessor (August 23):

Third Lesson

Philippus, c nobili Benitiorum familia Florentiae natus, singulari visione a beatissima Virgine in Servorum suorum familiam, nuper institutam, est vocatus. Primum in Senarii montis antrum concessit, ubi asperam quidem iugi corporis castigatione, sed Christi Domini cruciatuum meditatione, suavem duxit vitam; deinde per universam fere Europam magnamque Asiae partem sodalicia septem dolorum Dei Matris instituit. Sui Ordinis Generalis invitus renuntiatus, divinae caritatis ardore vehementer accensus, plurimas Italiae urbes concursans, gliscentes in civium discordias composuit, multasque ad Romani Pontificis obedientiam revocavit, et perditissimos homines ad poenitentiam perduxit. Denique Tuderti, anno millesimo ducentesimo octogesimo quinto, in Christi Domini c cruce pendentis amplexu, quem suum appellabat librum, sanctissime ex hac vita migravit. Eum Clemens decimus, Pontifex maximus, Sanctorum numero adscripsit.

Philip, born at Florence of the noble family of the Benizi, was called by the Most Blessed Virgin, in a remarkable vision, to enter the recently founded order of her servants. First he withdrew to a grotto on Monte Senario, and there led a life, hard indeed as regards constant chastising of the the flesh, but sweet by reason of meditation on the sufferings of Christ the Lord. Then he traveled over nearly all Europe, and a great part of Asia, founding sodalities in honor of the Seven Sorrows of the Mother of God. Having been proclaimed General of his order much against his will, inflamed most earnestly with the ardor of divine love, he traveled about through many cities of Italy, and settled the disputes of the citizens which were arising in them, and recalled many to the obedience of the Roman pontiff; and he led the most abandoned of men to penance. Finally, at Todi, in the year 1285 he departed this life in a most holy manner, in the act of embracing the image of Christ the Lord hanging upon the cross, which he used to call his "book." The Supreme Pontiff Clement X added him to the number of the saints.

56. On the feast of the Blessed Virgin Mary of the Rosary (October 7), the hymn *Caelestis aulae minthis*, which was assigned in the breviary to ist vespers, is prefixed without its conclusion to the hymn of matins, unless ist vespers are to be said according to a particular calendar.

55. These proper parrs are to be placed on October 23 for the feast of St. Anthony Mary Claret:

Collect

Deus, qui beatum Antonium
Mariam Confessorem tuum atque

O God, who didst exalt blessed
Anthony Mary, thy confessor and

Pontificem, apostolicis virtutibus sublimasti, et per cum novas in Ecclesia clericorum ac virginum familias collegisti: concede, quaesumus; ut, cius dirigentibus monitis ac suffragantibus meritis, animarum salutem quaerere iugiter studeamus. Per Dominum.

Antonius Maria Claret, Salienti in Hispania, piis honestisque parentibus natus, adolescens textoriam artem exercuit, sed dein, sacerdotio auctus, primum parochiale ministerium excoluit, postea vero Romani venit ut a Propagandae Fidei Congregatione ad exterarum missiones mitteretur. Sed, Deo disponente, Hispaniam reversus, missionarius apostolicus Catalauniam et Fortunatas Insulas peragravit. Bonorum librorum scriptor fecundus, Congregationem quoque Filiorum Immaculati Cordis Mariae fundavit. Archiepiscopali sedi Sancti Iacobi in Cuba praefectus, zelantis Pastoris virtutibus mire effulsit; seminarium restituit, doctrinam et disciplinam clericorum promovit, opera socialia condidit, pro christiana filiarum institutione Sorores Docentes a Maria Immaculata instituit. Matriti demum acersitus, ut Hispaniarum Reginae a confessionibus et in gravissimis ecclesiasticis negotiis a consiliis esset, austeritatis omniumque virtutum eximium prae-buit exemplar. In Vaticano Concilio Romani Pontificis infallibilitatem strenue defendit. Devotionem erga Sanctissimum Sacramentum et Cor Mariae Immaculatum ciusque Rosarium mirifice propagavit. Tandem, apud Fontem Frigidum, in Gallia, ex-

bishop with apostolic virtues, and by his means didst bring together new families of clerics and virgins within the Church: grant, we beseech thee, that with his counsels to guide us and his merits to plead for us we may be constantly zealous for the salvation of souls. Through our Lord.

Anthony Mary Claret was born at Salient in Spain, of pious and respectable parents. As a youth he practiced the weaver's trade, but later became a priest. After some time in the parochial ministry, he went to Rome, hoping that the Congregation for the Propagation of the Faith would send him to the foreign missions. But God disposed otherwise, and he returned to Spain, where he traveled throughout Catalonia and the Canary Islands as an apostolic missionary. Besides writing many worthwhile books he founded the Congregation of the Sons of the Immaculate Heart of Mary. Having been appointed Archbishop of Santiago in Cuba, he was conspicuous for the virtues of a zealous shepherd. He restored the seminary, promoted the teaching and the discipline of the clergy, started projects for social welfare, and founded the Teaching Sisters of Mary Immaculate for the Christian education of girls. At length, having been summoned to Madrid to become confessor to the Queen of Spain and her advisor in the most serious affairs of the Church, he gave an outstanding example of austerity and of all the virtues. At the Vatican Council he strenuously defended the infallibility of the pope. He was responsible

sul moritur, anno millesimo octingentesimo septuagesimo. Quem, miraculis clarum, Pius Papa undecimus Beatorum, Pius vero duodecimus Sanctorum fastis adscripsit.

for a remarkable spread of devotion to the Blessed Sacrament and to the Immaculate Heart of Mary and her rosary. Finally, he died in exile at Fontfroide in France in the year 1870. Renowned for his miracles, he was beatified by Pope Pius XI and canonized by Pius XII.

The Mass *Sacerdotes tui* is the 2nd in the common of a confessor bishop, with the proper collect as above.

56. On the feast of St. Raphael the Archangel (October 24), at matins the three lessons from the book of Tobias which were formerly assigned to the first nocturn are said, with the first and the second of the responsories accompanying them.

57. On the feast of our Lord Jesus Christ the King, in the third nocturn, the second part of psalm 88, *Si dereliquerint filii eius* (If his children forsake) in the old psalter *Si autem dereliquerint filii eius*, is ended after the verse *Ut luna quae manet in aeternum, * testis in coelo fidelis* (As the moon, which lasts forever, * a faithful witness in heaven), in the old psalter *Et thronus eius sicut sol in conspectu meo, et sicut limae perfecta in aeternum, * et testis in coelo fidelis*.

58. The vespers of the dead, with their proper compline, formerly assigned to November 1, are transferred to the commemoration of All the Faithful Departed. But if this day concurs with a Sunday or a 1st class feast, the office of the commemoration of All the Faithful Departed ends with none.

Where it has been the custom, however, to celebrate vespers of the dead after the 2nd vespers of November 1 as an exercise of piety for the faithful, the practice may be continued, together with whatever other devotions may have been handed down by tradition as a special token of piety.

CHAPTER 6

Changes in the Common of the Saints

59. In the hymn *Iste Confessor* the third line will always be *Meruit supremos laudis honores* (Merits that we should tell his deeds of glory with exultation).

• 0°1 common °J ^,e *Dedication of a Church*, the following rubric is to be put at the beginning: The feast of the dedication of a church is a feast of the Lord.

On the very day of the dedication of a church, the office of the occurring liturgical day is said through none.

it can be conveniently done, a night watch is celebrated before the relics of the saints which will be put into the altar of the church

that is to be consecrated; and matins is sung or said, with three nocturns, in honor of the holy martyrs whose relics are to be enclosed. The faithful also should be invited to take part in this night watch.

Those who are bound to the recitation of the divine office will satisfy their obligation for matins by the recitation of the nocturns in honor of the holy martyrs during the night watch.

Starting with vespers of the very day of the dedication, the office of the dedication of a church is said, being continued through compline of the following day, after the manner of the office of a first class feast.

61. The votive office of the dead, whether recited with one nocturn or with three, is always begun with the invitatory and its psalm; and, if it is said for the departed in general, it is concluded with the collect *Fidelium* (O God, Creator and Redeemer of all the faithful).

chapter 7

Changes in the Votive Masses and Prayers for Various Intentions

62. The votive Mass "Against Pagans" is to be called "Mass for the Defense of the Church," while the Mass "For the Removal of Schism" is henceforth to be known as "Mass for the Unity of the Church."

63. Among the "various prayers" the prayer "For the Roman Emperor" is to be deleted, and the following put in its place:

For Those Who Manage the Affairs of State

Collect

Omnipotens sempiterne Deus, in cuius manu sunt omnium potestates et omnium iura populorum: respice benignus ad eos, qui nos in potestate regunt; ut ubi terrarum dextera tua protegente, et religionis integritas, et patriae securitas indesinentur que consistat. Per Dominum.

Almighty, everlasting God, in whose control are all human authority and the rights of all peoples: extend thy favor to those who hold authoritative sway over us, that throughout the world sound religion and national security may find a firm and lasting foundation under thy protecting right hand. Through our Lord.

Secret

Propitiare, Domine, preces et hostias famulorum tuorum, et propter nomen tuum patriae defende rectores; ut salus servientium tibi principum, pax tuorum possit esse populorum. Per Dominum

Accept, O Lord, the prayers and offerings of thy servants, and for thy own glory protect those who govern the country; that the safety of the rulers who serve thee may enable thy people to live in peace. Through our Lord.

Postcommunion

Protege, Domine, famulos tuos
subsidiis pacis; et corporis et spi-
ritualibus enutrients alimentis, a
cunctis hostibus redde securos.
Per Dominum.

Protect, O Lord, thy servants
with the benefits of peace; and,
nourishing them with food for
body and spirit, make them safe
from all enemies. Through our
Lord.

Changes in the Roman Martyrology

CHAPTER I

Changes in the Entries of Movable
Feasts and Offices

I. For the feast of the Holy Family.

The rubric which precedes the entry for this feast is to be corrected thus:

On the Saturday before the Sunday which may fall on the 7th to the 13th of January inclusive.

2. For the 1st Sunday of the Passion.

The heading and the entry are changed in this way:

On the Saturday before the First Sunday of the Passion

Dominica prima Passionis. The first Sunday of the Passion.

3. For the commemoration of the seven Sorrows of the Blessed Virgin Mary.

The heading and the entry are changed in this way:

On the Thursday after the First Sunday of the Passion.

Commemoratio septem dolorum beatissimae Virginis Mariae The commemoration of the Seven Dolors of the most blessed Virgin Mary.

4. For the 2nd Sunday of the Passion.

The heading and the entry are changed in this way:

On the Saturday before the Second Sunday of the Passion or Palm Sunday.

Dominica secunda Passionis, The second Sunday of the Passion, or Palm Sunday, when . . .
scu in palmis, quando . . .

5. For the greater litanies.

The heading is changed in this way:

On the Tuesday within the Octave of Easter when Easter Sunday or the Monday within the Octave of Easter Falls on the Twenty-fifth of April.

6. On the Tuesday before the Third Sunday after Easter.

The heading and the entry for the solemnity of St. Joseph are to be deleted.

7. On the Tuesday before the Fourth Sunday after Easter.

THE NEW LITURGY

The heading and the entry for the octave of the solemnity of St. Joseph are to be deleted.

8. On the Wednesday within the octave of the Ascension of our Lord.

The heading and the entry for the octave of the Ascension are to be deleted.

9. On the Wednesday within the octave of Corpus Christi.

The heading and the entry for the octave of this feast are to be deleted.

10. On the Thursday within the octave of the Most Sacred Heart of Jesus.

The heading and the entry for the octave of this feast are to be deleted

chapter 2

Changes in the Body of the Martyrology

ii. Kalendis Ianuarii (January 1).

The first entry is to be changed as follows:

Octava Nativitatis Domini nostri Iesu Christi.	The octave of the Nativity of our Lord Jesus Christ.
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In the second place is to be written:

Circumcisio eiusdem Domini nostri Iesu Christi.	The Circumcision of our Lord
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12. Quarto Nonas Ianuarii (January 2).

To be deleted is the first entry:

Octava sancti Stephani Protomartyris	The octave of St. Stephen, the first martyr.
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13. Tertio Nonas Ianuarii (January 3)

To be deleted is the first entry:

Octava sancti Joannis, Apostoli et Evangelistae.	The octave of St. John, apostle and evangelist.
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14. Pridie Nonas Ianuarii (January 4).

To be deleted is the first entry:

Octava sanctorum Innocentii Martyrum.	The octave of the Holy Innocents.
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15. Nonis Ianuarii (January 5).

To be deleted is the first entry:

Vigilia Epiphaniae Domini.	The vigil of the Epiphany of our Lord.
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16. Idibus Ianuarii (January 13).

In place of the entry *Octava Epiphaniae Domini* (the octave of the Epiphany of our Lord) is to be put:

Commemoratio Baptismatis Domini nostri Iesu Christi	The commemoration of the Baptism of our Lord Jesus Christ.
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17. Quintodecimo Kalendas Februarii (January 18).

To be deleted is the first entry:

Cathedra sancti Petri Apostoli, qua primum Romae sedit.	The Chair of St. Peter the apostle who established the Holy See at Rome.
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The entry following is to begin:

Romae Passio sanctae Pris-	At Rome, under Emperor Clau-
cac . . .	dus . . .

18. Sexto Kalendas Februarii (January 27).

In the entry of St. Angela Merici the last words are to be changed as follows:

Eius tamen festivitas Kalendas	Her feast, however, is cele-
lunii celebratur.	brated on the 1st day of June.

19. Octavo Kalendas Martii (February 22).

In place of the first entry *Antiochiae Cathedrae* . . . (the Chair of St. Peter at Antioch . . .), the following is to be substituted:

Cathedra sancti Petri Apos-	The Chair of St. Peter the
toli, qua primum Romae sedit,	apostle, who established the Holy
from the 18th day of January.	See at Rome.

20. Septimo Kalendas Martii (February 23).

To be deleted is the first entry:

Vigilia sancti Matthai Apostoli	The vigil of St. Matthias the
In a leap year is read	apostle.
only: Commemoratio plurimo-	The commemoration of many...
rum . . .	

21. Quarto Kalendas Maii (April 28).

The entry of St. Vitalis, Martyr, is to be deleted.

22. Kalendas Maii (May 1).

The entry of the holy apostles Philip and James is to be transferred to the *n*th day of this month, in the first place, and the following is to be put in its place:

Sollemnitatis sancti Joseph opif-	The solemnity of St. Joseph
ficis, Sponsi beatae Mariae Vir-	the Workman, spouse of the
ginis, Confessoris, opificum Pa-	Blessed Virgin Mary', confessor,
troni.	patron of workingmen.

In the entry of St. Pius V the word "item" is to be deleted.

23. Quinto Nonas Maii (May 3).

The entry of the Finding of the Holy Cross is to be put in the last place on the same day.

In the entry of SS. Alexander and companions, the words *Papae primi* (Pope) are to be deleted.

24. Pridie Nonas Maii (May 6).

The entry of St. John, apostle and evangelist, is to be put in the second place on the same day.

25. Octavo Idus Maii (May 8).

The entry of the Apparition of St. Michael is to be put in the last place on the same day.

26. Pridie Kalendas Iunii (May 31).

The first entry is to be put in the first place on the following day, and the following is to be put in its place:

Festum beatae Mariae Virginis	The feast of the blessed Virgin
Reclinetur.	Mary, Queen.

27. Quintodecimo Kalendas Iulii (June 17).

The following entry is to be put in the first place:

Sancti Gregorii Barbadici, Cardinalis, Episcopi et Confessoris, cuius dies natalis sequenti die recensetur.

St. Gregory Barbarigo, cardinal, bishop and confessor, whose birthday is noted on the day following this.

28. Quartodecimo Kalendas Iulii (June 18).

This entry is put in the third place:

Patavii Sancti Gregorii Barbadici, Veneti, Cardinalis et Bergomatis primum, deinde Patavinae diocescos Episcopi, quem mira virtutum et pastoralis sapientiae laude conspicuum Ioannes vigesimus tertius Sanctorum corona insignivit. Ipsius autem festum pridie huius diei celebratur.

At Padua, St. Gregory Barbarigo, of Venice, cardinal, and bishop first of the diocese of Bergamo and then of the diocese of Padua. Renowned for virtue and for pastoral prudence, he was canonized by Pope John XXIII. His feast, however, is celebrated on the day preceding this.

Quarto Kalendas Iulii (June 28).

At the end of the entry of St. Irenaeus is to be added:

Ipsius tamen festivitas quinto Nonas Iulii celebratur.

His feast, however, is celebrated on the 3rd day of July.

30. Kalendis Iulii (July 1).

In the first place is to be put:

Sancti Irenaei, Episcopi et Martyris, qui migravit in caelum quarto Kalendas Iulii.

St. Irenaeus, bishop and martyr, who passed to heaven on the 28th day of June.

The entry of the birthday of St. Leo is to be put in the sixth place on the same day, that is, after the holy martyrs Mark and Lucian.

32. Pridie Nonas Iulii (July 6).

To be deleted is the first entry:

Octava sanctorum Apostolorum Petri et Pauli

The octave of the holy apostles Peter and Paul.

33. Tertio Idus Iulii (July 13).

The entry of St. Anacletus is to be deleted.

34. Decimo septimo Kalendas Augusti (July 16).

The beginning of the first entry is to be changed thus:

Commemoratio beatae Mariae . . .

The commemoration of the Blessed Virgin . . .

35. Duodecimo Kalendas Augusti (July 21).

The following entry is to be put in the first place:

Sancti Laurentii de Brundisio, Confessoris et Ecclesiae Doctoris, ex Ordine Fratrum Minorum Capuccinorum, qui sequenti die migravit in caelum.

St. Lawrence of Brindisi, confessor and doctor of the Church, of the Capuchin order, who passed to heaven on the day following this.

36. Undecimo Kalendas Augusti (July 22).

This entry is to be put in the second place:

Ulyssiponc, in Lusitania, natalis sancti Laurentii de Brundusio, Confessoris, ex Ordine Fratrum Minorum Capueeorum, quem verbi Dei praedicatione, caelesti doctrina, pontificiis legationibus rebusque ad Dei gloriam et Ecclesiae utilitatem feliciter gestis praeclarum, Leo Papa decimus tertius Sanctorum fastis adserip-sit, et Summus Pontifex Ioannes vigesimus tertius universalis Ecclesiae Doctorem declaravit, cuius-que festum pridie huius dici celebrari iussit.

At Lisbon, in Portugal, the birthday of St. Lawrence of Brindisi, confessor, of the Capuchin order, renowned for his preaching of the word of God, for his heavenly teaching, for his diplomatic missions on behalf of the popes and for his successful conduct of affairs redounding to the glory of God and the benefit of the Church. Pope Leo XIII enrolled him among the saints, and Pope John XXIII declared him a doctor of the universal Church and ordered that his feast be celebrated on the day prior to this.

37. Nono Kalendas Augusti (July 26).

To be deleted is the first entry:

Vigilia sancti Iacobi Apostoli. The vigil of St. James, apostle.

38. Quarto Kalendas Augusti (July 29)

The entry of St. Felix II is to be deleted.

The entry following it is to be revised thus:

Romae, via Portuensi, sanctorum Martyrum Felicis, Simplicii, Faustini et Beatricis, temporibus . . .

At Rome, on the Via Portuensis, the holy martyrs Felix, Simplicius, Faustinus and Beatrice, in the time . . .

39. Kalendis Augusti (August 1)

The first entry is to be put in the last place on the same day.

40. Tertio Nonas Augusti (August 3)

The entry of the Finding of St. Stephen is to be put in the last place.

41. Pridie Nonas Augusti (August 4).

The entry of St. John Mary Vianney, in the second place, is to be changed thus:

In vico Ars, . . . quem Pius Papa Undecimus in Sanctorum numerum retulit, et omnium parochorum caelestem Patronum constituit. Ipsius tamen festum sexto Idus huius mensis recolitur.

In the village of Ars, . . . Pope Pius XI placed him in the number of the saints, and appointed him as the heavenly patron of all parish priests. His feast, however, is observed on the 8th day of this month.

42. Sexto Idus Augusti (August 8).

In the first place is put the entry of St. John Mary Vianney, from the following day.

43. Sextodecimo Kalendas Septembris (August 17).

To be deleted is the first entry:

Octava sancti Laurentii Martyris.

The octave of St. Lawrence, martyr.

44. Tertiodecimo Kalendas Septembris (August. 20).

Romae depositio sancti Pii decimi, Papae et Confessoris, fidei integritatis et ecclesiasticae libertatis propugnatoris invicti, religionisque zelo insignis, cuius festum tertio Nonas septembris recolitur.

At Rome, the death of St. Pius X, pope and confessor, invincible defender of the integrity of the faith and the freedom of the Church, outstanding in his zeal for religion. His feast is observed on the 3rd day of September.

45. Undecimo Kalendas Septembris (August 22).

To be deleted is the entry:

Octava Assumptionis beatae Mariae Virginis.

The octave of the Assumption of the Blessed Virgin Mary.

In the second entry, which becomes the first, the word *eiusdem* is to be left out, so that it reads: "The feast of the Immaculate Heart of the Blessed Virgin Mary."

46. Decimo Kalendas Septembris (August 23).

To be deleted is the first entry:

Vigilia sancti Bartholomaei Apostoli. . .

The vigil of St. Bartholomew, apostle . . .

47. Tertio Nonas Septembris (September 3)

This entry is to be put in the first place:

Sancti Pii Papae decimi, cuius natalis dies tertiodecimo Kalendas septembris recensetur.

Pope St. Pius X, whose birthday is recalled on the 20th day of August.

48. Decimo septimo Kalendas Octobris (September 15).

To be deleted is the first entry:

Octava Nativitatis beatae Mariae Virginis.

The octave of the Nativity of the Blessed Virgin Mary.

In the second entry which becomes the first, the word *eiusdem* (same) is to be left out.

49. Duodecimo Kalendas Octobris (September 20).

To be deleted is the first entry:

Vigilia sancti Matthaei, Apostoli et Evangelistae.

The vigil of St. Matthew, apostle and evangelist.

50. Octavo Kalendas Octobris (September 24).

In the first entry, *Commemoratio* (commemoration) is to be said in the place of the word *festum* (feast).

51. Nonis Octobris (October 7).

The beginning of the first entry is to be changed thus:

Festum beatae Mariae Virginis a Rosario; itemque . . .

The feast of the Blessed Virgin Mary of the Rosary, and . . .

To be added to the third and to the fourth entry is:

Eorum autem memoria sequenti die recolitur.

Their memorial, however, is observed on the day following this.

THE PROMULGATION OF THE NEW RUBRICAL CODE

52. Octavo Idus Octobris (October 8).

This entry is to be put in the second place:

Sanctorum Martyrum Sergi, Bacchi, Marcelli et Apulcii, quo- rum dies natalis praecedenti die refertur.	The holy martyrs Sergius, Bac- chus, Marcellus and Apulcius, whose birthday is recalled on the preceding day.
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53. Decimo Kalendas Novembris (October 23).

The following entry is to be put in the first place:

Sancti Antonii Mariae Claret, Episcopi et Confessoris, cuius dies natalis sequenti die recense- tur.	St. Anthony Mary Claret, bish- op and confessor, whose birth- day is recalled on the day fol- lowing this.
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54. Nono Kalendas Novembris (October 24).

The entry of St. Anthony Mary Claret is to be put in the second place, and the name *Montis Frigidi* is to be corrected to *Fontis Frigidi*. At the end is to be added:

Ipsius autem festum pridie huius diei celebratur.	His feast, however, is celebrated on the day prior to this.
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55. Sexto Kalendas Novembris (October 27).

To be deleted is the first entry:

Vigilia sanctorum Apostolorum Simonis et Iudae.	The vigil of the holy apostles Simon and Jude.
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56. Pridie Kalendas Novembris (October 31).

To be deleted is the first entry:

Vigilia omnium Sanctorum.	The vigil of All Saints.
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57. Sexto Idus Novembris (November 8).

To be deleted is the first entry:

Octava omnium Sanctorum.	The octave of All Saints.
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58. Tertio Kalendas Decembris (November 29).

To be deleted is the first entry:

Vigilia sancti Andreae Apostoli.	The vigil of St. Andrew, apos- tle.
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59. Septimo Idus Decembris (December 7).

To be deleted is the first entry:

Vigilia Conceptionis Immacu- latae beatae Mariae Virginis.	The vigil of the Immaculate Conception of the Blessed Vir- gin Mary.
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60. Decimo octavo Kalendas Ianuarii (December 15).

To be deleted is the first entry:

Octava Conceptionis Immacu- latae beatae Mariae Virginis.	The octave of the Immaculate Conception of the Blessed Vir- gin Mary.
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61. Tertiodecimo Kalendas Ianuarii (December 20)

To be deleted is the first entry:

Vigilia sancti Thomae Apostoli.	The vigil of St. Thomas, apos- tle.
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THE REVISION OF PARTICULAR CALENDARS

Declaration of the Sacred Congregation of Rites
July 26, 1960

By his apostolic letter *Rubricarum instructum*, given *motu proprio* on July 25 of this year, Pope John XXIII has ordered that "all those whose responsibility it is, shall see to it as soon as possible that the special calendars and propers, whether diocesan or religious, conform to the principles and ideals of the new edition of the rubrics and of the calendar." This Sacred Congregation of Rites, therefore, will give appropriate instructions on the revision of particular calendars and of the propers of offices and Masses. Meanwhile, however, the Congregation considers it timely to make a declaration of the points to be observed in particular calendars at once, that is, beginning with the year 1961:

1. All the directions given under the heading "Changes in the Roman Breviary and Missal to Conform with the New Code of Rubrics" are to be observed also in particular calendars.

2. In the calendars, whether diocesan or religious, all the particular feasts now inscribed are to be retained.

3. The rank of these feasts is to be indicated according to the rules given in nos. 1-4 of the "Changes."

4. With regard to *proper* feasts and their rank, the rules laid down in nos. 42-46 of the new code of rubrics are to be strictly observed.

5. As to the feasts to be celebrated by the religious together with the diocesan clergy in the different dioceses, the prescription of no. 57 of the new code of rubrics is to be observed.

6. The *universal* feasts which are either reduced to a commemoration or dropped from the calendar according to nos. 5 and 8 of the "Changes" are retained meanwhile in a particular calendar if they are inscribed therein as 1st or 2nd class doubles.

7. If particular feasts of the 3rd class lack the proper lesson which was called "abridged" (*contracta*), the directions given in no. 221b of the new code of rubrics are to be followed.

8. The diocesan bishop shall establish the day on which, according to nos. 362, 364 and 449 of the new code of rubrics, the Mass for the anniversary of his own election is to be said in the cathedral church and in collegiate churches and the collect for the bishop is to be said in all the churches of the diocese.

From the office of the Sacred Congregation of Rites, July 26, 1960.

‣F Caietanus Card. Cicognani, Ep. Tusculanus, *Praefatus* L.^{AS}.
Henricus Dante, *a secretis*

REGULATIONS FOR PUBLISHERS OF LITURGICAL BOOKS

Decree of the Sacred Congregation of Rites
July 26, 1960

By his apostolic Letter *Rubricarum instructum* given *motu proprio* on July 25 of this year 1960, our Holy Father Pope John XXIII ordered the Sacred Congregation of Rites to “issue special instructions” to the duly approved publishers of liturgical books on producing editions of the Roman breviary and Missal according to the new code of rubrics.

The books in question are those by which the Church’s public worship is arranged. Hence it follows that all editions of such books must conform perfectly in every respect—text, rubrics, musical notation—with the authentic model which is declared “typical” by this Sacred Congregation of Rites.

In compliance with this supreme mandate, therefore, this Sacred Congregation of Rites has decided:

1. As it is decreed in no. 4 of the aforesaid *Motu proprio*, the duly approved publishers of liturgical books may prepare new editions of the Roman breviary and missal, made according to the new code of rubrics which will go into effect January 1 of next year, 1961.

2. *In the preparation of new editions of the Roman breviary*, the following points are to be observed:

a) The Roman breviary may be published either in a single all-inclusive volume, commonly called a *Totum*, or in two separate volumes, which will be entitled simply *Tomus prior* and *Tomus alter*. Of these, the first volume is to include what is now found in the winter and spring parts; the second, what is now found in the summer and autumn parts.

b) *The introductory parts* of the Roman breviary, namely all that precedes the calendar, may not be published separately from the breviary itself, but are to be prefixed at least to the first volume.

c) According to no. 5 of the *Motu proprio*, the text of the new code of rubrics with respect to the breviary, namely the *Rubricae generales* and the *Rubricae generales Breviarii romani*, is likewise to be prefixed to the breviary itself, nor will it be permissible to print the breviary without this text; moreover, if the breviary is distributed over several volumes, the whole text of the rubrics is to be prefixed to each volume. This holds also for the *Calendarium*.

d) Since the so-called *ordinary of the divine office*, by virtue of the new code of rubrics, is to be remade completely, it will be sent, in

printed form, directly to the individual publishers, by the Sacred Congregation of Rites; and it is to be inserted in full, without any change or abridgment, into each volume of the breviary. There is nothing to prevent the publishers themselves, however, from reprinting parts of the ordinary in the psalter or in the proper, for the convenience of the users; or from inserting the ordinary itself not in the first place, but between the proper of the season and the proper of the saints. This holds also for the arrangement of the psalter between the different parts of the volume.

e) *With regard to the psalter*, the publishers are still free to use either the text of the psalms according to the “Vulgate” edition or the version which was admitted by order of Pope Pius XII.

f) Regarding the *text of the special rubrics* to be inserted in their places in the psalter and the other parts of the breviary, this Sacred Congregation will communicate with the individual publishers.

g) Henceforth, it is to be clearly indicated where the typical edition of the breviary ends. At the end of this typical part, however, the publishers will be allowed to add other customary prayers and formulas of value to those who use the breviary, provided the texts have been duly approved by ecclesiastical authority.

3. *In the preparation of new editions of the Roman missal*, the following points are to be observed:

a) Everything that has been established above about the preparation of editions of the Roman breviary, especially about prefixing the text of the rubrics and the calendar, and about receiving the text of the special rubrics from this Sacred Congregation, holds equally in preparing new editions of the Roman missal.

b) For the sake of convenience, the ordinary of the Mass, together with the canon, may be inserted between the proper of the season and the proper of the saints.

c) Similarly, it is to be clearly indicated where the typical edition ends, although it is permissible to add other parts of value to the users after this typical part, provided, as above, the texts have been duly approved by ecclesiastical authority.

4. It would be altogether repugnant to the dignity of the liturgical book business for the duly approved publishers to vie with one another with undue haste in getting their new editions on the market. Hence, this Sacred Congregation hereby orders strictly that the sale must not begin before December 20 of this year, 1960, in order that any undue disturbance may be avoided.

5. Finally, *for this time alone*, this Sacred Congregation of Rites reserves to itself the exclusive right of examining the different editions of the Roman breviary and missal which will be produced in accordance with the new code of rubrics, and of declaring them to be in agreement with the “typical” edition.

The publishers who have been licensed by the Holy See to print and publish liturgical editions are invited to inform this Sacred Congrega-

tion of Rites of their correct name and address as soon as possible, and to furnish evidence *of their* license, that they may be able to receive in due time from the same Sacred Congregation of Rites all the things that are prescribed according to the *Motu Proprio* and these regulations.

From the office of the Sacred Congregation *of* Rites, July 26, 1960.

Caictanus Cardinal Cicognani, Prefect

Henricus Dante, Secretary

THE INTERNATIONAL EUCHARISTIC CONGRESS AT MUNICH

Radio Message *of* Pope John XXIII

August 7, 1960

(*Animo praesentes*, AAS 52, 1960, 774-776)

We are there with you in spirit as our mind's eye reaches out to behold the International Eucharistic Congress now being celebrated at Munich in Bavaria.

Bavaria well deserved to be chosen to offer this great triumph to Christ hidden under the veil of the Eucharist. For it has been renowned for Christian virtues and has been truly noble in its accomplishments; even aside from its other glories, it carried the Gospel of Christ to more than one area of Europe; it brought forth many saints who are now in heaven; it gave the Apostolic See three popes: Clement II, Damasus II, Victor II; and its capital, Munich, has been and still is particularly outstanding for its devotion to the most heavenly mystery of the Eucharist.

Life of the World

Let us praise this wonderful sacrament with voices raised aloft in one song, and let us praise it with the silent hymn of our souls; for it is the richest of fountains, pouring forth virtues and perfections to the Church militant. That is why we feel that it was timely and opportune to choose as a subject for careful study and clear explanation during this Eucharistic Congress the words of the divine Redeemer promising the sacrament of the Eucharist: "The bread that I will give is my flesh for the life of the world."¹ Since the Holy Eucharist contains the Author of grace and the supreme Source of divine life himself, it strengthens and perfects this life in those who have been reborn in the water of holy baptism. Hence, it is the power of this sacrament in particular that makes come true the words that Christ, the good Shepherd, spoke

¹ Jn 6:52.

of himself: "I came that they may have life and have it more abundantly."²

Shares in Divine Life

What a wonderful sight meets the eyes of our faith as they behold divine life pouring down in abundance upon the human race through the power and influence of the sacrifice of the Mass and of the sacrament of holy communion! The first ones to share in this plentiful divine life are the individual faithful, who can feel it strengthen within themselves the virtues of faith, hope and charity (and the other virtues that accompany these) and can feel it make these virtues grow.

This same divine life is enjoyed by Christian families whose home life is marked by a careful and whole-hearted practice of fidelity, mutual love, chastity and filial obedience, and where fruits like the most serene harmony and spiritual joy can grow and mature. It is enjoyed by civil society, where Christians who eat the Bread of angels and become "the salt of the earth . . . the light of the world"³ give an example of social justice and particularly of charity to all citizens. The whole Church rejoices over it, for it offers encouragement, growth and protection to the contemplation of heavenly truths and to divine worship. It is especially a source of joy because of its great effectiveness in stirring up and intensifying the care that has to be devoted to those who are called by God to enter the priesthood or to enroll in the ranks of the religious life, in order to carry on the most holy work of spreading the light of the Gospel and the fraternal peace to which Christ the Lord invited all who glory in his name when he prayed to the Father for his disciples in these words: "That they all may be one."⁴

The Angelic Doctor has good reason to declare: "This sacrament has a great and universal usefulness. Great because it produces in us a life that is spiritual now and that will be eternal. And universal, because the life which it confers is not just the life of one man, but, taken in itself, the life of the whole world."⁵

Strength of the Apostolate

Most beloved children present at these eucharistic sessions, we strongly urge you to find the source of your strength and your inspiration for the work of the apostolate here; for true and sincere salvation comes from charity, the companion of truth: "Behold all you that kindle a fire, encompassed with flames, walk in the light of your fire and in the flames which you have kindled."⁶

² Jn 10:10.

³ Mt 5:13-14.

⁴ Jn 17:21.

⁵ Commentary on the Gospel of St. John, 6:52 (lesson 6).

⁶ Is 50:11.

Peace

The daughter of charity and the work of justice is peace.⁷ Your anxious eyes can see as well as ours that a whole cloud of dangers is hanging over the human race and that the peace of peoples is being imperiled. Let us all pray together, with all our strength and ardor, to Jesus Christ the Prince of Peace, first to enlighten the minds of the heads of state so that the dark clouds of error may be dispelled and a true peace, based upon reverence for the right of the Church and for human dignity, may be bestowed upon nations, and then to pour down the dew of heavenly consolation to refresh all those, now present in our thoughts, who were not able to come to these triumphant celebrations.

Hope

Another fruit of the eucharistic mystery that is just as helpful is hope, which makes present hardships more endurable, finds a way to accomplish good in the face of any difficulties, and thereby generates confidence. Both our apostolic office and our special love for the German people make us particularly eager to see them enjoy religious unity and peace once again. Would that everyone who is blessed with the name of Christian might move toward the whole faith of Boniface, toward the one holy Church; this is our special hope: for fruitful, beautiful harmony in the unity of the faith.

A Prayer to the Eucharist

With these wishes and exhortations, we add the encouragement of our voice to the chorus of your own in veneration of the mystery of the Most Blessed Eucharist in the hope that our words may increase the joy and beauty of your spiritual jubilation: "O divine Redeemer, who offer the sacrifice of your body and blood to the eternal Father each day on our altars, safeguard the human race from the dangers of death. In particular, protect men from the dangers of the death that is most to be feared, the spiritual death to which countless souls are already subject or with which they are seriously threatened. Make us hunger and thirst more and more for you, living in the tabernacle, as in a tent pitched in the middle of the Church militant; so that, led by your light and inflamed with your love, we may successfully pass through the trials of the desert of this world and eventually come to the place you promised to the redeemed human race, to the happiness of heaven and life without end."

Words of Thanks

In the meantime, with all our heart we extend our greetings to you, most beloved cardinals, archbishops, bishops, high-ranking government

⁷ Sec Is 32:17.

and civil officials, priests and faithful, who have come in great numbers, some from far-off lands, to venerate the august sacrament of the altar. In particular, we would like to greet our worthy and beloved son, the Cardinal Legate, our beloved son Joseph Wendel, the zealous Archbishop of Munich and Freising, who devoted so much care and attention to this pious undertaking, as well as the commission established to handle this work, which gave him the help of its wisdom and labors. We offer our fullest greetings and thanks to the noble German nation and in particular to the people of Bavaria, who are famous for their hospitality and who arranged this magnificent Congress so well. Finally, may our blessing be a pledge of heavenly gifts and may it descend in all its fullness upon all those present at the International Eucharistic Congress of Munich and remain with them always! Amen.

THE INVOCATION IN HONOR OF THE PRECIOUS BLOOD TO BE ADDED TO THE DIVINE PRAISES

Decree of the Sacred Congregation of Rites
October 12, 1960
(AAS 52, 987)

A Decree of the S. C. of Rites, *Urbis et Orbis*:

His Holiness John XXIII by divine Providence Pope, in the audience granted to the undersigned Cardinal Prefect of the S. C. of Rites on the 12th day of October 1960, graciously deigned to decree that in the divine praises in reparation for profane language, which begin with the words "Blessed be God" (in Italian, *Dio sia Benedetto*) there be added the invocation: "Blessed be his Most Precious Blood" (in Italian, *Benedetto il suo Preziosissimo Sangue*), after the invocation: "Blessed be his Most Sacred Heart."

All things to the contrary notwithstanding.

Given at Rome, from the office of the Sacred Congregation of Rites,
October 12, 1960.

THE NEW CODE OF RUBRICS NOT TO BE ANTICIPATED

Monitum of the Holy Office
November 26, 1960
(*L'Osservatore Romano*, November 27, 1960)

A monitum of the S. C. of Rites:

This Sacred Congregation is informed that a report is in circulation to the effect that the new code of rubrics which according to the

precise declaration of the Supreme Pontiff in his Motu proprio of July 25, 1960,* is to go into effect on January 1, 1961, can be applied to the recitation of the divine office from now on. This interpretation has even been publicized in the press, for example in the latest number of the *Settimano del Clero*, published in Rome under date of November 27.

In order to obviate the very grave abuses that might result from these erroneous interpretations, this Sacred Congregation declares with full formality that in view of canon 9 of the code of canon law and the precise and explicit date of January 1, 1961, fixed by the Motu proprio in nos. 1 and 2, the aforesaid interpretation is devoid of any juridical foundation; consequently, whoever should recite the canonical hours according to the norms of the new code of rubrics before the date of January 1, 1961, would not satisfy the canonical obligation of the divine office.

Rome, November 26, 1960.

CHOIR SERVICES AND THEIR CONFORMITY WITH THE NEW CODE OF RUBRICS

Decree of the Sacred Congregation of the Council

December 3, 1960

(*De servitio choralis*, AAS 52, 986-987)

A decree of the S. C. of the Council:

The apostolic letter *Rubricarum instructum* of July 25, 1960, no. 3, declares: "Likewise all statutes, privileges, induits and customs of whatever kind, even centenary and immemorial, even most special and worthy of individual mention, which are contrary to these rubrics, are revoked."

Wherefore the Sacred Congregation of the Council, by order of the Supreme Pontiff John XXIII, has decreed in regard to choir service that local ordinaries are to see that the capitular statutes be revised and that the aforesaid privileges, induits and customs which are contrary to these rubrics be revoked.

It is, moreover, decreed that the reductions of choir service, which have been granted by the S. C. of the Council, remain in effect if and insofar as they are not contrary to the said rubrics.

Petitions for the reduction of choir service or prorogations of the same shall hereafter be drawn up by the capitulars according to the new rubrics of the breviary and missal.

All things to the contrary notwithstanding.

Given at Rome, the 3rd day of December, 1960.

* AAS 52, 1960, 593.

A NEW LIST OF FEASTS ON WHICH THE MASS *PRO POPULO* IS TO BE APPLIED

Decree of the Sacred Congregation of Rites
December 3, 1960
{AAS 52, 1960, 985}

Since the general decree of the Sacred Congregation of Rites of July 26, 1960, following the apostolic letter *Rubricarum instructum* of July 25, 1960, introduced some changes regarding feast days in the new rubrics of the breviary and missal, a number of local ordinaries from various countries have petitioned the Sacred Congregation of the Council to make some suitable provision to remove the occasion for doubt and perplexity as to the days on which the Mass *pro populo* is to be applied.

Acceding to these wishes, the S. C. of the Council, by order of the Supreme Pontiff John XXIII, has decided to draw up the following exclusive list of feasts to which, according to the prescriptions of canons 339 § i and 666 § 1, is attached the obligation for the universal Church, from the first day of January, 1961, of saying the Mass *pro populo*.

Feasts of Obligation

Sundays of the first and second class.

Other feasts of the first class in the calendar of the universal Church, as follows:

1. The Nativity of our Lord; 2. the octave day of the Nativity of our Lord; 3. the Epiphany; 4. the Ascension; 5. the feast of Corpus Christi; 6. the Immaculate Conception of the Blessed Virgin Mary; 7. the Assumption; 8. the feast of St. Joseph, Spouse of the Blessed Virgin; 9. the feast of the apostles SS. Peter and Paul; 10. the feast of All Saints.

Feasts Not of Obligation

The following feasts of the first class in the calendar of the universal Church:

1. The feast of the Sacred Heart of Jesus; 2. the feast of the Most Precious Blood; 3. the Annunciation of the Blessed Virgin Mary; 4. the feast of St. Joseph the Workman; 5. the Dedication of St. Michael Archangel; 6. the Nativity of St. John Baptist.

The following feasts of the first class in particular calendars:

7. The feast of the principal patron of the nation; 8. the feast of the principal patron of the region or province, ecclesiastical or civil;

9. the feast of the patron of the diocese; 10. the feast of the principal patron of the town or city; 11. the anniversary of the dedication of the particular church; 12. the title of the particular church.

The following feasts of the second class:

13. The Nativity of the Blessed Virgin Mary; 14. the Purification of the Blessed Virgin Mary. Also the natal feasts of the apostles and evangelists, namely: 15. St. Andrew; 16. St. Thomas; 17. St. John; 18. St. Matthias; 19. St. Mark; 20. SS. Philip and James; 21. St. James; 22. St. Bartholomew; 23. St. Matthew; 24. St. Luke; 25. SS. Simon and Jude.

All things to the contrary notwithstanding.

Given at Rome, December 3, 1960.

THE ANTICIPATION OF LAUDS PROHIBITED EVEN IN PRIVATE RECITATION

Private Declaration of the Sacred Congregation of Rites

December 28, 1960

(*U Osservatore Romano*, December 30, 1960)

The following declaration was issued by the Sacred Congregation of Rites:

Since a doubt has arisen regarding the interpretation of nos. 144 and 145 of the new code of rubrics, i.e. whether, after January 1, 1961, lauds may still be anticipated from the afternoon of the preceding day when recitation is done *in private* (n *solo*), this S. C. R. , lest uncertainty remain in a matter directly pertaining to the public prayer of the Church, judged it necessary to declare:

1. No. 144 technically and exclusively permits the anticipation of matins, *in choir*, *in common* or *in private*.

2. No. 145 technically and exclusively stipulates that the recitation of lauds *in choir* and *in common* can take place only in the early morning, that is, without any anticipation; however, recitation *in private*, which also may not be anticipated, is fittingly performed during the same time of morning.

PUERI CANTORES

Allocution of Pope John XXIII

January 1, 1961

(*Soyez les bienvenus*, *L'Osservatore Romano*, January 2-3, 1961)

Dear children ! Welcome today to the Vatican Basilica !

See how your lively, cheerful presence today has transformed and brought to life these vast precincts, which were made primarily to

gather together crowds and to allow united prayer and acclaim of the glory of God to spring from the hearts of a whole people. Four thousand children from many different countries! An incomparable sight! It stirs us to the very bottom of our heart and we are sure that the priests and the faithful around you share our feelings.

Joy and the Liturgy

The first thing that we experience at the sight of you is the purest spiritual joy. This joy has its source in the holy liturgy that is unfolding before the eyes of everyone here and that goes deep into the innermost fibers of the being of each of us, the priest who is its minister and the believers who share in it.

Official Prayer of the Church

Your wonderful role as little singers gives you a very close connection with the splendors of this liturgy, dear children. And so you ought to be even more familiar with it than other Christians. It is first of all, as you know, a prayer: the official prayer of the Church, the liturgy. As soon as you mention prayer, you are talking about communication with God, homage paid to his infinite majesty, the trust of a child who runs to his Father in heaven to praise him, to beg his pardon, to bless him, to thank him, to plead for what he needs. There are different levels and degrees in this elevation of the soul. The soul starts out by answering an inner urge inviting it to pray; then, little by little, it goes deeper and deeper into the mysterious and sacred meaning that underlies our obligation to offer up prayer in all its forms, from individual and private prayer on up to public, collective prayer and its supreme expression: the holy Mass.

Participation in the Liturgy

Dear children, you have the great joy of assisting at holy Mass very often and of adding to its external beauty by your singing, so please allow us to tell you that this participation of the Christian people in the most solemn act of the whole liturgy is one of our constant preoccupations. It is true that private devotions deserve respect and have their value; but nothing should hold a higher place in the esteem of a Christian than the holy sacrifice of the Mass.

How we would like to see priests and the faithful always be careful about preparing for this divine action and carrying it out perfectly! An altar with nothing missing, where everything is just as it should be; servers who are well-trained, devout and attentive; a few words from the priest that are short but to the point, well-adapted to the audience, listened to with the attention and respect that the word of God deserves; active participation, through dialogue and chant, yet with that discretion which leaves room for personal, silent prayer; finally and above all, holy communion, as frequently as possible, to make participation in the sacrifice really complete.

These are the things that bring the soul its truest and purest joy during its stay here on earth. And the foundation on which the dignity of a Christian rests, the point from which his activity radiates out upon his brothers is divine worship, with its most sublime expression in turn being the holy Mass.

Hope for the New Year

Well, dear children, there you have the main thing that we wanted to say to you, to you and to all those who have come with you this morning to assist at the Pope's Mass.

But your presence here today, on January 1, stirs up still another feeling in our soul: one of hope, of a well-founded hope.

Of course, it is true that the year that is beginning is the civil year, not the liturgical one. But it is a day that strikes a Christian note as well: it brings us all together around the crib of the divine Infant who has just been born. Beneath his gaze, we exchange wishes and look forward to all the good that the year just opening may contain: fresh beginnings always fill the heart with hope.

A Joyous Dawn

And you too—you are a beginning, you are a dawn that promises life. Those pure and innocent eyes that are turned toward the altar bear in them the reflection of God's plan for each of you: you are the future heads of families, some of you the future priests of the Lord, all of you future witnesses to Jesus in the world of tomorrow, the guardians and defenders of our great and unique treasure, the faith! The heart of your Father is deeply touched at this thought and we would like to sweep all of you in our arms and offer you to the Lord. Truly a moving and encouraging sight is the one that you offer us this morning: the joyous dawn of generations to come, a harbinger of life and consolation for holy Church!

The Courage to be Holy

Finally, as a pledge of this great hope that you represent, as the fruit and the spiritual culmination of this meeting with the Vicar of Jesus Christ, permit us to offer you this resolution: to dare all and to do all for God and for the Church. Really, what can you possibly have to fear if faith is inspiring you and hope dwells in your souls? So here on the occasion of this very solemn meeting, have the courage to promise always to grow in virtue and in grace. Promise it with all the enthusiasm of your youth, following in the footsteps of the children of the Hebrews—*Pueri Hebraeorum*— who acclaimed Jesus with their hosannas on the day he entered Jerusalem. He will hear your child's voices and will bless the generous resolutions you have made in the presence of his Vicar.

Strength from the Altar

And the place to find the strength to live up to your resolution will always be the holy altar, where the “memorial of his passion” unfolds, for the greater good of our souls: *memoriale passionis ejus\ mens impletur gratia et Juturæ gloriæ nobis pignus datur,*¹ as the Church reminds us and as you yourselves sang so well just a while ago. With a gift like this, what more could we ask of the Lord Jesus? The *Pueri Cantores* of today stand close to him in his Eucharist and they will, on the morrow and for all their lives, know how to uncover the secret of making divine joy sing in their souls, of keeping alive there a source of holy joy and a spiritual vigor that will never flag.

A Blessing and a Prayer

Dear children and young people here in St. Peter's today! God bless you. And may your lives always reflect what is expressed so eloquently in the innocence of your eyes, the sweetness of your voice, the dignity of your posture and deportment!

Lord Jesus, who became a child for love of us and whom we contemplate these days in the eave of Bethlehem! Permit us to place all these children, the jewels of our Christian families who have come here from all over the world, close to you and alongside of Mary, your Mother and ours, alongside of Joseph, the “just man,” and of the good and simple shepherds. We offer you their melodious song, their pure hearts, their warm and stirring resolution to do honor to holy Church and to the wonderful traditions of the peoples whom they represent here. Bless them, Lord, as we ourselves bless them in your name. Go with them along the road so filled with promise that is opening before them. May they carry joy and beauty everywhere. May they follow your example and grow in age and grace and wisdom before God and men!

Sad News

We have to end by letting you share in some sad news that has just come and that has caused us deep pain: the sudden death of Joseph Cardinal Wendel, Archbishop of Munich, which occurred last night just after he had presided over a ceremony marking the close of the year in his cathedral.

We can recall the wonderful contribution that the Little Singers made to the success of the great international congress at Munich this past summer. And that is why we invite you to raise one last hymn to God as a tribute and a prayer for the repose of the soul of this great servant of the Church.

¹ Memorial of his passion; the mind is filled with grace and a pledge of future glory is given to us.

THE LENTEN PREACHERS AND THE PARISH PRIESTS OF THE DIOCESE OF ROME

Allocution of Pope John XXIII

February 13, 1961

(*L'incontro*, 1/1S 53, 1961, 154-158)

Beloved sons! This morning's meeting brings back the happy and cheering memory of our two previous meetings, both of which were marked by spiritual joy and a thoughtful seriousness.¹

Today we want to extend especially warm greetings to the pastors, who work hand-in-hand with the Bishop of Rome in the pastoral guidance of souls and face a hard job each and every day as they come into direct contact with the constantly changing problems and difficulties that always go with an apostolate in a great city: and also to the Lenten preachers who will, in these days of preparation for Easter, have an opportunity of explaining the truths of the catechism in a systematic and persuasive fashion.

For these reasons, we feel that you are very close and dear to our heart, beloved sons. The friendly informal way in which we get together every year at this time excuses us from any introduction, and so we can launch right into the heart and core of what we want to say to you. And we mean these words for everyone here who is engaged in the ministry of the word, *ministerium verbi instantes*²: both Lenten preachers and pastors. For, in the case of pastors, the whole year has a little of Lent in it.

Channel of Grace

There can be no doubt that because of its deep inner power God's word will touch every human being, no matter what his age or condition. But still, there does exist an art of interesting people and winning them over—an art that has to adapt itself to the historical and cultural requirements of each particular period. This means that anyone called to its practice ought to become a faithful channel of grace.

As a matter of fact, repeating the revealed word and venturing to comment on it and to supply doctrinal applications and a correct interpretation involves such a serious responsibility in conscience that it presupposes on the priest's part a preparation that has already made him a docile and intelligent instrument for the work of carrying

¹ February 10, 1959 (*TPS* 5, 275(f)) and February 20, 1960 (*TPS* 6, 244ft).

² Giving (ourselves) continually . . . to the ministry of the word (Acts 6:4).

out his lofty task in the name of the whole Church, above and beyond the limitations of his own personality. *Non enim nosmetipsos praedicamus*—St. Paul warns—*sed Jestrni Christum Dominum nostrum, nos autem servos vestros per Jesum.*³ What a keen observation on the delicate mission of a priest the great St. Gregory makes in these words, with which we are all familiar: *Ei ergo . . . iter facimus, cum nos ejus gloriam vestris mentibus praedicamus, ut eas et ipse post veniens per amoris sui praesentiam illustret.*⁴

Three Thoughts

And so we would like to confide to you a few short thoughts that will be very useful to Lenten preachers, and also to all those—pastors and curates—who are engaged in the day-to-day instruction of the Christian people in individual parishes. They hinge upon three points: the sources of preaching, the preaching itself, and the subject assigned for this year.

The Sources of Preaching

In the Motu proprio *Rubricarum instructum* of July 25, 1960, dealing with the new rubrics of the breviary, the clergy were urged once again to make a resolution to get in the habit of reading the fathers of the Church and to develop a taste for them. It was a suggestion that confirmed and put a seal upon all the things we have said over and over again on the occasion of fatherly talks to priests. It makes crystal clear, as you can easily see, just how concerned we are with seeing good, hard studies carried on with perseverance and a sense of duty; and it gives special expression to our desire to see love for the sacred book and for tradition become the distinctive mark of the preaching and even of the ordinary conversation of priests.

The Importance of Study

You can find a kind of echo of this concern and desire in the canons of the first Roman synod, which expressly declare: “*Suam doctrinam sacer orator continuo alat et temporibus adaequet assiduo Sacrae Scripturae, Sanctorum Patrum theologicorum tractatum, sacrae Liturgiae, Pontificiorum actorum studio.*”⁵

³ For we preach not ourselves, but Jesus Christ as Lord, and ourselves merely as your servants in Jesus (2 Cor 4:5).

⁴ And so . . . we journey to him when we preach his glory to your minds, so that he may come after and enlighten them with the presence of his love (*Hom. 17 in Evang.*).

⁵ The preacher should increase his fund of knowledge constantly and keep it up to date by diligent study of sacred Scripture, of the theological tracts of the fathers, of the sacred liturgy and of the “acts” of the popes (art. 25^o, I and 2).

The study of the sacred book and of the way the Old and the New Testaments blend, along with knowledge of the holy fathers, of the liturgy, and of the teachings of the popes, is also important for all the faithful—who have an obligation to learn about the faith. It is important for all priests at all times: during their youth and middle-age, when their words have a particularly penetrating force, and in the peaceful twilight of their lives, when the calm wisdom of years makes what they have to say decisive for many souls.

Careful Preparation

But to stick more closely to the matter of Lenten preaching, we have to say that a good cleric, in preparing his material and his sermons, ought to undergo a serious examination of conscience and make a particularly profound application to himself of the truths that he wants to deal with. The wonderful opportunity of explaining the whole range of truths of the faith in a systematic manner during a period of time that is so special and so well suited to this, is something that puts each of you face-to-face with the responsibility of carefully organizing his own grasp of doctrine and sacred learning, and of making it more profound by studying the subjects that have been assigned. This is the way to make Lenten preaching bear all the rich fruit of spiritual renewal that we have a right to expect from it.

The Preaching Itself

And now we will speak more directly of the preaching itself and how it should be developed.

Reasons for Apathy

In this regard, you find one complaint being made almost universally: people do not come to sermons and catechetical instructions in the numbers that you would like to see and in the numbers that they should. The fact that there are great differences in the working hours of various people in big cities, the feverish rush of activities and of demands that must be met to a greater or lesser extent, and the pursuit of amusement and entertainment that has made its way into the very hearts of homes and that fills the free time of families with a whole set of easily available distractions—all are making it harder and harder to bring the word of the Lord to large numbers of the people and more and more difficult to find moments of peace and quiet when they can hear God's teaching and benefit from it.

But we also have to admit that sometimes the form the preaching takes is not ideally suited to stimulating and satisfying a thirst for eternal truths.

How to Say It

Everything has its own importance: the words used, the way of expressing things, the reserved and humble demeanor of the speaker.

The flashy ornamentation of a “vague erudition” *quae ad rem non pertinet*⁶ has lost the power of attraction it once enjoyed. And so everything has to be said clearly, calmly and respectfully—never with the sharp and bitter tones of fruitless polemic.

This is exactly what our Roman synod meant to say: *"Exquisitiorem dicendi rationem et oratoria artificia vitans, orator sacer ex perspicuitate et simplicitate, ex euangelica soliditate et caritate, persuadendi vim quaerat. Attamen, propter divini verbi reverentiam et audientium observantiam, curet, ut non solum res convenienter tractet, sed etiam ut accuratam usurpet rationem dicendi, temperatam vocem, sobrios ac decoros gestus."*⁷

Prudence and restraint can never be recommended highly enough. You can say a great deal in fifteen or twenty minutes, without making anyone weary, as long as you do not wander.

An Opportunity

Sometimes it can happen that a person finds himself in church by accident or, as often occurs in Rome, just to see the works of art. It is not wild imagination to think that God may have chosen this talk or this particular moment to touch a heart and convert it. What an honor and merit it is for the preacher thus to become an instrument of grace and of salvation!

Personal Holiness

It goes without saying that this *ars artium*⁸ of conquering souls has to draw its strength and vigor from prayer and from the holiness of the priest's life, a life of recollection and of contemplation. Listen to the synod, listen once again. What encouragement and spiritual 'nourishment it offers to the pastors and Lenten preachers of this Roman diocese of ours: *"Orator sacer studio, et precibus fuis idoneas quaerat vias, quae eo adducant, ut a Deo gratiae dona obtineantur, quibus homines se ad Christi fidem convertant et piam degant viam!"*⁹ And again: *"Si sanctam et recti exempli vitam cum solida pietate sacer condonator conjunxerit, ipsius verbum audientium animos, divina adjuvante gratia, efficacius com-*

⁶ That has nothing to do with the matter.

⁷ The preacher should avoid complicated ways of saying things and oratorical artifices, and strive for the persuasive force that comes from clarity and simplicity, from the solid content of the Gospels, and from charity. Both the reverence due to the divine word and the concern he should have for his listeners should lead him to be careful to deal with his subject matter as it should be treated and to use accurate language, proper restraint in his tone of voice, and sober and dignified gestures (art. 257, § 1).

⁸ Art of arts.

⁹ The preacher should study and pour forth his own prayers, in order to find ways of obtaining from God the gifts of grace that lead men to turn to the faith of Christ and lead a devout life (art. 256, § 3).

*movebit; atque scsc c gloriae, plausus, quaestus cupiditate, immunem praestabit*¹⁰

Meditation on the Gospel

Let us meditate on the Gospel, beloved sons, in order to prepare ourselves more perfectly. In the midst of the confusion arising from so many human words, the Gospel is the only sound that enlightens, attracts, comforts, consoles and satisfies; and you know from experience how much attention the people will pay to the priest who speaks of the Gospel, explains it, and constantly draws inspiration from its words and its goodness.

Solid Nourishment

And so, with regard to the matter to be treated, it is obvious that preaching should not be reduced to a series of short, fervent speeches, nor should it be restricted to moral questions or to certain types of moral questions. It ought to take in everything: faith, morals and divine worship. It ought to give the faithful something solid that will leave them with convictions in their minds and will induce them to go on to live them and grow fervent in their contact with the sacramental life of the Church. This was what we had in mind at our first meeting with you, on February 10, 1959: "The people need the solid nourishment of truth, and we should not give them little tracts, or more or less edifying stories which have no impact on people's minds. Some of the subjects to be treated are very important and momentous ... All of these subjects should be handled not with a display of vague erudition, but with lively and interesting examples of the practical applications of sacred doctrine. The ideal thing would be an ability to achieve a balanced presentation of sacred doctrine, leaving nothing out, and using everything to impart a solid intellectual preparation."¹¹

The Subject for This Lent

All that we have said up to now permits us to underline the series of subjects that you are supposed to preach on this year: they are all centered around proclaiming the truth that salvation is offered to all men: which is another way of saying the Redemption worked by Jesus the Savior at the cost of his Most Precious Blood, as applied in its fruits by means of the eucharistic sacrifice, and extended to all men through the sanctifying and missionary activity of the Church.

¹⁰ If, in his own case, the preacher has combined solid piety with a holy life that gives good example, then with the help of God's grace, his words will be more effective in touching the souls of those who hear him; and he will keep himself clear of all desire for glory or applause or financial gain (art. 258).

¹¹ *Discorsi, Messaggi, Colloqui* I, 140; *TPS* 5, 277.

The One, Great Point

The subject is already familiar to those working in Catholic Action, for they heard it stressed in their annual campaign; as a result, this will offer a fine opportunity for a careful reconsideration of these points by those of the Catholic laity on different levels who are most deeply involved in sharing in the apostolate of the hierarchy. But the themes should also reach beyond these groups to touch the vaster horizons of the public and recall people to renewed considerations and resolutions on one of the most important points of Catholic doctrine, the very essence of Christianity. Salvation is worked in Christ Jesus for all men who have been wounded by sin. This is one great, firm point of reference in the midst of the darkness of doctrinal errors and moral aberrations: man inserted into the very life of the Blessed Trinity and made heir of heaven through the Word of God who became flesh; serenity and peace spreading over human life to temper its hardships and trials. *Vita vestra abscondita est cum Christo in Deo*¹²

Faithful Messengers

These are the words of peace that suffering and oppressed people are waiting for. The blessed Jesus has called us to be his heralds, his evangelists, the ones whom the Christian people will bless and thank: *quoniam speciosi pedes evangelizantium pacem, evangelizantium bonam*¹³ Let us try our best to be faithful messengers of the divine Savior, His very voice, so that the grace of Redemption may continue to work in the world in all its fullness and abundance.

Our lively encouragement will be with you in the sacred task that you are about to begin; and we pray that the Lord will strengthen you with his light and his grace so that you may sow on good ground and reap a most joyful harvest *aliud centesimum et aliud sexagesimum*.¹⁴ May the God of peace be with all of you. Amen.¹⁵

¹² Your life is hid with Christ in God (Col 3:3).

¹³ How beautiful are the feet of those who preach the gospel of peace; of those who bring glad tidings of good things! (Rom 10:15).

¹⁴ One a hundred-fold, another sixty-fold (ant. from sext on Sexagesima Sunday).

¹⁵ See Rom 15:33.

THE REVISION OF CALENDARS AND PROPERS ACCORDING TO THE NEW CODE OF RUBRICS

Instruction of the Sacred Congregation of Rites

February 14, 1961

(*De calendariis particularibus*, *AAS* 53, 1961, 168-180)

In order to put the code of rubrics into practice, the Supreme Pontiff in the *Motu proprio Rubricarum instructum* of July 25, 1960, decreed that "all whose business it is to do so shall as soon as possible see to it that diocesan and religious calendars and *Propria* be conformed to the rule and spirit of the new revision of the rubrics and calendar, and be approved by the Sacred Congregation of Rites."¹

By way of a first adjustment, some norms were given in the declaration of this Sacred Congregation, to be observed since 1961.² It remains to provide appropriate instructions for the revision of particular calendars and the *Propria* of offices and Masses according to the rule and spirit of the new rubrics, as stated in the said declaration.

CHAPTER I

General Norms

I. In the code of rubrics certain general principles stand out, which are to be observed also in the calendars and *Propria* of offices and Masses, both diocesan and religious, namely:

a) the *Proprium de Tempore*, which celebrates the entire mystery of the Redemption, has pre-eminence over all other offices and Masses;

b) the principal feasts of the Blessed Virgin Mary and of the saints for the universal Church are to be preferred to particular feasts;

c) particular feasts should be arranged and celebrated according to the importance of each;

d) the requirements of simplicity, right order and pastoral care should be considered.

2. Although it is proper that every diocese have its calendar and *Proprium* of offices and Masses, yet it is sometimes advisable to have calendars and *Propria* for a whole province, region or nation or even for a larger territory, prepared in collaboration by those concerned. Similarly, this principle may be applied to religious calendars for several provinces of the same civil territory.

¹ *Motu proprio*, no. 6; *AAS* 52, 595.

² July 26, 1960; *AAS* 52, 730

3. The work of revision, as prescribed by the *Motu proprio* (no. 6), should be done "as soon as possible."

4. For the revision of the calendars and *Propria* the ordinaries should choose men who are familiar with liturgy, history and hagiography, so as to do the work in a competent manner.

5. Particular calendars and the *Propria* of ofhccs and Masses are to be sent to this Sacred Congregation in three neat copies, with one copy also of the preceding calendar and *Proprium* of offices and Masses. Moreover, when the whole work is sent:

a) there should be a brief but clear statement of the reasons for each of the changes that have been made, especially if they are at variance with the norms of this instruction;

b) also, if there are new offices and Masses, there should be an indication of which parts are taken from offices and Masses already approved, and which are newly composed.

chapter 2

Number and Extension of Feasts

6. The particular feasts which are to be inscribed in the calendars and which are called *ipso iure proper*, are listed in the code of rubrics, nos. 41-46.

The number of feasts designated as *by induit* (code, no. 47) should be reasonably limited; for keeping old ones or introducing new ones, there should be some special reason.

7. In preparing or revising a diocesan or religious calendar, the provisions of numbers 43d and 46c of the rubrical code concerning the insertion of feasts of saints or blessed in particular calendars should be observed. Only those feasts of saints or blessed should be adopted or retained which have some *special* relation to the diocese or institute, and the liturgical grade assigned to them should correspond to that peculiar relationship (see nos. 16-20 below).

8. Feasts which were introduced in earlier times because of some political regime or particular devotion, but which now have only a very slight relation or none at all to the diocese or institute, should be expunged.

9. There may be other feasts which, because of changed boundaries, are now strictly proper to only a part of a certain diocese or nation or territory; such feasts should be celebrated only in the places where they are strictly proper.

10. Feasts which are celebrated in honor of some saint or blessed because of their relics, according to nos. 45c and d of the code of rubrics, are to be kept with their corresponding grade only in that church or oratory where the body (and not merely a relic, even a distinguished one) of that saint or blessed is kept; but such feasts are not to be retained in the calendar of the entire diocese or institute, except on some other title.

11. Let it be a general principle that a saint or mystery is to have but *one* feast. Exceptions, however, are admitted, and are even allowed in the universal calendar, namely when there is question of celebrating a truly singular fact or relation concerning the same mystery or the same saint: this can occur in feasts of the Translation, or Finding, or Patronage, and the like.

But hereafter only the principal patron, titular and founder can be honored with more than one feast. Feasts of this sort which are secondary, if they be not suppressed, are to have merely a commemoration.

12. Periodic remembrances of the same saint or mystery by an office and Mass, or by way of commemoration, if there are any such, are to be suppressed.

13. There is no objection to two saints or blessed other than martyrs, or several martyrs, being celebrated with one feast, if there are special reasons for it; in which case also the common of several confessors, pontiffs or non-pontiffs, or of several virgins or non-virgins, may be used.

14. In diocesan calendars which have several saints or blessed from among martyrs or bishops of earlier times, about whom little is historically known except their names, it would be well to expunge these feasts; but a feast of all the martyrs or bishops of the diocese should be established, and a separate particular feast should be celebrated only for the more illustrious martyrs and bishops who are historically certain.

15. In religious calendars the saints or blessed of that institute should receive appropriate worship. But when an institute has many saints and blessed, care should be taken not to burden excessively the calendar of the institute as a whole. Hence:

a) there may be in the first place a feast of all the saints and blessed of the institute;

b) only those saints or blessed who are of special importance to the whole institute should be celebrated with a special feast;

c) for other saints and blessed, according to their importance in the history of the institute, there may be either a feast in their respective province, with a commemoration in the whole institute; or, in the case of blessed of minor importance, a feast in the place where their relics are preserved, with a commemoration only in their province.

chapter 3

The Grade of Feasts

16. The feasts which are to be inscribed as of first or second class in particular calendars are expressly mentioned in the rubrical code, nos. 42-46.

17. Besides the feasts of the first or second class in the universal Church, and proper feasts which are entitled to that grade according

to the rubrics, only very few feasts of those classes are to be admitted in the various calendars.

In order that this be allowed, there must be *altogether special* reasons, liturgical, historical or pastoral.

18 From the text and spirit of the code of rubrics it is clearly seen that the third class is the ordinary grade which is perfectly suitable for saints and blessed or mysteries and titles which have no right to a higher grade according to no. 17 above, or for which a simple commemoration, as provided in nos. 19 and 20 is not sufficient.

19. The commemoration is not to be entirely neglected; indeed, it is of great importance in the make-up of the calendar. The commemoration is designed to afford some relief to the universal or particular calendars which are so crowded with liturgical celebrations that sometimes it becomes impossible to celebrate some of the feasts of the universal Church. Hence, a reasonable and appropriate use of the commemoration is recommended.

20. Often enough, for an *entire* diocese, region, province (ecclesiastical, religious or civil), nation or institute, a commemoration or a feast of the third class is quite sufficient, whereas for a *specific* place, diocese, province or region, a higher grade seems more appropriate. A judicious use of this distinction will somewhat alleviate the burden of particular celebrations and will adapt the calendars better to particular needs and niceties.

CHAPTER 4

The Date of Feasts

21. On this matter the provisions of the rubrical code, nos. 59-62, are to be followed. However, when possible:

a) proper feasts which are observed also in the universal Church should be celebrated on the same day on which they occur in the universal calendar;

b) proper feasts of the saints, which are not in the universal calendar, should be celebrated on their natal day.

22. Dates which usually occur during Lent or within the octave of Easter, and also the days from December 17 to 23, should be kept free from new particular feasts; as for particular feasts which are already assigned to these days, let them generally be observed by way of a commemoration, as is done for universal feasts, unless in the case of some feast of special importance it be thought proper to transfer it to another time.

23. As regards feasts which formerly were permanently assigned to some Sunday:

a) if they are feasts of our Lord of the first class, assigned to a Sunday of the second class, nothing is to be changed (code, no. 17e);

b) if they are in the universal calendar, they are to be celebrated on the day to which they are assigned there;

c) if they are not in the universal calendar, any other suitable day may be chosen.

24. Particular feasts of the Blessed Virgin Mary which were formerly assigned to May 31 should now be assigned to the 8th day of that same month.

25. According to no. 100 of the rubrical code, feasts of the universal Church of the third class in occurrence with a particular feast are permanently either commemorated or omitted. However:

a) a universal feast of the third class in honor of a saint who was of great importance for the whole Church should be celebrated on the proper day also in particular calendars; and a particular feast of the third class occurring on the same day should be displaced to the nearest day that is free;

b) if a feast of the universal Church of the third class, which is of great importance, occurs with a particular feast of a higher class, the universal feast should be transferred;

c) if a particular feast of the first class, outside its proper day, was assigned to a day on which the universal calendar afterward admitted a feast of the second class, the particular feast should be transferred to another day.

26. In sending in the *Propria*, the natal day of the saints should always be indicated, as well as the day on which each feast has hitherto been celebrated, and the reasons why that day has been retained or changed.

chapter 5

Certain Specific Particular Feasts

A. Feasts of Patrons

27. A principal patron or a secondary or non-principal one "duly constituted" refers only to a patron *in the proper sense*, that is, a saint (never a blessed) who has been *formally* chosen and declared a patron according to the ancient practice of the Sacred Congregation of Rites, or who has been accepted according to an immemorial tradition: only such a patron is entitled to the special liturgical celebration prescribed by the rubrics.

28. The *principal* patron of any place or diocese, etc., should regularly be only one; sometimes another saint can be added as *equally principal* patron, with the same rights and observances as the principal patron. Similarly, not more than two *secondary* patrons are admitted for any place, diocese, etc.

29. Patrons, principal or secondary, who were formerly constituted for some regime or kingdom which no longer exists, and patrons formerly chosen because of some extraordinary circumstances, such as pestilence, war or other calamity, or by reason of some special devotion which is now abandoned, are henceforth not to be liturgically celebrated as such.

30. Only the Sacred Congregation of Rites can grant that patrons of a religious institute or province have the liturgical rights of patrons, unless they have been liturgically honored from time immemorial. But for patrons of individual religious houses, if there are any such, this sort of celebration is not allowed.

31. Patrons of any other kind, besides those mentioned in the preceding numbers, are to be considered patrons *in a wide sense*, that is, presented merely out of devotion, without any liturgical privileges.

B. Feasts which Are Known as "Feasts of Devotion"

32. Such feasts, which since the Middle Ages have passed from private devotion into the public worship of the Church, have grown too numerous in particular calendars.

Consequently, let feasts of this sort be retained in the calendars only if truly special reasons require it.

33. Of these the following, which for the most part are already alluded to in other feasts or at other times of the year, or are related only to some particular place, should be expunged from the calendars:

The Translation of the Holy House of the Blessed Virgin Mary (December 10);

The Expectancy of the Blessed Virgin Mary (December 18);

The Betrothal of the Blessed Virgin Mary to St. Joseph (January 23);

The Flight of our Lord Jesus Christ into Egypt (February 17);

The Prayer of our Lord Jesus Christ (Tuesday after Septuagesima Sunday);

The commemoration of the Passion of our Lord Jesus Christ (Tuesday after Sexagesima Sunday);

The Crown of Thorns of our Lord Jesus Christ (Friday after Ash Wednesday);

The Sacred Spear and Nails of our Lord Jesus Christ (Friday after the First Sunday of Lent);

The Holy Shroud of our Lord Jesus Christ (Friday after the Second Sunday of Lent);

The Five Wounds of our Lord Jesus Christ (Friday after the Third Sunday of Lent);

The Precious Blood of our Lord Jesus Christ (Friday after the Fourth Sunday of Lent);

The Eucharistic Heart of Jesus (Thursday after the octave of Corpus Christi);

The Humility of the Blessed Virgin Mary (July 17);

The Purity of the Blessed Virgin Mary (October 16).

These feasts may be retained if they have a special relationship to some particular place.

The feast of St. Philomena, virgin and martyr, is to be expunged from all calendars.

C. Feasts which Are Expunged from the Universal Calendar

34. As regards feasts which in virtue of no. 8 of the "Changes in the

Roman Breviary and Missal” in accordance with the rubrical code have been expunged from the universal calendar, the following more specific provisions are made for particular calendars:

a) the feast of St. Anacletus, on whatever ground and in whatever grade it is celebrated, is transferred to April 26, under its right name, St. Cletus;

b) the feast of St. Vitalis is transferred to November 4, together with St. Agricola;

c) the feast of the Chair of Saint Peter is to be celebrated only on February 22;

d) it is well that the feasts mentioned in no. 8b, c, d, g, and h, even though they be considered in some place as the principal patron or title of the church, be transferred to the principal feasts, namely:

the feast of the Finding of the Holy Cross, from May 3 to September 14;

the feast of St. John before the Latin Gate, from May 6 to December 27;

the feast of the Apparition of St. Michael Archangel from May 8 to September 29;

the feast of St. Peter in Chains, from August 1 to June 29;

the feast of the Finding of St. Stephen, from August 3 to December 26.

These feasts may, however, be kept on the day on which they have hitherto been celebrated if *altogether special* reasons require it, and unless it be considered sufficient to assign to that day only the external solemnity, as provided in the rubrical code, nos. 359 and 360. A special induit must be obtained to have either the feast or the external solemnity inscribed in the calendar.

CHAPTER 6

The Text of Offices

35. In preparing or revising the historical lessons of feasts of whatever class, the following should be observed:

a) they should be brief and discreet; each lesson should be no longer than an ordinary lesson of the breviary, most of which are of not more than 120 words;

b) the style should be improved and made easier;

c) commonplace should be avoided; false or inappropriate passages should be deleted or corrected; if historical data be entirely or almost entirely lacking, lessons from the common should be assigned, or some other more appropriate text from the fathers should be chosen.

36. Historical truth should be attended to not only in the lessons but also in the antiphons, responsories, hymns and other parts of the office, if there are any such proper parts; otherwise those parts should be taken from the common.

37. In feasts of the third class:

a) if matins has proper antiphons, the provisions of nos. 40 and 41 of the *Variationes* should be observed for the first and second lessons;

b) if matins has no proper antiphons, the first and second lessons; are to be taken from the current Scripture, unless there are *strictly proper* lessons, that is, directly concerning the mystery or saint: in which case the responsories also are taken from the feast, that is, either proper or *de Communi*:

c) if only the responsories are proper, the lessons are said from the current Scripture, with the responsories of the feast, according to no. 42 of the *Variationes*.

38. In feasts of the third class, the third lesson of the single nocturn is always of the feast, and:

a) if there was only one historical lesson or a "contracted" one, that is kept;

b) if there were two or three historical lessons, one new one should be composed;

c) if there was a lesson, only the former fourth lesson, that is, the first of the second nocturn, is to be kept, or some other appropriate text from the sermons of the fathers should be chosen.

39. As regards the hymns:

a) if there are four different hymns, all on the life of the saint, and the feast is not of the first class, the first (formerly assigned to first vespers) is prefixed, without its conclusion, to the hymn of matins; if they can be shortened one or two stanzas should be omitted; if the two cannot be joined, being of different meter or not historical, let one of them be dropped;

b) if there are two or three hymns, let them be suitably distributed; if the feast is of the first class, the same hymn should ordinarily be used for both vespers.

chapter 7

Arranging the Offices and Masses

A. General Norms for the Offices

40. After the title of the feast, its grade should be indicated (first, second or third class, or a commemoration).

41. The nomenclature of the hours should be uniformly as follows: "*Ad I Vesperas*," "*Ad Matutinum*," "*Ad Landes*," "*Ad II Vesperas*," etc. The nocturns should be indicated thus: "*In I Nocturno*," etc.

42. The chapter and verse of the book of Scripture should be indicated before each lesson.

43. The rubrics referring to the doxology of the hymns are to be deleted; for example, "*Haec conclusio numquam mutatur*," "*Sic concluduntur hymni eiusdem metri*," and the like.

44. In the use of capital and lowercase letters, the style of the rubrical code is to be followed.

45. In all offices, at lauds and vespers, under the respective titles, there should always appear, even if they are taken from the common, the verse, the antiphons for the Benedictus and the Magnificat, and the prayer.

Before the other hours there should be a title, if there are proper parts or if they are repeated for convenience.

46. If a commemoration of a saint has to be made, there should be, after the oration of the day, a rubric always in this form: "*Et fit commemoratio S.-----*" and then, preferably *in extenso*, the antiphon, verse and prayer.

To indicate a commemoration *de Tempore*, the rubrics now in the breviary are to be retained.

B. Particular Norms for the Various Offices

47. In feasts of the first class everything is to be arranged as it is now in the breviaries and *Propria*, except what may be changed by the rubrical code or by this instruction.

48. In feasts of the second class, the first vespers:

a) are to be given with all the proper parts for feasts of our Lord which may occur on a Sunday of the second class, under this title: "*Ad I Vesperas, quando festum occurrit in dominica vel celebratur gradu I classis*";

b) likewise, the antiphons of psalms or the hymn, if there are proper ones, should be given under this title: "*Ad I Vesperas, sicubi festum celebratur gradu I classis*";

c) the first vespers are to be expunged from all feasts of the second class; but the verse and antiphon at the Magnificat, if there are proper ones, are to be placed in the second vespers under the rubric: "*Ad I Vesperas, sicubi dicendae occurrunt.*"

49. If, in feasts of the third class, at matins, the invitator} and hymn are given in full, there should be added after the hymn the title: "*Ad Nocturnum.*"

50. In feasts which have proper antiphons at lauds, after the first antiphons there should be the rubric: "*Psalmi de dominica*"; if the office is celebrated from Advent to Pentecost, the words "*i° loco*" should be added.

51. In feasts of the second class, if lauds are given *in extenso* at least from the chapter, there should be at the end the rubric: "*Ad Horas minores antiphona et psalmi de feria currenti.*" But in feasts of our Lord which may occur on a Sunday of the second class, the rubric at the end of lauds should be: "*Ad horas minores antiphona et psalmi de corrente die.*" At the end of vespers there should appear the rubric: "*Completorium de dominica.*"

52. In feasts of the third class having proper antiphons at lauds and vespers, the rubric at the end of lauds should be: "*Ad horas minores antiphona et psalmi de feria currenti,*" and at the end of vespers: "*Completorium de feria.*"

53. On days when a commemoration of a saint occurs in the feria, after the indication of the day and the saint, there should be the word "*Commemoratio*" and the title "*Ad Landes*", and then, preferably *in extenso*, the antiphon, verse and oration.

C. *The Arrangement of Masses*

54. In Masses which are printed in full, there should be for sake of clearness a space of at least one line between the following parts:

- a) between the oration (or orations) and the epistle;
- b) between the gradual (or tract) and the gospel;
- c) between the secret and the antiphon at the communion.

55. The following terms should be used: "*Antiphona ad Introitum, antiphona ad Offertorium, antiphona ad Communionem.*"

56. The orations which belong to a commemoration, and the parts which are used only for votive Masses, should be so placed as to be indented by the space of a letter or two with reference to the proper texts of the Mass.

57. The greatest care should be taken to avoid the necessity of turning the page in the course of an oration, secret, postcommunion or other prayer which the celebrant must recite with hands extended.

58. On days when a commemoration of a saint occurs in the feria, after the indication of the Mass that is to be said, either by a reference to the common or by giving the proper Mass or the proper parts of it.

chapter 8

Concerning Privileges and Indults in Liturgical Matters

A. *Privileges and Indults in General*

59. Privileges and indults contrary to the rubrical code are revoked (*Motu proprio*, no. 3). However, if any ordinary finds it necessary to renew one or another of these privileges and indults, let him present a petition stating the reasons which seem to favor it.

60. Privileges and indults which are not contrary to the rubrical code remain in effect; but it will be necessary to adapt these also to the rule and spirit of the code, so that they may be followed with greater security.

61. Consequently, every ordinary should take care to send a list of such liturgical privileges together with the calendar and the *Proprium* of the offices and Masses to this Sacred Congregation for appropriate revision and renewal, annexing a copy of the preceding grant.

62. It is further recommended that in printing the *Propria* there be added a list of the liturgical privileges, so that it be available to all who use the *Proprium*.

B. *Privileges and Indults regarding Votive Masses*

63. Indults heretofore granted for votive Masses for external solemnities and for sanctuaries and pious places remain in effect, but they will have to be exactly accommodated to the prescriptions of the rubrical code (nos. 358c, 359, 361 and 373-377).

64. Other indults for votive Masses, in whatsoever manner or by whatsoever authority they were granted, are abrogated by no. 3 of the Motu proprio *Rubricarum instructum*.

65. Indults for votive Masses will be granted or renewed only for special reasons of public necessity or public devotion.

Such votive Masses, if they are granted:

- a) are ranked as of the third class;
- b) are forbidden during the entire time of Advent, Lent and the Passion;
- c) only one or two may be for the same day.

His Holiness Pope John XXIII in the audience granted to the *undersigned* Cardinal Prefect of the Sacred Congregation of Rites on the 8th day of February, 1961, deigned to approve this instruction in all respects and decreed that it be observed by all concerned.

All things to the contrary notwithstanding.

Given at Rome from the office of the Sacred Congregation of Rites, the 14th day of February, 1961.

THE USE OF VERNACULAR IN CERTAIN PARTS OF THE MASS

Indult of the Sacred Congregation for the Propagation of the Faith
July 12, 1961

(*The Clergy Monthly* 26, 1962, 264)

Petition: The Ordinary of the Archdiocese of Calcutta, prostrate at the feet of Your Holiness, humbly requests the following faculties for the whole of his ecclesiastical province:

1. that in sung Masses—even of a more solemn form—as well as in low Masses, the celebrant (or deacon, subdeacon or lector), after having sung or read the epistle and gospel in Latin, may turn to the people and read them in the vernacular or regional language, using an approved translation;

2. that in sung Masses the people may sing in the vernacular the Kyrie, Gloria, Credo, Sanctus and Agnus Dei, although the priest-celebrant would intone the Gloria and Credo in Latin. The reason is that the devotion of the people would be better fostered by such participation;

3. that the reading of the four lessons on Holy Saturday in Latin be omitted and that they be read in the vernacular or regional language either by the priest himself or by one of the assisting ministers.

Reply: The Sacred Congregation for the Propagation of the Faith, in virtue of faculties granted it by our Holy Father, Pope John XXIII, graciously grants the petition as requested. However, as regards the second part of the petition: excepted are pontifical Mass and solemn Masses sung with deacon and subdeacon; also sung Masses in seminaries and cathedral churches, even when celebrated without ministers. As for the text to be approved by the ordinary himself, the Kyrie, Gloria Credo, Sanctus and Agnus Dei, although faithfully translated, should not be literally translated into the Latin [sic] language but in a circumlocution.

The present faculties are valid until the expiration of the general faculties.

THE RECITATION OF THE CONFITEOR AT COMMUNION TIME ON GOOD FRIDAY

Private Response of the Sacred Congregation of Rites

July 24, 1961

(*Canon Law Digest* 5, 152)

It has been asked whether, at the solemn liturgical action on Good Friday, the Confiteor, Misereatur and Indulgentiam should be omitted at the time of communion to the faithful in accord with the prescription of no. 503 of the code of rubrics.

This Sacred Congregation has deemed it ought to reply: *in the negative*.

All things to the contrary notwithstanding.

HOLY COMMUNION FOR THE SICK IN THE AFTERNOON

Response of the Holy Office

October 21, 1961

(*De sacra Communionem infirmis administranda*, AAS 53, 1961, 735)

A question entitled: "Concerning the giving of holy communion to the sick in the afternoon."

This Supreme Sacred Congregation has been asked whether those who are sick but not in danger of death nor confined to bed, and yet

unable to leave the house, may receive holy communion in the afternoon as often as they cannot receive the holy Eucharist in the morning because of the absence of a priest or because of any other reasonable impediment.

On Thursday (instead of Wednesday), October 19, the eminent and most reverend cardinals in charge of safeguarding matters of faith and morals decided to answer the doubt: *in the affirmative*, provided:

1. there is question of sick persons who have not been able to leave the house for a week;
2. the time and frequency for reception of holy communion are determined by the pastor or other priest having the spiritual care of the sick person;
3. the regulations already set down regarding the eucharistic fast are observed.

On the following Friday, October 20, 1961, in the audience granted to His Eminence, the Cardinal Secretary of the Holy Office, His Holiness, by divine Providence, Pope John XXIII, confirmed this decision and ordered that it be made part of public law.

Given at Rome, from the Holy Office, the 21st day of October, 1961.

THE PERMISSION FOR A FEMALE TO READ THE EPISTLE AND GOSPEL IN THE VERNACULAR AT MASS

Private Response of the Sacred Congregation for the Propagation
of the Faith

December 16, 1961

(*Canon Law Digest* 6, 153)

On the 9th day of November last, His Excellency, the Most Reverend Maximilian de Furstenberg, Apostolic Delegate to Australia, New Zealand and Oceania, submitted the following question to this Sacred Congregation for the Propagation of the Faith on behalf of His Lordship, the Most Reverend Launcelot Goody, Bishop of Bunbury:

“Is it permitted in a community of religious, or at a Mass when only females are present, or at a school Mass, when both boys and girls are present, for a female religious, or a schoolgirl to read the epistle or the gospel or both in the vernacular during a dialogue Mass?”

In reply I wish to inform Your Excellence that this Sacred Congregation, after mature deliberation, answers: “Yes.”

SACRED ART

Allocution of Pope John XXIII

October 28, 1961

(*Aaogliere una cosi, L'Osservatore Romano*, October 30-31, 1961)

Beloved sons! Welcoming such a distinguished assembly of scholars and experts on sacred art, along with representatives of the diocesan commissions in Italy, and having artists of established renown among them here in this apostolic palace where men of art have always been at home, as has been very well pointed out—all this brings great consolation to our soul. We like to look upon you as valuable aides in the educational and sanctifying mission of the Church. For it is your aim and desire to make her ministry appear in forms of harmonious beauty, and to make it touch the hearts of the men of today through the teaching offices of art, too.

Life-Long Esteem

Our esteem for beautiful works and for those who can conceive and execute them is something that has been part of us from our earliest years. This brings to mind the course of our life. As a matter of fact, the Lord granted us the privilege of being baptized in a country church built (at the beginning of the 1400's) in good taste and by the sacrifices of simple people. Its walls were covered with frescoes by unknown but discerning painters who are worthy of mention. Just as the minstrels sowed poetry, these men sowed beautiful pictures of our Lady and of the saints. It is to them that we owe our family coat of arms, too, and it gives us great pleasure to recall it here as an added proof of these relationships (between us) that the Lord in his goodness planned.

And then, starting with that Church of Santa Maria of Bruscia, from which you can enjoy the view of the hill and the ancient tower of San Giovanni—oh! how dear and sweet are these images engraved in our heart—there are all the other splendid churches that are set like shining jewels into the course of our life: from Santa Maria of Bergamo, with its memories of our early years in the seminary, to the Roman Church of Santa Maria in Monte Santo, in which we received the priestly character, to San Carlo al Corso, where the fullness of the priesthood was conferred upon us; on, on, to the many churches of the Orient, sparkling with gold in the mystic shadow of their majestic reaches, to the cathedrals *of* France, poems of art and of faith that raise their triumphal hymn up to heaven; and then the resplendent churches *of Venice*, a standing witness to Christian centuries, and the mosaic brilliance *of* our incomparable San Marco, that raises up its

harmonious domes over a combined structure that is unique in the world; all the way to here, in the Vatican, with its treasures of art, with its magnificent temple, a visible and effective symbol of the mystery of the *MM̄r̄, sancta, catholica et apostolica Ecclesia.*¹

The Consistorial Hall

And so you can understand the feeling with which we greet your assembly in this solemn consistorial hall, to express to you our heartfelt approval, and to encourage you to carry on along the road on which you have set out.

The panorama of your studyweek is, in a way, illustrated in this hall, whose upper walls were covered with frescoes around the beginning of the 1600's by Giovanni Alberti and Paolo Brill. As you know, to the former we owe the figures of the saints, and to the latter the landscapes which portray certain famous monasteries.

The Dual Aim of Sacred Art

The subjects you have touched on during these days make up a marvelous tapestry: the parish church and the things connected with it, its decoration, the bells and belltower, the organ, the archives, restoration, lighting and heating. That takes in everything. And so the double reminder that comes from the paintings that adorn this hall happens to be right to the point, since they express the double aim of sacred art: the spiritual edification of man, and the harmonious development of his personality, taken as a single whole that is to be strengthened and developed.

Spiritual Edification

I. First of all, the figures of the saints are the symbol of what religion with its art—sacred art—wants to achieve: to edify man, improve him, make him worthy of his calling as a Christian and capable of praying, of recollecting himself, of freeing himself from the stains of sin and from the tendency to waste time and his other gifts of the spirit—all this in order to widen his inner horizons through union with God and through the practice of supernatural charity.

Almost Sacramental in Character

Christian art has a character that we would almost like to call sacramental: not, of course, in the strict sense of the term, but as a vehicle and instrument which the Lord uses to dispose souls for the wonders of grace. In it, spiritual values become in a sense visible, and come closer to the human mentality that wants to see and to touch: the harmony of the structures, the plastic forms, the magic of colors are all just so many ways of trying to bring the visible closer to the invisible, the sensible to the supernatural.

¹ One, holy, catholic and apostolic Church.

As our predecessor Adrian I wrote in the year 787, “wherever you find Christianity, there will always be sacred images that are honored by all the faithful so that, through a visible likeness, the soul may be lifted up in heavenly affection to the invisible divine majesty—as it contemplates an image made to resemble the flesh assumed by the Son of God to save us; and we can, in this way, adore that same Redeemer of ours who is in heaven, and in spirit sing hymns of glory to him.”¹

The Church and Art

This catechetical and instrumental value of art makes it easy to understand the strenuous defense of images that the Church has always carried on, as well as its sympathy for artists and its encouragement of a healthy and well-rounded humanism that has scored outstanding triumphs in this very field of art. What we mean to say is that the Church is aiming at nothing else than carrying out its mission of elevating and sanctifying man. And just as the angels are messengers of God and present our prayers to him, so too, Christian art lifts itself up beyond the veil of the sensible to join with God, go along with his holy inspiration, facilitate and orientate our relationships with him.

Man's Temporal Needs

2. Despite the fact that the Church's (main concern is for the spiritual part of man, it still does not forget his (temporal needs. And this is what is brought to mind by the frescoes of famous monasteries of Christian antiquity in this consistorial hall.

Monastic Provisions for the Whole Man

Hermitages and monasteries required a building layout intended for the whole man: prayer and intellectual and manual labor, ready illustration of the truths of faith and of historical events by means of all the instruments of human activity, permeated by good taste and by a lively zeal; paintings and canvases, harmonious and moving liturgical chant, pealing bells; a library for development of the intellect and a workshop for labor with the hands; and then ample, solemn, well-planned quarters of such a nature as to be able to accommodate not just one but many generations for centuries to come, and to offer them an oasis of peace and serenity for the dignified joy of the spirit and the health of the body.

It is just as necessary for the man of today, for the Christian communities of great cities as well as of villages, if you reflect that the great Carthusian and Trappist monasteries have preserved, transmitted

¹ To the Emperor Constantine and the Empress Irene; J. D. Mansi, *Sacrorum Conciliorum nova et amplissima collectio* XII, Florentiae 1766, col. 1061.

and restored art treasures and immortal works of literature, while supplying invaluable direction and guidance of a social nature at the same time: land put under cultivation, roads opened, rivers channeled and tamed, farming improved, to the incalculable benefit of the populace.

Today's Needs

Add to this the fact that present-day needs call for an eye that is attentive to the problems posed by demands for decent and wisely planned recreation. Then you will have the whole vast picture of the extent of the life and activity that can be developed and organized today around our churches and in the shadow of our bell towers; vocational schools, after-school and recreational programs for young people, clinics and medical dispensaries, offices for professional counseling, organization of various charitable activities. In a word, all that will attract the man of today, stir up his cultural interests and make use of his talents and inclinations.

How much good this vision discloses ! And for this reason in particular: an activity so extensive is the best proof of the Church's maternal interest and care and it can draw ever larger numbers of the faithful away from the destructive influence of the one who devotes himself to dividing men and drying up souls.

A Vast Responsibility

Beloved sons. Your work is an arduous and delicate one. These passing remarks are enough to reveal to the astonished eye the width and breadth of the responsibilities and opportunities involved in sacred art and its associated problems. But the more complicated and difficult this work is, and hence the less susceptible to quick and ready-made solutions, the more promising and encouraging it is.

The Church's Support of the Arts

Some people are hoping for closer ties between churchmen and artists. We do not say between the Church and sacred art, for there has never been any misunderstanding or indifference between them. For its part, the Church never stops promoting these ties by means of its commissions on sacred art, from the central pontifical one (which is carrying out its task so worthily) down to the diocesan ones which are like a firmly anchored network of vital organizations for the defense of beauty and good taste.

The Church increasingly fosters this understanding by teaching the history of art and the principles of sacred art in her institutes and seminaries; by taking meticulous care of the liturgical training of her sons, even to the details of the sacred furnishings and equipment; by inculcating prudence into her priests, so that they may be able to recognize and safeguard the treasures of antiquity entrusted to them and promote their continual enrichment with new and worthy

Past and Future

These study weeks themselves offer a lofty and persuasive example to the clergy and to laymen; what a source of satisfaction in this harmonious exchange of thoughts and experiences, for the advancement of such a valuable activity!

To have reached this, the ninth of your "weeks," is like having attained a peak toward which you have been climbing from far-off 1933 right up to today. And the prospects opening up for the immediate future, with the celebration of the ecumenical council, are disclosing new horizons for your activity: the relations between art and liturgy; the insertion *of* the living currents of the arts and crafts of today into the great Catholic tradition that has always enjoyed a wise and healthy modernity; the restoration of the marriage between theology and the world of imagery that has taken place in the great artistic periods of all time; the new demands upon architecture as an adornment of the altar—all this offers your minds and abilities new incentives for a constructive search after the good and beautiful.

We are close to you through our esteem and through the respect that is due to activities that are so noble and distinguished; and we are praying that your labor may be made glad by success and that the difficulties, which we know are not few, the misunderstandings, the crises may be successfully overcome. As a pledge of the divine aid which we call down in full measure upon each of you, we send along with you our whole-hearted and fatherly apostolic blessing, that the gifts of heavenly beauty and harmony may always fill your hearts.

CHANGES IN THE CODE OF RUBRICS

Declarations of the Sacred Congregation of Rites

January 2, 1962

(Circa quaedam dubia quae in rubricarum codice interpretando orta sunt, AAS 54, 1962, 51-52)

Declarations of the Sacred Congregation of Rites:

I. *On Certain Questions which Have Arisen in the Interpretation of the Code of Rubrics*

In order to satisfy some requests concerning the external solemnity of feasts, this Sacred Congregation, after hearing the opinion of the liturgical Commission, has decided to amend nos. 358 and 359 of the rubrical code (RBMR), to read as follows:

358. External solemnity by the law itself belongs only to:

- a) the feast of the Most Sacred Heart of Jesus;
- b) the feast of the Blessed Virgin Mary of the Rosary, on the first Sunday of October;

c) the feast of the Purification of the Blessed Virgin Mary, if the liturgical action proper to this day is transferred to Sunday with the approval of the Holy See, but only for the Mass which follows the blessing of the candles and the procession;

d) the feast of the duly constituted principal patron of the nation, region or province (ecclesiastical or civil), diocese, place, town or city;

e) the feast of the duly constituted principal patron of an order or congregation, and of a religious province;

f) the feast of the duly constituted patron of groups or institutions, in churches or oratories to which the faithful come for the purpose of honoring the patron;

g) the feast of the anniversary of the dedication and the titular feast of a proper church;

h) the titular feast and the feast of a canonized founder of an order or congregation;

i) feasts or commemorations which are inscribed in the calendar of the universal Church or in a particular calendar and which are celebrated with a special concourse of the faithful: of which the local ordinary is the judge.

359. If the external solemnity derives from the law itself, and if the preceding no. 358 makes no different provision, as it does for some external solemnities, it may be held on the very day on which the feast is impeded, or on the Sunday immediately before or immediately after the office of the impeded feast, or on another day to be determined by the ordinary according to the rubrics.

If it is allowed by a special indult, the external solemnity is assigned to a definite day.

2. *The Editio Typica of the Second Part of the Roman Pontifical*

The Vatican edition of the second part of the Roman pontifical which was declared "typical" by the decree of April 13, 1961 of this Sacred Congregation, has recently been published.

In order to forestall doubts it has been decided to make the following declarations:

Since this is both a "typical" and a "revised" edition, that is, one in which the rites and rubrics as well as the Gregorian chant have been partly or completely reduced to a simpler and better form, the rites, rubrics and Gregorian chant given in the preceding editions have ceased to be obligatory.

All things to the contrary notwithstanding.

Rome, from the office of the S. C. of Rites, January 2, 1962.

NODELESS CHALICES

Private Response of the Sacred Congregation of Rites

February 28, 1962

(*Canon Law Digest* 6, 155)

Petition: The Reverend Romuald Bissonnette, Rector of the Pontifical Canadian College, in the name of His Eminence, the Ordinary of Montreal, asked this Sacred Congregation whether chalices without a node below the cup may be consecrated.

Reply: The Sacred Congregation of Rites, after mature consideration of everything, replied: "It suffices that the priest can satisfactorily hold the chalice with his thumb and index finger joined."

All things to the contrary notwithstanding.

CHANGES IN THE ROMAN RITUAL FOR THE BAPTISM OF ADULTS

Decree of the Sacred Congregation of Rites

April 16, 1962

(*Ordo Baptismi adultorum*, *AAS* 54, 1962, 310-311)

General Decree

The Order of the Baptism of Adults Is Distributed in
Various
Degrees through which the Catechumens
as They Receive
Progressive Instruction
Are Brought to Baptism

The order of the baptism of adults, which is described in the Roman ritual, tit. 2, ch. 4, grew out of various rites and ceremonies through which in former times catechumens, as they progressed through various grades of Christian instruction, were brought to holy baptism.

Now since, especially in mission territories, the number of catechumens who are to be led up to baptism through successive degrees of Catholic instruction is, through the grace of God, ever on the increase, many of the ordinaries of those countries have asked that the various rites which are now contracted into one order be to some

extent brought back to their ancient form, so that they may be used according to their nature, with a beginning followed by successive degrees.

Some ordinaries of Catholic countries have made the same request because in these days the number of adults who wish to enter the Church is constantly growing and it seems appropriate to sanctify their catechetical instruction also with sacred rites.

Upon due consideration of all this, and recognizing the usefulness of restoring the various rites which pertain to the instruction of catechumens, yet on its guard lest divergent practices be introduced, this Sacred Congregation has arranged for the aforesaid order of the baptism of adults in seven degrees, through which adult catechumens may, in the course of appropriate intervals of time corresponding to their progress in catechetical instruction, go on to receive the sacrament of baptism.

When all this, with the approval of the Sacred Congregations of the Holy Office and of the Propagation of the Faith within their respective competencies, was presented by the undersigned Cardinal Prefect to His Holiness Pope John XXIII for supreme approval and concession, His Holiness, in the audience of April 11, 1962, willingly deigned to grant the request and ordained that the "order" which is hereinafter presented be inserted at the place indicated in the Roman ritual and that it be observed by all concerned according to the norms which are there laid down.

All things to the contrary notwithstanding.

Rome, from the office of the Sacred Congregation of Rites, April 16, 1962.

*Additions and Variations in the Roman Ritual
Concerning the Order of the Baptism of Adults*

Title 2, ch. 3: in the *Praenotanda de Baptismo adultorum*, no. 12, the passage at about the middle of this number, which reads: '*sed prius errorum, etc.*' is to be amended so as to read: '**W** *prius in Fide catholica diligenter instruuntur.*

Chapter 4 is to be amended so as to read as follows:

chapter 4

1. *The Order of the Baptism of Adults to be Given at One Time*

Here the order of the baptism of adults is to be inscribed just as it is now in the Roman ritual.

After this is to be placed the new order divided according to degrees as follows:

2. *The Order of the Baptism of Adults Arranged according to the Degrees of the Catechumenate*

Norms for the Use of this Order

I. All local ordinaries can allow or prescribe that this order be followed in the baptism of adults.

2. The entire rite is divided into seven degrees.

The *first degree* concerns the spiritual preparation of the catechumens by the priest who has charge of their instruction, and also of the faithful, who should give spiritual support to the catechumens by their prayers and by the examples of a more serious Christian life (nos. 1-3); then comes the first conferring of a name upon the catechumens, the fundamental catechetical instruction, the act of turning away from error and conversion to God, and the first solemn sign of the cross (nos. 4-12), which is at the same time the basic action of exorcism, that is, the radical overthrow of the diabolical powers.

The *second degree* presents the very ancient ceremony of tasting salt, symbolizing the growing taste of the catechumens for Christian instruction (nos. 13-17).

The *third, fourth, and fifth degrees* are taken up by the solemn exorcisms, repeated three times, by which is strongly and deeply imprinted in the hearts of the catechumens the work of total conversion to God, which the enemy of the human race resists with all his strength (nos. 18-26; 25-31; 32-40).

The *sixth degree* contains the ceremonies aiming proximately at the reception of baptism, taken from very ancient practice and full of deep significance.

After the solemn entry of the catechumens into the church, there is the recitation of the creed and the Lord's Prayer, the last exorcism and the opening of the ears; finally, after a repeated renunciation of Satan, the catechumen is anointed with the oil of catechumens and is, so to speak, constituted as a fighter to do battle against the powers that are enemies of Christ and his Church (nos. 47-49).

The *seventh and last degree* leads to baptism itself.

The giving of the name is done again, the confession of faith is made, and also the request for baptism (nos. 51-52), the administration of baptism (nos. 53-55), and the anointing with sacred chrism, which suggests the grace of the Holy Spirit which has been received in baptism (no. 55); then follow the conferring of the baptismal robe and the lighted candle (nos. 56-57), and the dismissal of the persons baptized (no. 58).

3. The various degrees into which the whole rite is divided correspond to the progressive Christian instruction and catechizing of the catechumens. Hence, it is not allowed to omit those degrees nor to confuse them nor to change their order. This only is permitted, namely that a degree be joined to the one which follows, if some pastoral reason makes this advisable. If any catechumen has been prevented by some reasonable cause from performing the rite along with the others, he must at least make it privately.

As regards some of the rites in particular which in certain places and countries or among certain peoples might perhaps cause wonder-

inent or be badly received, the faculty is given to the bishops' conferences to make appropriate regulations as to what should be done, according to the following rules:

a) If it is known that in a certain place, according to the common state of mind of the people, the touch of the priest's hand in making the *sign of the cross* on the catechumens is taken as signifying a juridical action with certain legal consequences, or as having some significance which is entirely alien to Christian sentiment, in such case, especially if the process of conversion is still in its first stages, the bishops shall decide how the sign of the cross should be made on the catechumens, namely, as will be stated by the rubrics in the proper place, either that the sponsors make the sign on the catechumens or that the catechumens do it themselves, while the priest makes the sign of the cross over all of them together.

b) Where the rite of *tasting the salt* cannot be carried out by the very priest who should put salt into the mouth of the catechumens, it will be well for the bishops to decide on the manner of doing this, which likewise will be proposed in the proper place by the rubrics, namely whether the distribution of the salt should be done from a large dish full of salt, from which the catechumens themselves may take it.

c) As to the *anointing with the oil of catechumens*, the following points are to be noted: everywhere the meaning of this anointing is to be explained to the catechumens with the greatest diligence by persevering instruction. In places where, because of familiar and inveterate customs, the true and profound significance of this unction can in no way be explained, the bishops can dispense from it, but *only* for those people or those definite places, and *only* for such time as it remains impossible for this anointing to achieve its educational purpose. Every effort, however, must be made to the end that the sacred unction with oils especially consecrated for this purpose may be regularly administered as the Christian education of the people progresses.

d) What has been established regarding the anointing with the oil of catechumens applies equally to the *unction with sacred chrism*, which is administered to the catechumen who has already been cleansed by the water of baptism. Moreover, since the sacrament of confirmation must be conferred by the imposition of the hand with the anointing with chrism on the forehead (canon 780), it is necessary to prepare catechumens right from their first instruction for baptism, in such a way that they may understand rightly and well the significance of the anointing with the holy oils which takes place in the order of baptism.

The provisions which the bishops' conferences may decide upon regarding these questions are to be communicated to the Sacred Congregations for the Propagation of the Faith and of Rites, and put into effect with the approval of the Holy See.

4. The rites and ceremonies are to be performed with the greatest possible solemnity, in the presence of the Christian people; the rites

must be well prepared, so that the catechumens may draw greater profit from them. Male or female sponsors, as the case may be, should be present for all the degrees. Before the sacred rites are begun, there should always be a clear and familiar explanation of the ceremonies, which will be most useful for the faithful and the catechumens alike.

If only one or a few catechumens are to be instructed, the liturgical degrees of the catechumenate, that is, the sacred rites which are here prescribed, may be performed outside the church, but *in a sacred place* and in a simple form; but on this the local ordinaries or the bishops, conferences should make the decision, so that the same procedure be followed throughout the diocese or territory.

5. All the formulas may be pronounced in the vernacular, but in a version that is approved by the episcopal conference of the respective nation or country, or by the local ordinary, except the exorcisms, the formulas for the anointings and blessings, and the form of baptism itself.

But if it appears from the psychological state of the catechumens that they desire to hear the words *of* the exorcisms clearly in their own language, the exorcisms also may be pronounced in the vernacular.

6. The bishops' conferences shall see that translations into the vernacular be prepared for the whole territory by a commission specially deputed for this work, whose members, either clerics or laymen truly expert in their own respective languages, shall prepare a text that is not only a correct translation but is in harmony with the spirit of the language. The translations are to be duly approved by the aforesaid bishop's conferences, but not for more than ten years, so that the versions may be constantly adapted to the progress of the language.

THE BLESSING OF THE NEW ORGAN IN ST. PETER'S BASILICA

Allocution of Pope John XXIII

September 26, 1962

(*Nel fervore di questa, L'Osservatore Romano, September 27, 1962*)

Venerable brethren, beloved sons. In the midst of the fervor that surrounds us on this eve of the council, the solemn and joyful liturgical ceremony which we have just completed—the blessing of the new organ in the Vatican Basilica—was perfectly fitting. It shows how much we have at heart whatever concerns the beauty and splendor of the greatest temple in Christendom; and what pleasure and joy are stirred in our heart by this expression of beauty and art which enriches it further.

The blessing of an organ is a sacred and memorable event that raises the Christian populace to a lovely and mystical exultation, And today, because the Basilica of St. Peter is concerned, it takes on a new and deeper significance.

Music—Most Spiritual of the Fine Arts

Here in fact, within the majestic walls of the venerable temple that is the focal point of the devotion and the admiration of the faithful throughout the world, where the vital life of the Church can be seen and felt and where can be found matchless expressions of human genius here, we say, it is only natural that music—the most spiritual of the fine arts—make its own contribution toward lifting men up to to the throne of the Most High, and toward suggesting to them sentiments of adoration, of exultation, of gratitude.

"Laudate Dominum in sanctis ejus." Praise the Lord in his sanctuary.

The Christian populace is led to these thresholds by the sound of the organ. Truly it is the king of sacred musical instruments; and as such it belongs to the temple in a very special way, for it is destined solely for the praises of the Lord. As the sacred rites unfold, it becomes spokesman for the feelings of all, for their noblest and holiest flights. Its melodies make it easier for the mystical movements of the sacred event to penetrate into the depths of the soul: admiration of virtue or desire for it, resolutions of penance and purification, a longing for a more intimate union with God, a pledge to struggle against evil, a foretaste of the happiness of heaven. In this way the soul opens wide to the mystical influences of grace.

Oh, how well St. Augustine recalled these effects in his book of confessions: "What tears were shed, as I felt myself embracing the heart of the sweet melody of the hymns and canticles that re-echo in thy Church! What psalm-melodics entered my ears, and truth poured itself into my heart and stirred up the flame of affection, and I wept with consolation."¹

Here you have the primary and most obvious significance of this ceremony today; and at this particular time, on the anxious eve of the ecumenical council, it takes on added importance.

We can see a gentle touch of divine Providence in this coincidence

Symbol and Prelude of Christian Renewal

It seems to us that the Vatican Basilica now is offering, in the more powerful sound of its organ, a quite effective symbol and prelude of that renewal of Christian life expected from the ecumenical sessions and taking its beginning from this temple.

¹ St. Augustine, *Confessions* 9, ch. 6.

Oh yes, the sweet and penetrating sound of the organ can well serve as a symbol of the life-giving breath of that spirit of the Lord that fills the world: *spiritus Domini replevit orbem terrarum, et hoc quod continet omnia scientiam habet vocis*.² Its sound will undoubtedly help the fathers of the council feel the solemnity of the historical event; it will help the faithful to hear the rustle of new life that will be spreading through the Church; and it will cause more fervent prayers to well up in hearts asking God that his divine Spirit—we are always so happy to repeat this—renew “in our day the wonders of a kind of new Pentecost.”³

A second thought suggested by St. Augustine comes to us which expresses the wonderful function of an organ in the temple of God, and especially in St. Peter's.

Image of the Church

The Holy Doctor points out how the giving of a proper and ordered harmony to different musical sounds is an image of the well-governed city, where peace and order reign, thanks to the harmonious union of various elements: “*Diversorum sonorum rationabilis moderatusque concentus concordie varietate compactam bene ordinatae civitatis insinuat unitatem*.”⁴ How can we but see in this unity amid variety, for which the organ can serve as a symbol, the image of the Church herself with her basic attributes, a living symphony, an image of the heavenly Jerusalem and a kind of echo of the divine harmonics? But here beneath the vault of this temple where the faithful—despite their differences of race, of language, of national origin—still feel themselves more united than ever before as members of a single family, the sound of the new organ blending all their voices into a single chorus will be more than a mere symbol; it will be a living expression and an active principle of the unity of the Church.

The organ will find in this temple, better than elsewhere and—we might say—more completely, a terrain adopted to its function of guiding and blending into one great melodious spirit all the faithful who lift themselves up to God with their whole heart and call upon him “*una voce dicentes: sanctus*.”⁵

We will behold this sight particularly in the days just ahead, when the pastors of the “*plebs Christiana*”⁶ gathered here for the ecumenical council, show themselves to be vivified and to be harmoniously united for the expression of the unity of the faith in all its beauty.

² Wis 1:7: “The spirit of the Lord hath filled the whole world; and that which containeth all things hath knowledge of the voice.”

³ Prayer for the Ecumenical Council.

⁴ St. Augustine, *The City of God* 17.

⁵ Saying with a single voice: holy.

⁶ Christian people.

A Foretaste of the Heavenly Liturgy

The organ, as it blends the voices of all into its melodies, will then invite the Christian faithful to form a kind of single harmonious chorus with their bishops and with the priests. The strings of the lyre will be different, but one single symphony will come forth. In this way, the Church, although still a pilgrim upon earth, will show that she is united with the never-ending procession of the blessed in heaven, who sing hymns in praise of the spotless Lamb.

Oh what a wonderful sight, an anticipation of and preparation for that heavenly liturgy in which our spirit will be completely satisfied!

With the hope that these wishes and predictions of ours may be crowned with an abundance of heavenly grace and meet with a loyal response in your hearts, we pour forth in a paternal fashion upon you, venerable brethren and beloved sons, and upon all those who have helped to make this possible, the strength and consolation of our apostolic blessing.

THE UNESCO CONGRESS OF MUSIC

Allocution of Pope John XXIII

September 29, 1962

(*7/ nous est bien, AAS 54, 1962, 721-723*)

Gentlemen, it is very pleasant to confide to you the joy that the Pope feels in welcoming men from all lands who have come together under the sign of the culture that passes all frontiers, especially because God has endowed you with the universal language of music. For it is that which has brought you to Rome for an international study congress under the auspices of UNESCO.

The whole Bible and the history of the Church resound with hymns and are a continuous evocation of earthly harmonies because these agree with the harmonies of heaven. This thought indicates immediately, gentlemen, with what spirit you are welcomed here, and how much your congress is appreciated.

Music, a Means for Self-Purification

Of the human means that Providence has given man for his purification and elevation, for breaking away from his egoism and turning toward universal horizons, music certainly is among the first and the highest. Moreover, religion itself considers it consecrated and has recourse to it. Its rites are accompanied by modulations that interpret the most fervent sentiments of the soul: adoration, repentance, consolation, gratitude.

Your daily program of study and of work permits some restful intermissions as well: works of authors admired throughout the world are heard. And we are pleased to emphasize that the history of the

world, as it has been told throughout the centuries in the extraordinary pages of holy books, the sacrifice of Christ, the epics of heroes of the *faith, and the* great themes of life and death, have given inspiration to immortal canticles.

The Psalms—a Source of Piety

The recitation and the chant *of the* psalms are familiar to priests, who find therein the source of their piety, which they then apply universally in their speech. What tenderness, excluding neither holy fear nor trustful abandonment, inspires the choral chant in an abbey, in a Trappist choir, in a monastery! Listen, listen to one of these hymns:

“My heart is steadfast, O God,
my heart is steadfast.
I will sing and make music,
Awake, my glory: awake, harp
and lyre: I will awake the dawn.
I will confess thee, my Lord,
among the peoples: I will
make music to thee among the nations:
For thy kindness is great unto
the heavens, and thy faithfulness
unto the clouds.
Be thou exalted, O God, above
the heavens: thy glory be over
all the earth.”¹

A Threefold Wish

There is no need to add anything in order to show the interest that we are taking in your meeting. Permit us, however, in closing, to express a threefold wish:

—May you be able to lead young people to love music, and thus to reap the fruits of your work in a real enrichment and exaltation of the human spirit.

—May music make men more humble and generous, and may it unite them among themselves, not only in a transient manner under the influence of a passing sentiment, but by inculcating in them the great idea of brotherhood.

—May the musical production of modern times reach the high goals that it pursues, and may it continue to be inspired by great themes through which man acknowledges what he is and that he aspires to live as a son of God.

There, gentlemen, are the thoughts which today's pleasant meeting inspires in us. And, finally, accept the invitation that we offer you to read the forty-fourth chapter of the Book of Ecclesiasticus, where there is mention of men and, among others, of those who “sought out musical tunes, and published canticles of the scriptures.”²

¹ Ps 57:8-12.

² Sir 44:5.

Happy to have talked with you for a few moments, it is with great pleasure that we call down upon yourselves, your families and the activities of your international congress the abundance of divine graces, in pledge of which we grant you a special apostolic benediction. Amen.

EXTRAORDINARY MINISTERS OF CONFIRMATION DURING THE SECOND VATICAN COUNCIL

Decree of the Sacred Congregation of the Sacraments

October 4, 1962

(*De facultate delegandi ministros extraordinarios ad confirmationem conferendam*, AAS 54, 1962)

A decree of the S. C. of the Sacraments:

As the Second Vatican Council is now very proximate, since besides other fathers the local ordinaries from all over the world who have the episcopal dignity must attend it, lest the faithful of their flocks especially children who have reached the canonical age when they may and should receive the sacrament of confirmation, suffer from the absence of their bishops which may perhaps last for a considerable time, His Holiness John XXIII, by divine Providence Pope, acceding to the earnest prayers addressed to him by many resident bishops ordinary from all parts of the world, including those of the Latin rite who are under the jurisdiction of the S. C. for the Oriental Church, has deigned very willingly to concede the following general faculties:

I. All and each of the local ordinaries who attend the said ecumenical council, unless they have already provided for this necessity through special induits, are given the faculty, so that each one for his own territory, if they have not a bishop who can perform this function, can delegate their vicar or pro-vicar general—one only in case they have several—or an episcopal delegate, or the abbot of an order or of a monastic or religious congregation, who have not the episcopal character, or even a simple priest, to administer confirmation validly and licitly within his territory.

If any of the aforesaid ordinaries has a bishop or bishops as vicars general, or auxiliary bishops who are coming to the council, it is not forbidden to replace them as many delegates as they have bishops attending the council.

2. In administering this sacrament these delegates are bound to observe the instruction issued by this Sacred Congregation on Pentecost, May 20, 1934,¹

¹ AAS 27, 1934, 11; CLD 2, 185.

3. These *delegates* should have some ecclesiastical dignity unless in the judgment *of the local ordinary* it seems necessary that even simple priests without any dignity be delegated.

4. This faculty is valid as long as the ordinaries have to be absent only in order to attend the ecumenical council, and until the council is finished and they return to their dioceses; hence, it is valid from the moment *of* their departure from the diocese until they return to it after the council is over, even though because of some temporary interruption of the council or *of* some necessity or other they have returned to the diocese.

5. Apostolic indults which have been given by this Sacred Congregation in particular cases continue in effect until their expiration, and if they expire during the council the aforesaid ordinaries can use the faculty given them by the present decree according to no. 4 above, unless they prefer to apply to this Sacred Congregation for a prorogation of their rescripts.

6. *It is, however, the mind of His Holiness that the faculty reported under no. 3 of the apostolic letter which used to be commonly referred to as Trans Oceanum for the dioceses of Latin America*² remain unimpaired.

7. His Holiness also declares that the decree *Spiritus Sancti munera* of this S. C. for administering confirmation to those who are in danger of death because of grave illness³ remains in full force unless particular indults have derogated from it in some respect.

All things to the contrary notwithstanding.

Given at Rome, from the office of the S. C. of the Sacraments, October 4, 1962.

THE PERMISSION FOR NUNS TO RECEIVE COMMUNION ON GOOD FRIDAY WHEN NO SERVICES ARE CELEBRATED IN THEIR CHURCH

Decree of the Sacred Congregation of Rites

February 1, 1963

(*Canon Law Digest* 6, 155-156)

With the former order of Holy Week restored, there was reintroduced the ancient custom whereby all who desire to do so and who are properly prepared may go to holy communion on Good Friday, but only

² Sec AAS 21, 555; 31, 224; 41, 189. These are all found in *CLD* 2, 42, and 3, 51, no. 3.

³ AAS 38, 349.

during the solemn liturgical action in the afternoon. Excepted are the sick who are in danger of death (see instruction, of November 16, 1955, no. 19; ordinances and declarations, February 1, 1957, no. 18).

However, in many churches and oratories of nuns living in cloister, the said solemn liturgical action cannot be performed because of the scarcity of priests, although a priest could be had for at least the distribution of communion to them. This situation the nuns have frequently reported to this Sacred Congregation and have besought the favor whereby they would be allowed to receive the Body of Christ on that sacred day outside of the aforesaid solemn liturgical action.

Our Holy Father, Pope John XXIII, at the suggestion of the undersigned Cardinal Prefect and having attended to the special circumstances of the case, has graciously granted that on Good Friday holy communion may be distributed to nuns bound by the law of cloister outside of the solemn liturgical action whenever this action cannot be earned out in their churches or oratories. However, this distribution may be done only in the afternoon hours.

All things to the contrary notwithstanding.

Gaetano Cardinal Cicognani

THE CONSTITUTION ON THE SACRED LITURGY

Constitution of the Second Vatican Council

December 4, 1963

(*Constitutio de Sacra Liturgia*, A4S 56, 1964. 97-138)

Introduction

I. This sacred council has several aims in view: it desires to impart an ever increasing vigor to the Christian life of the faithful; to adapt more suitably to the needs of our own times those institutions which are subject to change; to foster whatever can promote union among all who believe in Christ; to strengthen whatever can help to call the whole of mankind into the household of the Church. The council therefore sees particularly cogent reasons for undertaking the reform and promotion of the liturgy.

2. For the liturgy, "through which the work of our redemption is accomplished,"¹ most of all in the divine sacrifice of the Eucharist, is the outstanding means whereby the faithful may express in their lives, and manifest to others, the mystery of Christ and the real nature of the true Church. It is of the essence of the Church that she be both human and divine, visible and yet invisibly equipped, eager to act

¹ Secret of the Ninth Sunday after Pentecost.

and yet intent on contemplation, present in this world and yet not at home in it; and she is all these things in such wise that in her the human is directed and subordinated to the divine, the visible likewise to the invisible, action to contemplation and this present world to that city yet to come, which we seek.² While the liturgy daily builds up those who are within into a holy temple of the Lord, into a dwelling place for God in the Spirit,³ to the mature measure of the fullness of Christ,⁴ at the same time it marvelously strengthens their power to preach Christ, and thus shows forth the Church to those who are outside as a sign lifted up among the nations⁵ under which the scattered children of God may be gathered together⁶ until there is one sheepfold and one Shepherd.⁷

3. Wherefore, the sacred council judges that the following principles concerning the promotion and reform of the liturgy should be called to mind, and that practical norms should be established.

Among these principles and norms there are some which can and should be applied both to the Roman rite and also to all the other rites. The practical norms which follow, however, should be taken as applying only to the Roman rite, except for those which, in the very nature of things, affect other rites as well.

4. Lastly, in faithful obedience to tradition, the sacred council declares that holy Mother Church holds all lawfully acknowledged rites to be of equal right and dignity; that she wishes to preserve them in the future and to foster them in every way. The council also desires that, where necessary, the rites be revised carefully in the light of sound tradition, and that they be given a new vigor to meet the circumstances and needs of modern times.

CHAPTER I

General Principles for the Restoration and Promotion of the Sacred Liturgy

I. *The Nature of the Sacred Liturgy and Its Importance in the Church's Life*

5. God who "wills that all men be saved and come to the knowledge of the truth" (1 Tim 2:4), "who in many and various ways spoke in times past to the fathers by the prophets" (Heb 1:1), when the fullness of time had come sent his Son, the Word made flesh, anointed by the Holy Spirit, to preach the Gospel to the poor, to heal the contrite of heart,⁸ to be a "bodily and spiritual medicine,"⁹ the Mediator be-

² See Heb 13:14

See Eph 4:13.

⁶ See Jn 11:52.

⁸ See Is 61:1; Lk 4:18.

⁹ St. Ignatius of Antioch, *To the Ephesians* 7, 2.

³ See Eph 2:21-22.

⁵ See Is 11:12.

⁷ See Jn 10:16.

tween God and man.¹⁰ For this humanity, united with the person of the Word, was the instrument of our salvation. Therefore, in Christ "the perfect achievement of our reconciliation came forth, and the fullness of divine worship was given to us."¹¹

The wonderful works of God among the people of the Old Testament were but a prelude to the work of Christ the Lord in redeeming mankind and giving perfect glory to God. He achieved his task principally by the paschal mystery of his blessed Passion, Resurrection from the dead, and glorious Ascension, whereby "dying, he destroyed our death and, rising, he restored our life."¹² For it was from the side of Christ as he slept the sleep of death upon the cross that there came forth "the wondrous sacrament of the whole Church."¹³

6. Just as Christ was sent by the Father, so also he sent the apostles, filled with the Holy Spirit. This he did that, by preaching the Gospel to every creature,¹⁴ they might proclaim that the Son of God, by his Death and Resurrection, had freed us from the power of Satan¹⁵ and from death, and brought us into the kingdom of his Father. His purpose also was that they might accomplish the work of salvation which they had proclaimed, by means of sacrifice and sacraments, around which the entire liturgical life revolves. Thus by baptism men are plunged into the paschal mystery of Christ: they die with him, are buried with him, and rise with him;¹⁶ they receive the spirit of adoption as sons "in which we cry: Abba, Father" (Rom 8:15), and thus become true adorers whom the Father seeks.¹⁷ In like manner, as often as they eat the supper of the Lord they proclaim the death of the Lord until he comes.¹⁸ For that reason, on the very day of Pentecost, when the Church appeared before the world, "those who received the word" of Peter "were baptized. And "they continued steadfastly in the teaching of the apostles and in the communion of the breaking of bread and in prayers . . . praising God and being in favor with all the people" (Acts 2:41-47). From that time onward the Church has never failed to come together to celebrate the paschal mystery: reading those things "which were in all the Scriptures concerning him" (Lk 24:27), celebrating the Eucharist in which "the victory and triumph of his death are again made present,"¹⁹ and at the same time giving thanks

¹⁰ See I Tim 2:5.

¹¹ *Sacramentarium Veronese* (ed. Mohlberg), no. 1265; see also nos. 1241, 1248.

¹² Easter Preface of the Roman Missal.

¹³ Prayer before the second lesson for Holy Saturday, as it was in the Roman missal before the restoration of Holy Week.

¹⁴ See Mk 16:15.

¹⁵ See Acts 26:18.

¹⁶ See Rom 6:4; Eph 2:6; Col 3:1; 2 Tim 2:11.

¹⁷ See Jn 4:23.

¹⁸ See 1 Cor 11:26.

¹⁹ Council of Trent, sess. 13, decree on the holy Eucharist, canon 5.

“to God for his unspeakable gift” (2 Cor 9:15) in Christ Jesus, “in praise of his glory” (Eph 1:12), through the power of the Holy Spirit.

7. To accomplish so great a work, Christ is always present in his Church, especially in her liturgical celebrations. He is present in the sacrifice *of* the Mass, not only in the person of his minister, “the same now offering, through the ministry of priests, who formerly offered himself on the cross,”²⁰ but specially under the eucharistic species. By his power he is present in the sacraments so that when a man baptizes it is really Christ himself who baptizes.²¹ He is present in his word, since it is he himself who speaks when the holy Scriptures are read in the Church. He is present, lastly, when the Church prays and sings, for he promised: “Where two or three are gathered together in my name, there am I in the midst of them” (Mt 18:20).

Christ indeed always associates the Church with himself in this great work wherein God is perfectly glorified and men are sanctified. The Church is his beloved Bride who calls to her Lord, and through him offers worship to the eternal Father.

Rightly, then, the liturgy is considered an exercise of the priestly office of Jesus Christ. In the liturgy the sanctification of man is signified by signs perceptible to the senses, and is effected in a way which corresponds with each of these signs; in the liturgy the whole public worship is performed by the Mystical Body of Jesus Christ, that is, by the Head and his members.

From this it follows that every liturgical celebration, because it is an action of Christ the Priest and of his body which is the Church, is a sacred action surpassing all others; no other action of the Church can equal its efficacy by the same title and to the same degree.

8. In the earthly liturgy we take part in a foretaste of that heavenly liturgy which is celebrated in the holy city of Jerusalem toward which we journey as pilgrims, where Christ is sitting at the right hand of God, a minister of the holies and of the true tabernacle;²² we sing a hymn to the Lord's glory with all the warriors of the heavenly army; venerating the memory of the saints, we hope for some part and fellowship with them; we eagerly await the Savior, our Lord Jesus Christ, until he, our life, shall appear and we too will appear with him in glory.²³

9. The sacred liturgy does not exhaust the entire activity of the Church. Before men can come to the liturgy they must be called to faith and to conversion: “How then are they to call upon him in whom they have not yet believed? But how are they to believe him

20 Council of Trent, sess. 22, doctrine on the holy sacrifice of the Mass, canon 2.

21 See St. Augustine, *Tractatus in Iohannem* VI, no. 7: *PL* 35, 1428.

22 See Ap 21:2; Col 3:1; Heb 8:2.

23 See Phil 3:20; Col 3:4.

whom they have not heard? And how are they to hear if no one preaches? And how are men to preach unless they be sent?" (Rom 10:14-15).

Therefore, the Church announces the good tidings of salvation to those who do not believe, so that all men may know the true God and Jesus Christ whom he has sent, and may be converted from their ways, doing penance.²⁴ To believers also the Church must ever preach faith and penance; she must prepare them for the sacraments, teach them to observe all that Christ has commanded,²⁵ and invite them to all the works of charity, piety and the apostolate. For all these works make it clear that Christ's faithful, though not of this world, are to be the light of the world and to glorify the Father before men.

10. Nevertheless, the liturgy is the summit toward which the activity of the Church is directed; at the same time it is the font from which all her power flows. For the aim and object of apostolic work is that all who are made sons of God by faith and baptism should come together to praise God in the midst of his Church, to take part in the sacrifice, and to eat the Lord's Supper.

The liturgy in its turn moves the faithful, filled with "the paschal sacraments," to be "one in holiness,"²⁶ it prays that "they may hold fast in their lives to what they have grasped by their faith,"²⁷ the renewal in the Eucharist of the covenant between the Lord and man draws the faithful into the compelling love of Christ and sets them on fire. From the liturgy, therefore, and especially from the Eucharist, as from a font, grace is poured forth upon us; and the sanctification of men in Christ and the glorification of God, to which all other activities of the Church are directed as toward their end, is achieved in the most efficacious possible way.

11. But in order that the liturgy may be able to produce its full effects, it is necessary that the faithful come to it with proper dispositions, that their minds should be attuned to their voices, and that they should cooperate with divine grace lest they receive it in vain.²⁸ Pastors of souls must therefore realize that, when the liturgy is celebrated, something more is required than the mere observation of the laws governing valid and licit celebration; it is their duty also to ensure that the faithful take part fully aware of what they are doing, actively engaged in the rite, and enriched by its effects.

12. The spiritual life, however, is not limited solely to participation in the liturgy. The Christian is indeed called to pray with his brethren, but he must also enter into his chamber to pray to the Father in secret;²⁹ yet more according to the teaching of the apostle, he should pray

²⁴ See Jn 17:3; Lk 24:27; Acts 2:38.

²⁵ See Mt 28:20.

²⁶ Postcommunion for both Masses of Easter Sunday.

²⁷ Collect of the Mass for Tuesday of Easter Week.

²⁸ See 2 Cor 6:1.

²⁹ See Mt 6:6.

without *ceasing*.³⁰ We learn from the same apostle that we must *always bear* about in our body the dying of Jesus, so that the life also *of Jesus* may be made manifest in our bodily frame.³¹ This is why we ask the *Lord in the sacrifice of* the Mass that, “receiving the offering *of the* spiritual victim,” he may fashion us for himself “as an eternal gift.”³²

Popular devotions of the Christian people are to be highly commended, provided they accord with the laws and norms of the Church, above all when they are ordered by the Apostolic See.

Devotions proper to individual Churches also have a special dignity if they are undertaken by mandate of the bishops according to customs or books lawfully approved.

But these devotions should be so drawn up that they harmonize with the liturgical seasons, accord with the sacred liturgy, are in some fashion derived from it, and lead the people to it, since, in fact, the liturgy by its very nature far surpasses any of them.

2. *The Promotion of Liturgical Instruction and Active Participation*

14. Mother Church earnestly desires that all the faithful should be led to that full, conscious and active participation in liturgical celebrations which is demanded by the very nature of the liturgy. Such participation by the Christian people as “a chosen race, a royal priesthood, a holy nation, a redeemed people” (1 Pt 2:9; sec 2:4-5), is their right and duty by reason of their baptism.

In the restoration and promotion of the sacred liturgy, this full and active participation by all the people is the aim to be considered before all else; for it is the primary and indispensable source from which the faithful are to derive the true Christian spirit; and therefore pastors of souls must zealously strive to achieve it, by means of the necessary instruction, in all their pastoral work.

Yet it would be futile to entertain any hopes of realizing this unless the pastors themselves, in the first place, become thoroughly imbued with the spirit and power of the liturgy, and undertake to give instruction about it. A prime need, therefore, is that attention be directed, first of all, to the liturgical instruction of the clergy. Wherefore, the sacred council has decided to enact as follows:

15. Professors who are appointed to teach liturgy in seminaries, religious houses of study and theological faculties must be properly trained for their work in institutes which specialize in this subject.

16. The study of sacred liturgy is to be ranked among the compulsory and major courses in seminaries and religious houses of studies; in theological faculties it is to rank among the principal courses. It is to be taught under its theological, historical, spiritual, pastoral and

³⁰ See 1 Th 5:17.

³¹ See 2 Cor 4:10-11.

³² Secret for Monday of Pentecost week.

juridical aspects. Moreover, other professors, while striving to expound the mystery of Christ and the history of salvation from the angle proper to each of their own subjects, must nevertheless do so in a way which will clearly bring out the connection between their subjects and the liturgy, as also the unity which underlies all priestly training. This consideration is especially important for professors of dogmatic, spiritual and pastoral theology and for those of holy Scripture.

17. In seminaries and houses of religious, clerics shall be given a liturgical formation in their spiritual life. For this they will need proper direction, so that they may be able to understand the sacred rites and take part in them whole-heartedly; and they will also need personally to celebrate the sacred mysteries, as well as popular devotions which are imbued with the spirit of the liturgy. In addition they must learn how to observe the liturgical laws, so that life in seminaries and houses of religious may be thoroughly influenced by the spirit of the liturgy.

18. Priests, both secular and religious, who are already working in the Lord's vineyard are to be helped by every suitable means to understand ever more fully what it is that they are doing when they perform sacred rites; they are to be aided to live the liturgical life and to share it with the faithful entrusted to their care.

19. With zeal and patience, pastors of souls must promote the liturgical instruction of the faithful, and also their active participation in the liturgy both internally and externally, taking into account their age and condition, their way of life, and standard of religious culture. By so doing, pastors will be fulfilling one of the chief duties of a faithful dispenser of the mysteries of God; and in this matter they must lead their flock not only in word but also by example.

20. Transmissions of the sacred rites by radio and television shall be done with discretion and dignity, under the leadership and direction of a suitable person appointed for this office by the bishops. This is especially important when the service to be broadcast is the Mass.

3. *The Reform of the Sacred Liturgy*

21. In order that the Christian people may more certainly derive an abundance of graces from the sacred liturgy, holy Mother Church desires to undertake with great care a general restoration of the liturgy itself. For the liturgy is made up of immutable elements divinely instituted, and of elements subject to change. These not only may but ought to be changed with the passage of time if they have suffered from the intrusion of anything out of harmony with the inner nature of the liturgy or have become unsuited to it.

In this restoration, both texts and rites should be drawn up so that they express more clearly the holy things which they signify; the Christian people, so far as possible, should be enabled to understand them with ease and to take part in them fully, actively and as befits a community.

Wherefore, the sacred Council establishes the following general norms:

A. General Norms

22. a) Regulation of the sacred liturgy depends solely on the authority of the Church, that is, on the Apostolic See and, as laws may determine, on the bishop.

b) In virtue of power conceded by the law, the regulation of the liturgy within certain defined limits belongs also to various kinds of competent territorial bodies of bishops legitimately established.

c) Therefore, no other person, even if he be a priest, may add, remove or change anything in the liturgy on his own authority.

23. That sound tradition may be retained, and yet the way remain open to legitimate progress, a careful investigation is always to be made into each part of the liturgy which is to be revised. This investigation should be theological, historical and pastoral. Also, the general laws governing the structure and meaning of the liturgy must be studied in conjunction with the experience derived from recent liturgical reforms and from the induits conceded to various places. Finally, there must be no innovations unless the good of the Church genuinely and certainly requires them; and care must be taken that any new forms adopted should in some way grow organically from forms already existing.

As far as possible, notable differences between the rites used in adjacent regions must be carefully avoided.

24. Sacred Scripture is of the greatest importance in the celebration of the liturgy. For it is from Scripture that lessons are read and explained in the homily, and psalms are sung; the prayers, collects and liturgical songs are Scriptural in their inspiration, and it is from the Scriptures that actions and signs derive their meaning. Thus, to achieve the restoration, progress and adaptation of the sacred liturgy, it is essential to promote that warm and living love for Scripture to which the venerable tradition of both eastern and western rites gives testimony.

25. The liturgical books are to be revised as soon as possible; experts are to be employed on the task, and bishops are to be consulted, from various parts of the world.

B. Norms Drawn from the Hierarchic and Communal Nature of the Liturgy

26. Liturgical services are not private functions, but are celebrations of the Church, which is the "sacrament of unity," namely the holy people united and ordered under their bishops.³³

Therefore, liturgical services pertain to the whole body of the Church; they manifest it and have effects upon it; but they concern the individual members of the Church in different ways, according to their differing rank, office and actual participation.

³³ St. Cyprian, *On the Unity of the Catholic Church* y see Letter 66, no. 8,3.

27. It is to be stressed that whenever rites, according to their specific nature, make provision for communal celebration involving the presence and active participation of the faithful, this way of celebrating them is to be preferred, so far as possible, to a celebration that is individual and quasi-private.

This applies with especial force to the celebration of Mass and the administration of the sacraments, even though every Mass has of itself a public and social nature.

28. In liturgical celebrations each person, minister or layman, who has an office to perform, should do all of, but only, those parts which pertain to his office by the nature of the rite and the principles of liturgy.

29. Servers, lectors, commentators and members of the choir also exercise a genuine liturgical function. They ought, therefore, to discharge their office with the sincere piety and decorum demanded by so exalted a ministry and rightly expected of them by God's people.

Consequently, they must all be deeply imbued with the spirit of the liturgy, each in his own measure, and they must be trained to perform their functions in a correct and orderly manner.

30. To promote active participation, the people should be encouraged to take part by means of acclamations, responses, psalmody, antiphons and songs, as well as by actions, gestures and bodily attitudes. And at the proper times all should observe a reverent silence.

31. The revision of the liturgical books must carefully attend to the provision of rubrics also for the people's parts.

32. The liturgy makes distinctions between persons according to their liturgical laws providing for due honors to be given to civil authorities. Apart from these instances, no special honors are to be paid in the liturgy to any private persons or classes of persons, whether in the ceremonies or by external display.

C. Norms Based upon the Didactic and Pastoral Nature of the Liturgy

33. Although the sacred liturgy is above all things the worship of the divine Majesty, it likewise contains much instruction for the faithful.³⁴ For in the liturgy God speaks to his people and Christ is still proclaiming his Gospel. And the people reply to God both by song and prayer.

Moreover, the prayers addressed to God by the priest who presides over the assembly in the person of Christ are said in the name of the entire holy people and of all present. And the visible signs used by the liturgy to signify invisible divine things have been chosen by Christ or the Church. Thus, not only when things are read 'which were written for our instruction' (Rom 15:4), but also when the Church prays or sings or acts, the faith of those taking part is nourished and their minds are raised to God, so that they may offer him their rational service and more abundantly receive his grace.

³⁴ See Council of Trent, scss. 22, doctrine on the holy sacrifice of the Mass, canon 8.

Wherefore, in the revision of the liturgy, the following general norms should be observed:

34. The rites should be distinguished by a noble simplicity; they should be short, clear and unencumbered by useless repetitions; they should be within the people's powers of comprehension, and normally should not require much explanation.

35. That the intimate connection between words and rites may be apparent in the liturgy:

a) In sacred celebrations there is to be more reading from holy Scripture, and it is to be more varied and suitable.

b) Because the sermon is part of the liturgical service, the best place for it is to be indicated even in the rubrics, as far as the nature of the rite will allow; the ministry of preaching is to be fulfilled with exactitude and fidelity. The sermon, moreover, should draw its content mainly from scriptural and liturgical sources, and its character should be that of a proclamation of God's wonderful works in the history of salvation, the mystery of Christ, ever made present and active us, especially in the celebration of the liturgy.

c) Instruction which is more explicitly liturgical should also be given in a variety of ways; if necessary, short directives to be spoken by the priest or proper minister should be provided within the rites themselves. But they should occur only at the more suitable moments, and be in prescribed or similar words.

d) Bible services should be encouraged, especially on the vigils of the more solemn feasts, on some weekdays in Advent and Lent, and on Sundays and feast days. They are particularly to be commended in places where no priest is available; when this is so, a deacon or some other person authorized by the bishop should preside over the celebration.

36. a) Particular law remaining in force, the use of the Latin language is to be preserved in the Latin rites.

b) But since the use of the mother tongue, whether in the Mass, the administration of the sacraments, or other parts of the liturgy, frequently may be of great advantage to the people, the limits of its employment may be extended. This will apply in the first place to the readings and directives, and to some of the prayers and chants, according to the regulations on this matter to be laid down separately in subsequent chapters.

c) These norms being observed, it is for the competent territorial ecclesiastical authority mentioned in no. 22-b to decide whether, and to what extent, the vernacular language is to be used; their decrees are to be approved, that is, confirmed, by the apostolic See. And, whenever it seems to be called for, this authority is to consult with bishops of neighboring regions which have the same language.

d) Translations from the Latin text into the mother tongue intended for use in the liturgy must be approved by the competent territorial ecclesiastical authority mentioned.

D. Norms for Adapting the Liturgy to the Culture and Traditions of Peoples

37. Even in the liturgy, the Church has no wish to impose a rigid uniformity in matters which do not implicate the faith or the good of the whole community; rather does she respect and foster the genius and talents of the various races and peoples. Anything in these peoples' way of life which is not indissolubly bound up with superstition and error she studies with sympathy and, if possible, preserves intact. Sometimes, in fact, she admits such things into the liturgy itself, so long as they harmonize with its true and authentic spirit.

38. Provisions shall also be made, when revising the liturgical books, for legitimate variations and adaptations to different groups, regions and peoples, especially in mission lands, provided that the substantial unity of the Roman rite is preserved; and this should be borne in mind when drawing up the rites and devising rubrics.

39. Within the limits set by the typical editions of the liturgical books, it shall be for the competent territorial ecclesiastical authority mentioned in no. 22-b, to specify adaptations, especially in the case of the administration of the sacraments, the sacramentals, processions, liturgical language, sacred music and the arts, but according to the fundamental norms laid down in this Constitution.

40. In some places and circumstances, however, an even more radical adaptation of the liturgy is needed, and this entails greater difficulties.

Wherefore:

a) The competent territorial ecclesiastical authority mentioned in no. 22b must, in this matter, carefully and prudently consider which elements from the traditions and culture of individual peoples might appropriately be admitted into divine worship. Adaptations which are judged to be useful or necessary should then be submitted to the Apostolic See, by whose consent they may be introduced.

b) To ensure that adaptations may be made with all the circumspection which they demand, the Apostolic See will grant power to this same territorial ecclesiastical authority to permit and to direct, as the case requires, the necessary preliminary experiments over a determined period of time among certain groups suited for the purpose.

c) Because liturgical laws often involve special difficulties with respect to adaptation, particularly in mission lands, men who are experts in these matters must be employed to formulate them.

4. *Promotion of Liturgical Life in Diocese and Parish*

41. The bishop is to be considered as the high priest of his flock, from whom the life in Christ of his faithful is in some way derived and dependent.

Therefore, all should hold in great esteem the liturgical life of the diocese centered around the bishop, especially in his cathedral church;

they must be convinced that the pre-eminent manifestation of the Church consists in the full active participation of all God's holy people in these liturgical celebrations, especially in the same eucharist, in a single prayer, at one altar, at which there presides the bishop surrounded by his college priests and by his ministers.³⁵

42. But because it is impossible for the bishop always and everywhere to preside over the whole flock in his Church, he cannot do other than establish lesser groupings of the faithful. Among these the parishes, set up locally under a pastor who takes the place of the bishop, are the most important: for in some manner they represent the visible Church constituted throughout the world.

And therefore the liturgical life of the parish and its relationship to the bishop must be fostered theoretically and practically among the faithful and clergy; efforts also must be made to encourage a sense of community within the parish, above all in the common celebration of the Sunday Mass.

5. *The Promotion of Pastoral-Liturgical Action*

53. Zeal for the promotion and restoration of the liturgy is rightly held to be a sign of the providential dispositions of God in our time, as a movement of the Holy Spirit in his Church. It is today a distinguishing mark of the Church's life, indeed of the whole tenor of contemporary religious thought and action.

So that this pastoral-liturgical action may become even more vigorous in the Church, the sacred council decrees:

44. It is desirable that the competent territorial ecclesiastical authority mentioned in no. 22b set up a liturgical commission, to be assisted by experts in liturgical science, sacred music, art and pastoral practice. So far as possible the commission should be aided by some kind of institute for pastoral liturgy, consisting of persons who are eminent in these matters, and including laymen as circumstances suggest. Under the direction of the above-mentioned territorial ecclesiastical authority the commission is to regulate pastoral-liturgical action throughout the territory, and to promote studies and necessary experiments whenever there is question of adaptations to be proposed to the Apostolic Sec.

45. For the same reason every diocese is to have a commission on the sacred liturgy under the direction of the bishop, for promoting the liturgical apostolate.

Sometimes it may be expedient that several dioceses should form between them one single commission which will be able to promote the liturgy by common consultation.

46. Besides the commission on the sacred liturgy, every diocese, as far as possible, should have commissions for sacred music and sacred art.

³⁵ Sec St. Ignatius of Antioch, *To the Smyrnians* 8; *To the Magnesians* 7; *To the Philadelphians* 4.

These three commissions must work in closest collaboration; indeed, it will often be best to fuse the three of them into one single commission.

CHAPTER 2

The Most Sacred Mystery of the Eucharist

47. At the Last Supper, on the night when he was betrayed, our Savior instituted the eucharistic sacrifice of his Body and Blood. He did this in order to perpetuate the sacrifice of the cross throughout the centuries until he should come again, and so to entrust to his beloved spouse, the Church, a memorial of his Death and Resurrection: a sacrament of love, a sign of unity, a bond of charity,³⁶ a paschal banquet in which Christ is eaten, the mind is filled with grace, and a pledge of future glory is given to us.³⁷

48. The Church, therefore, earnestly desires that Christ's faithful, when present at this mystery of faith, should not be there as strangers or silent spectators; on the contrary, through a good understanding of the rites and prayers they should take part in the sacred action conscious of what they are doing, with devotion and full collaboration. They should be instructed by God's word and be nourished at the table of the Lord's body; they should give thanks to God; by offering the immaculate Victim, not only through the hands of the priest, but also with him, they should learn also to offer themselves; through Christ the Mediator,³⁸ they should be drawn day by day into ever more perfect union with God and with each other, so that finally God may be in all.

49. For this reason the sacred council, having in mind those Masses which are celebrated with the assistance of the faithful, especially on Sundays and feasts of obligation has made the following decrees that the sacrifice of the Mass, even in the ritual forms of its celebration, may become pastorally efficacious to the fullest degree.

50. The rite of the Mass is to be revised in such a way that the intrinsic nature and purpose of its several parts, as also the connection between them, may be more clearly manifested, and that devout and active participation by the faithful may be more easily achieved.

For this purpose the rites are to be simplified, due care being taken to preserve their substance; elements which, with the passage of time, came to be duplicated, or were added with but little advantage, are now to be discarded; other elements which have suffered injury through accidents of history are now to be restored to the vigor which they had in the days of the holy fathers as may seem useful or necessary.

³⁶ See St. Augustine, *Tractatus in Iohannem* VI, no. 13.

³⁷ Roman breviary, feast of Corpus Christi, second vespers, antiphon to the Magnificat.

³⁸ See St. Cyril of Alexandria, *Commentary on the Gospel of John* 11, chs. II-12: *PG* 74. 557-564.

51. The treasures of the Bible are to be opened up more lavishly, so that richer fare may be provided for the faithful at the table of God's word. In this way a more representative portion of the holy Scriptures will be read to the people in the course of a prescribed number of years.

52. By means of the homily the mysteries of the faith and the guiding principles of the Christian life are expounded from the sacred text, during the course of the liturgical year; the homily, therefore, is to be highly esteemed as part of the liturgy itself; in fact, at those Masses which are celebrated with the assistance of the people on Sundays and feasts of obligation, it should not be omitted except for a serious reason.

53. Especially on Sundays and feasts of obligation there is to be restored, after the gospel and the homily, "the common prayer" or "the prayer of the faithful." By this prayer, in which the people are to take part, intercession will be made for holy Church, for the civil authorities, for those oppressed by various needs, for all mankind, and for the salvation of the entire world.³⁹

54. In Masses which are celebrated with the people, a suitable place may be allotted to their mother tongue. This is to apply in the first place to the readings and "the common prayer," but also, as local conditions may warrant, to those parts which pertain to the people, according to the norm laid down in no. 36 of this constitution.

Nevertheless, steps should be taken so that the faithful may also be able to say or to sing together in Latin those parts of the ordinary of the Mass which pertain to them.

And wherever a more extended use of the mother tongue within the Mass appears desirable, the regulation laid down in no. 40 of this constitution is to be observed.

55. That more perfect form of participation in the Mass whereby the faithful, after the priest's communion, receive the Lord's Body from the same sacrifice, is strongly recommended.

The dogmatic principles which were laid down by the Council of Trent remaining intact,⁴⁰ communion under both kinds may be granted when the bishops think fit, not only to clerics and religious, but also to the laity, in cases to be determined by the Apostolic See, as, for instance, to the newly ordained in the Mass of their sacred ordination, to the newly professed in the Mass of their religious profession, and to the newly baptized in the Mass which follows their baptism.

56. The two parts which, in a certain sense, go to make up the Mass, namely the liturgy of the word and the eucharistic liturgy, are so closely connected with each other that they form but one single act of worship. Accordingly this sacred synod strongly urges pastors

³⁹ See 1 Tim 2:1-2.

⁴⁰ Session 21, July 16, 1562. Doctrine on communion under both species, ch. 1-3: *Concilium Tridentinum. Diariorum, Adorum, Epistolarum, Tractatum nova collectio*, ed. Soc. Goerresiana, tome VIII, Freiburg in Br. 1919, 698-699.

of souls that, when instructing the faithful, they insistently teach them to take their part in the entire Mass, especially on Sundays and feasts of obligation.

57. a) Concélébration, whereby the unity of the priesthood is appropriately manifested, has remained in use to this day in the Church both in the east and in the west. For this reason it has seemed good to the Council to extend permission for concélébration to the following cases:

1. a) on the Thursday *of* the Lord's Supper, not only at the Mass of the Chrism, but also at the evening Mass;
 b) at Masses during councils, bishops' conferences, and synods;
 c) at the Mass for the blessing of an abbot.
2. Also, with permission of the ordinary, to whom it belongs to decide whether concélébration is opportune:
 - a) at conventual Mass, and at the principal Mass in churches when the needs of the faithful do not require that all the priests available should celebrate individually;
 - b) at Masses celebrated at any kind of priests' meetings, whether the priests be secular clergy or religious.
- b) i. The regulation, however, of the discipline of concélébration in the diocese pertains to the bishop.
2. Nevertheless, each priest shall always retain his right to celebrate Mass individually, though not at the same time in the same church as a conccelebrated Mass, nor on Thursday of the Lord's Supper.

58. A new rite for concélébration is to be drawn up and inserted into the pontifical and into the Roman missal.

chapter 3

The Other Sacraments and the Sacramentals

59. The purpose of the sacraments is to sanctify men, to build up the body of Christ and, finally, to give worship to God; because they are signs they also instruct. They not only presuppose faith, but by words and objects they also nourish, strengthen and express it; that is why they are called "sacraments of faith." They do indeed impart grace, but, in addition, the very act of celebrating them most effectively disposes the faithful to receive this grace in a fruitful manner, to worship God duly and to practice charity.

It is, therefore, of the highest importance that the faithful should easily understand the sacramental signs, and should frequent with great eagerness those sacraments which were instituted to nourish the Christian life.

60. Holy Mother Church has, moreover, instituted sacramentals. These are sacred signs which bear a resemblance to the sacraments: they signify *effects, particularly of* a spiritual kind, which are obtained

through the Church's intercession. By them men are disposed to receive the *chief effect of* the sacraments, and various occasions in *life are rendered holy*.

61. Thus, for well-disposed members of the faithful, the liturgy of the sacraments and sacramentals sanctifies almost every event in their lives; they are given access to the stream of divine grace which flows from the paschal mystery *of* the Passion, Death and Resurrection of Christ, the font from which all sacraments and sacramentals draw their power. There is hardly any proper use of material things which cannot thus be directed toward the sanctification of men and the praise of God.

62. With the passage of time, however, there have crept into the rites *of* the sacraments and sacramentals certain features which have rendered their nature and purpose far from clear to the people of today; hence, some changes have become necessary to adapt them to the needs of our own times. For this reason the sacred council decrees as follows concerning their revision.

63. Because the use of the mother tongue in the administration of the sacraments and sacramentals can often be of considerable help to the people, this use is to be extended according to the following norms:

a) The vernacular language may be used in administering the sacraments and sacramentals, according to the norms of no. 36;

b) In harmony with the new edition of the Roman ritual, particular rituals shall be prepared without delay by the competent territorial ecclesiastical authority mentioned in no. 22b of this constitution. These rituals, which are to be adapted, also as regards the language employed, to the needs of the different regions, are to be reviewed by the Apostolic See and then introduced into the regions for which they have been prepared. But in drawing up these rituals or particular collections of rites, the instructions prefixed to the individual rites in the Roman ritual, whether they be pastoral and rubrical or whether they have special social import, shall not be omitted.

64. The catechumenate for adults, comprising several distinct steps, is to be restored and to be taken into use at the discretion of the local ordinary. By this means the time of the catechumenate, which is intended as a period of suitable instruction, may be sanctified by sacred rites to be celebrated at successive intervals of time.

65. In mission lands it is found that some of the peoples already make use of initiation rites. Elements from these, when capable of being adapted to Christian ritual, may be admitted along with those already found in Christian tradition, according to the norm laid down in nos. 37-40 of this constitution.

66. Both of the rites for the baptism of adults are to be revised: not only the simpler rite, but also the more solemn one, which must take into account the restored catechumenate. A special Mass "For the Conferring of Baptism" is to be inserted into the Roman missal.

67. The rite for the baptism of infants is to be revised, and it should be adapted to the circumstance that those to be baptized are, in fact, infants. The roles *of* parents and god-parents, and also their duties, should be brought out more clearly in the rite itself.

68. The baptismal rite should contain variants, to be used at the discretion *of* the local ordinary, for occasions when a very large number are to be baptized together. Moreover, a shorter rite is to be drawn up, especially for mission lands, to be used by catechists, but also by the faithful in general when there is danger of death, and neither priest nor deacon is available.

69. In place of the rite called the "Order of Supplying What Was Omitted in the Baptism of an Infant," a new rite is to be drawn up. This should manifest more fittingly and clearly that the infant, baptized by the short rite, has already been received into the Church.

And a new rite is to be drawn up for converts who have already been validly baptized; it should indicate that they are now admitted to communion with the Church.

70. Except during Eastertide, baptismal water may be blessed within the rite of baptism itself by an approved shorter formula.

71. The rite of confirmation is to be revised and the intimate connection which this sacrament has with the whole of Christian initiation is to be more clearly set forth; for this reason it is fitting for candidates to renew their baptismal promises just before they are confirmed.

Confirmation may be given within the Mass when convenient; when it is given outside the Mass, the rite that is used should be introduced by a formula to be drawn up for this purpose.

72. The rite and formulas for the sacrament of penance are to be revised so that they more clearly express both the nature and effect of the sacrament.

73. "Extreme unction," which may also and more fittingly be called "anointing of the sick," is not a sacrament for those only who are at the point of death. Hence, as soon as any one of the faithful begins to be in danger of death from sickness or old age, the fitting time for him to receive this sacrament has certainly already arrived.

74. In addition to the separate rites for anointing of the sick and for viaticum, a continuous rite shall be prepared according to which the sick man is anointed after he has made his confession and before he receives viaticum.

75. The number of the anointings is to be adapted to the occasion, and the prayers which belong to the rite of anointing are to be revised so as to correspond with the varying conditions of the sick who receive the sacrament.

76. Both the ceremonies and texts of the ordination rites are to be revised. The address given by the bishop at the beginning of each ordination or consecration may be in the mother tongue.

When a bishop is consecrated, the laying on of hands may be done by all the bishops present.

77. The marriage rite now found in the Roman ritual is to be revised and enriched in such a way that the grace of the sacrament is more clearly signified and the duties of the spouses are taught.

'If any regions are wont to use other praiseworthy customs and ceremonies when celebrating the sacrament of matrimony, the sacred synod earnestly desires that these by all means be retained.'⁴¹

Moreover, the competent territorial ecclesiastical authority mentioned in no. 22-b of this constitution is free to draw up its own rite suited to the usages of place and people, according to the provision of no. 63. But the rite must always conform to the law that the priest assisting at the marriage must ask for and obtain the consent of the contracting parties.

78. Matrimony is normally to be celebrated within the Mass, after the reading of the gospel and the homily, and before "the prayer of the faithful." The prayer for the bride, duly amended to remind both spouses of their equal obligation to remain faithful to each other, may be said in the mother tongue.

But if the sacrament of matrimony is celebrated apart from the Mass, the epistle and gospel from the nuptial Mass are to be read at the beginning of the rite, and the blessing should always be given to the spouses.

79. The sacramentals are to undergo a revision which takes into account the primary principle of enabling the faithful to participate intelligently, actively and easily; the circumstances of our own days must also be considered. When rituals are revised, as laid down in no. 63, new sacramentals may also be added as the need for these becomes apparent.

Reserved blessings shall be very few; reservations shall be in favor only of bishops or ordinaries.

Let provision be made that some sacramentals, at least in special circumstances and at the discretion of the ordinary, may be administered by qualified lay persons.

80. The rite for the consecration of virgins at present found in the Roman pontifical is to be revised.

Moreover, a rite of religious profession and renewal of vows shall be drawn up in order to achieve greater unity, sobriety and dignity. Apart from exceptions in particular law, this rite should be adopted by those who make their profession or renewal of vows within the Mass.

Religious profession should preferably be made within the Mass.

81. The rite for the burial of the dead should express more clearly the paschal character of Christian death, and should correspond more closely to the circumstances and traditions found in various regions. This holds good also for the liturgical color to be used.

⁴¹ Council of Trent, sess. 24, November 11, 1563, doctrine on reform, ch. 1. See Roman ritual, tit. 8, ch. 2, no. 6.

82. The rite for the burial of infants is to be revised, and a special Mass for the occasion should be provided.

chapter 4

The Divine Office

83. Christ Jesus, high priest of the new and eternal covenant, taking human nature, introduced into this earthly exile that hymn which is sung throughout all ages in the halls *of* heaven. He joins the entire community *of* mankind to himself, associating it with his own singing of this canticle of divine praise.

For he continues his priestly work through the agency of his Church, which is ceaselessly engaged in praising the Lord and interceding for the salvation of the whole world. She does this not only by celebrating the eucharist, but also in other ways, especially by praying the divine office.

84. By tradition going back to early Christian times, the divine office is devised so that the whole course *of* the day and night is made holy by the praises of God. Therefore, when this wonderful song of praise is rightly performed by priests and others who are deputed for this purpose by the Church's ordinance, or by the faithful praying together with the priest in the approved form, then it is truly the voice of the bride addressed to her bridegroom; it is the very prayer which Christ himself, together with his body, addresses to the Father.

85. Hence all who render this service are not only fulfilling a duty of the Church, but also are sharing in the greatest honor of Christ's spouse, for by offering these praises to God they are standing before God's throne in the name of the Church their Mother.

86. Priests who are engaged in the sacred pastoral ministry will offer the praises of the hours with greater fervor the more vividly they realize that they must heed St. Paul's exhortation: "Pray without ceasing" (1 Th 5:17). For the work in which they labor will effect nothing and bring forth no fruit except by the power of the Lord who said: "Without me you can do nothing" (Jn 15:5). That is why the apostles, instituting deacons, said: "We will devote ourselves to prayer and to the ministry of the word" (Acts 6:4).

87. In order that the divine office may be better and more perfectly prayed in existing circumstances, whether by priests or by other members of the Church, the sacred council, carrying further the restoration already so happily begun by the Apostolic See, has seen fit to decree as follows concerning the office of the Roman rite.

88. Because the purpose of the office is to sanctify the day, then traditional sequence of the hours is to be restored so that once again they may be genuinely related to the time of the day when they are prayed, as far as this may be possible. Moreover, it will be necessary to take into account the modern conditions in which daily life has to

be lived, especially by those who are called to labor in apostolic works.

89. Therefore, when the office is revised, these norms are to be observed:

a) By the venerable tradition of the universal Church, lauds as morning prayer and vespers as evening prayer are the two hinges on which the daily office turns; hence, they are to be considered the chief hours and are to be celebrated as such.

b) Compline is to be drawn up so that it will be a suitable prayer for the end of the day.

c) The hour known as matins, although it should retain the character of nocturnal praise when celebrated in choir, shall be adapted so that it may be recited at any hour of the day; it shall be made up of fewer psalms and longer readings.

d) The hour of prime is to be suppressed.

e) In choir the minor hours of terce, sext and none are to be observed. But outside choir it will be lawful to select any one of these three, according to the respective time of the day.

90. The divine office, because it is the public prayer of the Church, is a source *of* piety and nourishment for personal prayer. And therefore priests and all others who take part in the divine office are earnestly exhorted in the Lord to attune their minds to their voices when praying it. The better to achieve this, let them take steps to improve their understanding of the liturgy and of the Bible, especially of the psalms.

In revising the Roman office, its ancient and venerable treasures are to be so adapted that all those to whom they are handed on may more extensively and easily draw profit from them.

91. So that it may really be possible in practice to observe the course of the hours proposed in no. 89, the psalms are no longer to be distributed throughout one week, but through some longer period of time.

The work of revising the psalter, already happily begun, is to be finished as soon as possible, and is to take into account the style of Christian Latin, the liturgical use of psalms, also when sung, and the entire tradition of the Latin Church.

92. As regards the readings, the following shall be observed:

a) Readings from sacred Scripture shall be arranged so that the riches of God's word may be easily accessible in more abundant measure.

b) Readings excerpted from the works of the fathers, doctors and ecclesiastical writers shall be better selected.

c) The accounts of martyrdom or the lives of the saints are to accord with the facts of history.

93. To whatever extent may seem desirable, the hymns are to be restored to their original form, and whatever smacks of mythology or ill accords with Christian piety is to be removed or changed. Also, as occasion may arise, let other selections from the treasury of hymns be incorporated.

94. That the day may be truly sanctified, and that the hours themselves may be recited with spiritual advantage, it is best that each of

them be prayed at a time which most closely corresponds with its true canonical time.

95. Communities obliged to choral office are bound to celebrate the office in choir every day in addition to the conventual Mass. In particular:

a) Orders of canons, of monks and of nuns, and of other regulars bound by law or constitutions to choral office must celebrate the entire office.

b) Cathedral or collegiate chapters are bound to recite those parts of the office imposed on them by general or particular law.

c) All members of the above communities who are in major orders or who are solemnly professed, except for lay brothers, are bound to recite individually those canonical hours which they do not pray in choir.

96. Clerics not bound to office in choir, if they are in major orders, are bound to pray the entire office every day, either in common or individually, as laid down in no. 89.

97. Appropriate instances are to be defined by the rubrics in which a liturgical service may be substituted for the divine office.

In particular cases, and for a just reason, ordinaries can dispense their subjects wholly or in part from the obligation of reciting the divine office, or may commute the obligation.

98. Members of any institute dedicated to acquiring perfection who, according to their constitutions, are to recite any parts of the divine office are thereby performing the public prayer of the Church.

They too perform the public of the Church who, in virtue of their constitutions, recite any short office, provided this is drawn up after the pattern of the divine office and is duly approved.

99. Since the divine office is the voice of the Church, that is, of the whole Mystical Body' publicly praising God, those clerics who are not obliged to office in choir, especially priests who live together or who assemble for any purpose, are urged to pray at least some part of the divine office in common.

All who pray the divine office, whether in choir or in common, should fulfil the task entrusted to them as perfectly as possible; this refers not only to the internal devotion of their minds but also to their external manner of celebration.

It is, moreover, fitting that the office, both in choir and in common, be sung when possible.

100. Pastors of souls should see to it that the chief hours, especially vespers, are celebrated in common in church on Sundays and the more solemn feasts. And the laity, too, are encouraged to recite the divine office, either with the priests, or among themselves, or even individually.

101. a) In accordance with the centuries-old tradition of the Latin rite, the Latin language is to be retained by' clerics in the divine office. But in individual cases the ordinary has the power of granting the use of a vernacular translation to those clerics for whom the use

of Latin constitutes a grave obstacle to their praying the office properly. The vernacular version, however, must be one that is drawn up according to the provision of no. 36.

b) The competent superior has the power to grant the use of the vernacular in the celebration of the divine office, even in choir, to nuns and to members of institutes dedicated to acquiring perfection, both men who are not clerics and women. The version, however, must be one that is approved.

c) Any cleric bound to the divine office fulfills his obligation if he prays the office in the vernacular together with a group of the faithful or with those mentioned in 101-b above, provided that the text of the translation is approved.

chapter 5 The Liturgical Year

102. Holy Mother Church is conscious that she must celebrate the saving work of her divine Spouse by devoutly recalling it on certain days throughout the course of the year. Every week, on the day which she has called the Lord's day, she keeps the memory of the Lord's resurrection, which she also celebrates once in the year, together with his blessed passion, in the most solemn festival of Easter.

Within the cycle of a year, moreover, she unfolds the whole mystery of Christ, from the Incarnation and birth until the Ascension, the day of Pentecost, and the expectation of blessed hope and of the coming of the Lord.

Recalling thus the mysteries of Redemption, the Church opens to the faithful the riches of her Lord's powers and merits, so that these are in some way made present for all time, and the faithful are enabled to lay hold upon them and become filled with saving grace.

103. In celebrating this annual cycle of Christ's mysteries, holy Church honors with especial love the Blessed Mary, Mother of God, who is joined by an inseparable bond to the saving work of her Son. In her the Church holds up and admires the most excellent fruit of the Redemption, and joyfully contemplates, as in a faultless image, that which she herself desires and hopes wholly to be.

104. The Church has also included in the annual cycle days devoted to the memory of the martyrs and the other saints. Raised up to perfection by the manifold grace of God, and already in possession of eternal salvation, they sing God's perfect praise in heaven and offer prayers for us. By celebrating the passage of these saints from earth to heaven, the Church proclaims the paschal mystery achieved in the saints who have suffered and been glorified with Christ; she proposes them to the faithful as examples drawing all of the Father through Christ, and through their merits she pleads for God's favors.

105. Finally, in the various seasons of the year and according to her traditional discipline, the Church completes the formation of the

faithful by means of pious practices for soul and body, by instruction, prayer and works of penance and of mercy.

Accordingly, the sacred council has seen fit to decree as follows:

106. By a tradition banded down from the apostles which took its origin from the very day of Christ's Resurrection, the Church celebrates the paschal mystery every eighth day; with good reason this, then, bears the name of the Lord's day or Sunday. For on this day Christ's faithful should come together into one place so that, by hearing the word of God and taking part in the Eucharist, they may call to mind the Passion, the Resurrection, and the glorification of the Lord Jesus, and may thank God who "has begotten them again through the Resurrection of Jesus Christ from the dead, unto a living hope" (i Pt 1:3). Hence, the Lord's day is the original feast day, and it should be proposed to the piety of the faithful and taught to them so that it may become in fact a day of joy and of freedom from work. Other celebrations, unless they be truly of greatest importance, shall not have precedence over the Sunday which is the foundation and kernel of the whole liturgical year.

107. The liturgical year is to be revised so that the traditional customs and discipline of the sacred seasons shall be preserved or restored to suit the conditions of modern times; their specific character is to be retained, so that they duly nourish the piety of the faithful who celebrate the mysteries of Christian redemption, and above all the paschal mystery. If certain adaptations are considered necessary on account of local conditions, they are to be made in accordance with the provisions of nos. 39 and 40.

108. The minds of the faithful must be directed primarily toward the feasts of the Lord whereby the mysteries of salvation are celebrated in the course of the year. Therefore, the proper of the time shall be given the preference which is its due over the feasts of the saints, so that the entire cycle of the mysteries of salvation may be suitably recalled.

109. The season of Lent has a twofold character: primarily by recalling or preparing for baptism and by penance, it disposes the faithful, who more diligently hear the word of God and devote themselves to prayer, to celebrate the paschal mystery. This twofold character is to be brought into greater prominence both in the liturgy and by liturgical catechesis. Hence:

a) More use is to be made of the baptismal features proper to the Lenten liturgy; some of them, which used to flourish in bygone days, are to be restored as may seem good.

b) The same is to apply to the penitential elements. As regards instruction it is important to impress on the minds of the faithful not only the social consequences of sin but also that essence of the virtue of penance which leads to the detestation of sin as an offense against God; the role of the Church in penitential practices is not to be passed over, and the people must be exhorted to pray for sinners.

no. During Lent penance should not be only internal and individual, but also external and social. The practice of penance should be fostered in ways that are possible in our own times and in different regions, and according to the circumstances of the faithful; it should be encouraged by the authorities mentioned in no. 22.

Nevertheless, let the paschal fast be kept sacred. Let it be celebrated everywhere on Good Friday and, where possible, prolonged throughout Holy Saturday, so that the joys of the Sunday of the Resurrection may be attained with uplifted and clear mind.

in. The saints have been traditionally honored in the Church and their authentic relics and images held in veneration. For the feasts of the saints proclaim the wonderful works of Christ in his servants, and display to the faithful fitting examples for their imitation.

Lest the feasts of the saints should take precedence over the feasts which commemorate the very mysteries of salvation, many of them should be left to be celebrated by a particular Church or nation or family of religious; only those should be extended to the universal Church which commemorate saints who are truly of universal importance.

CHAPTER 6

Sacred Music

112. The musical tradition of the universal Church is a treasure of inestimable value, greater even than that of any other art. The main reason for this pre-eminence is that, as sacred song united to the words, it forms a necessary or integral part of the solemn liturgy.

Holy Scripture, indeed, has bestowed praise upon sacred song,⁴² and the same may be said of the fathers of the Church and of the Roman pontiffs who in recent times, led by St. Pius X, have explained more precisely the ministerial function supplied by sacred music in the service of the Lord.

Therefore, sacred music is to be considered the more holy in proportion as it is more closely connected with the liturgical action, whether it adds delight to prayer, fosters unity of minds, or confers greater solemnity upon the sacred rites. But the Church approves of all forms of true art having the needed qualities, and admits them into divine worship.

Accordingly, the sacred council, keeping to the norms and precept of ecclesiastical tradition and discipline, and having regard to the purpose of sacred music, which is the glory of God and the sanctification of the faithful, decrees as follows.

113. Liturgical worship is given a more noble form when the divine offices are celebrated solemnly in song, with the assistance of sacred ministers and the active participation of the people.

⁴² See Eph 5:19; Col 3:16.

As regards the language to be used, the provisions *of no.* 36 are to be observed; for the Mass, no. 54; for the sacraments, no. 63; for the divine office, no. 101.

114. The treasury of sacred music is to be preserved and fostered with great care. Choirs must be diligently promoted, especially in cathedral churches; but bishops and other pastors *of* souls must be at pains to ensure that, whenever the sacred action is to be celebrated with song, the whole body of the faithful may be able to contribute that active participation which is rightly theirs, as laid down in nos. 28 and 30.

115. Great importance is to be attached to the teaching and practice of music in seminaries, in the novitiates and houses of study of religious of both sexes, and also in other Catholic institutions and schools. To impart this instruction, teachers are to be carefully trained and put in charge of the teaching of sacred music.

It is desirable also to found higher institutes of sacred music whenever this can be done.

Composers and singers, especially boys, must also be given a genuine liturgical training.

116. The church acknowledges Gregorian chant as specially suited to the Roman liturgy: therefore, other things being equal, it should be given pride of place in liturgical services.

But other kinds of sacred music, especially polyphony, are by no means excluded from liturgical celebrations, so long as they accord with the spirit of the liturgical action, as laid down in no. 30.

117. The typical edition of the books of Gregorian chant is to be completed; and a more critical edition is to be prepared of those books already published since the restoration by St. Pius X.

It is desirable also that an edition be prepared containing simpler melodies, for use in small churches.

118. Religious singing by the people is to be skillfully fostered, so that in devotions and sacred exercises, as also during liturgical services, the voices of the faithful may ring out according to the norms and requirements of the rubrics.

119. In certain parts of the world, especially mission lands, there are peoples who have their own musical traditions, and these play a great part in their religious and social life. For this reason due importance is to be attached to their music, and a suitable place is to be given to it, not only in forming their attitude toward religion, but also in adapting worship to their native genius, as indicated in nos. 39 and 4°.

Therefore, when missionaries are being given training in music, every effort should be made to see that they become competent in promoting the traditional music of these peoples, both in schools and in sacred services, as far as may be practicable.

120. In the Latin Church the pipe organ is to be held in high esteem, for it is the traditional musical instrument which adds a wonderful

splendor to the Church's ceremonies and powerfully lifts up man's mind to God and to higher things.

But other instruments also may be admitted for use in divine worship, with the knowledge and consent of the competent territorial authority, as laid down in nos. 22b, 37 and 40. This may be done, however, only on condition that the instruments are suitable, or can be made suitable, for sacred use, accord with the dignity of the temple, and truly contribute to the edification *of* the faithful.

121. Composers, filled with the Christian spirit, should feel that their vocation is to cultivate sacred music and increase its store of treasures.

Let them produce compositions which have the qualities proper to genuine sacred music, not confining themselves to works which can be sung only by large choirs, but providing also for the needs of small choirs and for the active participation of the entire assembly of the faithful.

The texts intended to be sung must always be in conformity with Catholic doctrine; indeed, they should be drawn chiefly from holy scripture and from liturgical sources.

chapter 7

Sacred Art and Sacred Furnishings

122. Very rightly the fine arts are considered to rank among the noblest activities of man's genius, and this applies especially to religious art and to its highest achievement, which is sacred art. These arts, by their very nature, are oriented toward the infinite beauty of God which they attempt in some way to portray by the work of human hands; they achieve their purpose of redounding to God's praise and glory in proportion as they are directed the more exclusively to the single aim of turning men's minds devoutly toward God.

Holy Mother Church has therefore always been the friend of the fine arts and has ever sought their noble help, with the special aim that all things set apart for use in divine worship should be truly worthy, becoming and beautiful signs and symbols of the supernatural world, and for this purpose she has trained artists. In fact, the Church has, with good reason, always reserved to herself the right to pass judgment upon the arts, deciding which of the works of artists are in accordance with faith, piety and cherished traditional laws, and thereby fitted for sacred use.

The Church has been particularly careful to see that sacred furnishings should worthily and beautifully serve the dignity of worship, and has admitted changes in materials, style or ornamentation prompted by the progress of the technical arts with the passage of time.

Wherefore, it has pleased the fathers to issue the following decrees on these matters.

123. The Church has not adopted any particular style of art as her very own; she has admitted styles from every period according to the natural talents and circumstances of peoples, and the needs of the various rites. Thus, in the course of the centuries, she has brought into being a treasury of art which must be very carefully preserved. The art of our own days, coming from every race and region, shall also be given free scope in the Church, provided that it adorns the sacred buildings and holy rites with due reverence and honor; thereby it is enabled to contribute its own voice to that wonderful chorus of praise in honor of the Catholic faith sung by great men in times gone by.

124. Ordinaries, by the encouragement and favor they show to art which is truly sacred, should strive after noble beauty rather than mere sumptuous display. This principle is to apply also in the matter of sacred vestments and ornaments.

Let bishops carefully remove from the house of God and from other sacred places those works of artists which are repugnant to faith, morals and Christian piety, and which offend true religious sense either by depraved forms or by lack of artistic worth, mediocrity and pretense.

And when churches are to be built, let great care be taken that they be suitable for the celebration of liturgical services and for the active participation of the faithful.

125. The practice of placing sacred images in churches so that they may be venerated by the faithful is to be maintained. Nevertheless, their number should be moderate and their relative positions should reflect right order. For otherwise they may create confusion among the Christian people and foster devotion of doubtful orthodoxy.

126. When passing judgment on works of art, local ordinaries shall give a hearing to the diocesan commission on sacred art and, if needed, also to others who are especially expert, and to the commissions referred to in nos. 44, 45 and 46.

Ordinaries must be very careful to see that sacred furnishings and works of value are not disposed of or dispersed; for they are the ornaments of the house of God.

127. Bishops should have a special concern for artists, so as to imbue them with the spirit of sacred art and of the sacred liturgy. This they may do in person or through suitable priests who are gifted with a knowledge and love of art.

It is also desirable that schools or academies of sacred art should be founded in those parts of the world where they would be useful, so that artists may be trained.

All artists who, prompted by their talents, desire to serve God's glory in holy Church, should ever bear in mind that they are engaged in a kind *of sacred* imitation of God the Creator, and are concerned with works destined to be used in Catholic worship, to edify the faithful, and to foster their piety and their religious formation.

128. Along with the revision of the liturgical books, as laid down in no. 25, there is to be an early revision of the canons and ecclesiastical

statutes which govern the provision of material things involved in sacred worship. These laws refer especially to the worthy and well-planned construction of sacred buildings, the shape and construction of altars, the nobility, placing and safety of the eucharistic tabernacle, the dignity and suitability of the baptistery, the proper ordering of sacred images, embellishments and vestments. Laws which seem less suited to the reformed liturgy are to be brought into harmony with it, or else abolished; and any which are helpful are to be retained if already in use, or introduced where they are lacking.

According to the norm of no. 22 of this constitution, the territorial bodies of bishops are empowered to adapt such things to the needs and customs of their different regions; this applies especially to the materials and form of sacred furnishings and vestments.

129. During their philosophical and theological studies, clerics are to be taught about the history and development of sacred art, and about the sound principles governing the production of its works. In consequence, they will be able to appreciate and preserve the Church's venerable monuments, and be in a position to aid, by good advice, artists who are engaged in producing works of art.

130. It is fitting that the use of pontificals be reserved to those ecclesiastical persons who have episcopal rank or some particular jurisdiction.

Appendix

A Declaration of the Second Ecumenical Council of the Vatican on Revision of the Calendar

The Second Ecumenical Sacred Council of the Vatican, recognizing the importance of the wishes expressed by many concerning the assignment of the feast of Easter to a fixed Sunday and concerning an unchanging calendar, having carefully considered the effects which could result from the introduction of a new calendar, declares as follows:

1. The sacred council would not object if the feast of Easter were assigned to a particular Sunday of the Gregorian calendar, provided that those whom it may concern, especially the brethren who are not in communion with the Apostolic See, give their assent.

2. The sacred council likewise declares that it does not oppose efforts designed to introduce a perpetual calendar into civil society.

But among the various systems which are being suggested to stabilize a perpetual calendar and to introduce it into civil life, the Church has no objection only in the case of those systems which retain and safeguard a seven-day week with Sunday, without the introduction of any days outside the week, so that the succession *of* weeks may be left intact, unless there is question *of* the most serious reasons. Concerning these the Apostolic See shall judge.

THE CHANGE IN THE EUCHARISTIC FAST FOR CELEBRATING PRIESTS

Decree of the Holy Office

January 10, 1964

(*De ieiunio eucharistico*, AAS 56, 1964, 212)

In the apostolic constitution *Christus Dominus* of January 6, 1953, and likewise in the Motu proprio *Sacram Communionem* of March 6, 1957, there were established new norms by which the time of the eucharistic fast was reduced to three hours with regard to solid food and alcoholic beverages and to one hour with regard to non-alcoholic drink.

In both documents the space of one hour or three hours was to be computed before communion for the faithful and before Mass for the celebrating priest.

Now, however, it seems this distinction in the calculation of time should be eliminated, so that even for the celebrating priests the beginning of the eucharistic fast should be computed from the moment of the reception of communion in the Mass and no longer from the beginning of the Mass.

The present decree was drawn up by the eminent fathers of the Supreme Sacred Congregation of the Holy Office in plenary session on Wednesday, December 18, 1963. His Holiness, Pope Paul VI, in an audience granted to His Excellency, the Assessor of the Supreme Congregation on the twenty-third day of the same month and year, graciously deigned to approve the decree and ordered it to be made public law.

Given at Rome, from the Holy Office, January 10, 1964.

Sebastian Masala, Notary

CERTAIN PRESCRIPTIONS OF *THE CONSTITUTION ON THE SACRED LITURGY* TO GO INTO EFFECT

Motu proprio of Pope Paul VI

January 25, 1964

(*Sacram liturgiam*, AAS 56, 1964, 139-144)

It has always been the great concern of the papacy, of us, and of the bishops of the Church, to preserve, foster and, at need, reform the

sacred liturgy. This is evident from numerous acts of public record, but especially from the constitution on this matter which the Second Ecumenical Council of the Vatican approved in solemn session on December 4, 1963, and we ordered promulgated.

This interest derives immediately from the fact that "in the earthly liturgy we take part in a foretaste of that heavenly liturgy which is celebrated in the holy city of Jerusalem toward which we journey as pilgrims, where Christ is sitting at the right hand of God, a minister of the holies and of the true tabernacle; we sing a hymn to the Lord's glory with all the warriors of the heavenly army; venerating the memory of the saints, we hope for some part and fellowship with them; we eagerly await the Savior, our Lord Jesus Christ, until he, our life, shall appear and we too will appear with Him in glory" [*The Constitution on the Sacred Liturgy*, no. 8).

Thus it is that Christians who worship God, the source and exemplar of all holiness, are drawn and even impelled to achieve that holiness by becoming on this earthly journey "seekers of holy Sion" (hymn at lauds, feast of the Dedication of a Church).

It should be immediately evident that for us nothing takes precedence over the necessity of all Christians and especially priests studying the above-mentioned constitution with care, with a view to observing its requirements with complete fidelity once they have come into force. Since in the nature of the case a knowledge and diffusion of the constitution's liturgical prescriptions should be effected immediately, we earnestly exhort the bishops of the several dioceses with the aid of their priests, "dispensers of the divine mysteries" (see 1 Cor 4:1), to act swiftly in promoting both the liturgical instruction of the faithful and their active participation in the liturgy internally and externally, taking into account their age and condition, their way of life, and standard of religious culture (no. 19).

It is clear that many prescriptions of the constitution cannot be effected within a short space, since the various rites must be revised thoroughly and the liturgical books carefully worked on. So that this task may go forward with the wisdom and courageous balance required, we initiate a special commission the chief obligation of which will be to bring to completion the matters prescribed in the constitution on liturgy.

There are certain norms of the constitution, however, which surely can be fulfilled now; therefore we wish them to take effect immediately, lest Christians be deprived any longer of the benefits they may expect in the order of grace.

By our apostolic authority and on our own initiative, we decree that from the First Sunday of Lent, February 16, 1964, at the end of the interim prescribed, the following norms should begin to take effect:

I. We would have the requirements indicated in nos. 15, 16 and 17, concerning the teaching of liturgy in seminaries, in houses of reli-

gious formation, and in theological faculties, studied in the light of curriculum changes now, so that they can be put into effect at the beginning of the next school year.

2. It is likewise our decision that, in accordance with nos. 45 and 46, in every diocese there shall be set up a commission, under the direction of the bishop, for promoting the liturgical apostolate.

At times it may be advisable for several dioceses to have one commission in common.

In every diocese two other commissions should be set up: one on sacred music and the other on sacred art.

These three diocesan commissions may be merged into one if necessary.

3. From the date above [February 16, 1964], we would have a homily preached every Sunday and feast day of obligation, in accord with no. 52.

4. We prescribe that that part of no. 71 which allows confirmation within the eucharistic sacrifice when convenient shall take immediate effect.

5. As regards no. 78, we point out strongly to all concerned that the sacrament of marriage must ordinarily take place during Mass, after the gospel and homily. When marriage is celebrated apart from the eucharistic sacrifice, we prescribe the following order until a new rite is devised for the occasion: at the beginning of the ceremony, after a brief exhortation (see no. 35c), the epistle and gospel of the nuptial Mass are to be read in the vernacular; subsequently the nuptial blessing of the Roman ritual, tit. 8, ch. 3, is to be given.

6. Although the divine office has not yet been revised and restored in accord with the norms of no. 89, we allow from now onward that those who are not bound by the obligation of choir may, once this law becomes effective, omit prime and may choose from among the other little hours, one that best suits the time of day.

We grant this in complete confidence that the sacred ministers will forfeit none of their piety, but will go about their priestly tasks full *of love for* God and united with him in thought through every hour of the day.

7. Again as regards the office, we prescribe that henceforward bishops may for just cause and in particular cases dispense their subjects wholly or in part from reciting it, or may substitute something else for it (see no. 97).

8. Further with respect to the office, we state that members of any institute dedicated to acquiring perfection who, according to their constitutions, are to recite any parts of the divine office or any short office—provided this is drawn up after the pattern *of the* divine office and is duly approved—are to be considered performing the public prayer *of the* Church (see no. 98).

9. Since according to no. 101 of the constitution *those who are obliged to* recite the divine office may in various ways be granted the

faculty to use translations in their mother tongue instead of Latin, we deem it opportune to specify that the various versions be prepared and approved by the competent territorial ecclesiastical authorities according to the norm of no. 36c and d; and the acts of this authority must be approved or confirmed by the Apostolic Sec according to the norm *of* the same article 36c. We prescribe the observance of this practice whenever a liturgical Latin text is translated into the vernacular by the aforesaid legitimate authority.

10. Whenever, in the constitution (no. 22b) the regulation of the liturgy within the prescribed limits falls under the competence of various legitimately constituted territorial episcopal conferences, we establish that, for now, this term be taken to be understood as national.

In addition to the residential bishops, all who are mentioned in canon 292 of the code of canon law may participate in these national conferences with the right to vote; coadjutor and auxiliary bishops; may also be added.

In these conferences, two-thirds of the votes taken by secret ballot are required for legitimate passage of the decrees.

π. Finally, we wish it to be noted that, beyond what we in this apostolic letter on liturgical matters, have either changed or ordered to be carried out before the established time, the regulation of the sacred liturgy carried out before the established time, the regulation of the sacred liturgy comes solely within the competence of the Church: that is, this Apostolic Sec and, in accord with the law, the bishop; therefore, no other person, not even if he be a priest, may add or omit or change anything in the liturgy.

We ordain that all we have established by this *motu proprio* letter shall remain firmly in possession, anything to the contrary notwithstanding.

Given at Rome, at St. Peter's January 25, 1964, the feast of the Conversion of St. Paul the Apostle, in the first year of our pontificate.

Paul VI, Pope

THE USE OF ENGLISH IN ACCORDANCE WITH *THE CONSTITUTION ON THE SACRED LITURGY*

Decree Adopted by the American Hierarchy

April 2, 1964

(*The Catholic Messenger*, May 28, 1964)

In order that all the faithful of Christ may be led to a full, conscious and active participation in liturgical celebrations and may more surely attain an abundance of grace in the liturgy, the Second Vatican Ecu-

menical Council has established norms concerning the greater place to be attributed to the mother tongues.

According to the doctrine of *The Constitution on the Sacred Liturgy* enacted by the council, through signs perceived by the senses, including words, the sanctification of man is signified and, in a manner proper to the individual rites, effected. "Although the sacred liturgy is above all things the worship of the divine Majesty, it likewise contains much instruction for the faithful . . . The visible signs used by the liturgy to signify invisible divine things have been chosen by Christ or the Church.

"Thus, not only when things are read 'which were written for our instruction' (Rom 15:4), but also when the Church prays or sings or acts, the faith of those taking part is nourished and their minds are raised to God, so that they may offer him their rational service and more abundantly receive his grace" (no. 33).

Therefore, in order to increase the faith and devotion of the Christian clergy and people, we, the bishops of the dioceses of the United States of America, according to the norms of nos. 22 and 36 of the constitution and in virtue of power therein acknowledged a ours, decree and establish the following for our dioceses:

I. *The Most Sacred Mystery of the Eucharist*

According to the norm of no. 54, it is lawful to use the English language:

1. In the lessons of Mass, namely in the epistle, gospel and other readings which on occasion precede the epistle, all of which shall be proclaimed fittingly toward the people;

2. In the parts of the ordinary of the Mass which pertain to the people, such as the Kyrie, Gloria, Credo, Sanctus, Pater noster and Agnus Dei, as well as in the *Domine, non sum dignus* before the communion of the faithful; and, according to circumstances, in the common prayer or "prayer of the faithful";

3. In the parts of the proper of the Mass which pertain to the people, such as the gradual and other chants between the lessons, the antiphons with their psalms at the introit, offertory and communion, and in the various chants which may be added after the offertory or communion, provided that such chants are entirely suited to these parts of Mass;

- d) In other directions, acclamations and responses which pertain to the enumerated parts.

"Nevertheless, steps should be taken so that the faithful may also be able to say or to sing in Latin those parts of the ordinary of the Mass which pertain to them" (no. 54).

2. *The Other Sacraments and the Sacramentals*

According to the norm of no. 63a, it is lawful to use the English language in the celebration of the sacraments and sacramentals, including the forms of the sacraments.

3. *The Divine Office*

According to the norm of no. 10ib, c, it is lawful to use the English language in the entire divine office, but only by the laity, by non-clerical members of institutes dedicated to acquiring perfection who are subject to us, and by clerics who celebrate the office with a group of the faithful or with members *of* institutes dedicated to acquiring perfection who lawfully use the English language.

4. *The Norms*

These norms are valid for all liturgical services, both sung and recited, according to the norm of no. 113, unless the contrary is evident from the nature of the rite.

5. *Translations*

In all these cases, and also in the divine office recited in the English language by clerics in virtue of a faculty granted by the ordinary according to the norm of no. 101a, it is lawful to use only those translations of the liturgical text into the English language which have been or will be approved by us, in accordance with no. 16d.

6. *The Vernacular*

Where the true and certain necessity of the Church, in the judgment of the local ordinary, requires it, with the permission of the same local ordinary, it is lawful to use a vernacular language known to the people in liturgical services celebrated by people of a language other than English, provided, however, that the translation is approved by a competent ecclesiastical territorial authority of the same language and only in the cases enumerated above. This is also valid for the divine office recited by clerics in virtue of a faculty granted by the ordinary according to the norm of no. 101a.

This decree, after it has been reviewed by the Apostolic See, shall be immediately promulgated and shall take effect for all our dioceses only from the day, to be determined by our body of bishops, of the publication *of* the approved translation of the respective rite.

THE APPROVAL OF ENGLISH IN ACCORDANCE WITH *THE CONSTITUTION ON THE SACRED LITURGY*

Decree of the Pontifical Commission Entrusted with the Reform of
the Liturgy

April 2, 1964

(National Catholic Welfare Conference News Service)

In accordance with no. 36d of *The Constitution on the Sacred Liturgy* of the Second Vatican Council we, the bishops of the United States

of America, decree that the following English versions of the liturgical texts are approved for use in the celebration of the sacred liturgy in our dioceses, within the limits established in the decree of April 2, 1964:

1. *The Mystery of the Holy Eucharist*

a. For the lessons—the version translated from the original languages by members of the Catholic Biblical Association of America and sponsored by the Episcopal Committee of the Confraternity of Christian Doctrine, including those texts not yet published;

b. For the ordinary parts pertaining to the people—the translation appended to this decree;

c. For the proper parts pertaining to the people—the Confraternity of Christian Doctrine version, described above, of the Book of Psalms and other books of the Bible, adapted to the extent necessary', to the text of the Roman missal.

2. *The Other Sacraments and Sacramentals*

The translations found in the *Collectio Rituum ad Instar Appendicis Ritualis Romani in Usus Cleri Archidiocesium et Diocesum Foederatarum Americae Septentrionalis Civitatum* (1961), supplemented by the translations found in the *Collectio Rituum ad Instar Appendicis Ritualis Romani pro Diocesihus Statuum Foederatarum Americae Septentrionalis* (Milwaukee 1954) and adapted to the *Collectio* of 1961, in the form prepared, amended and augmented by the Bishops' Commission on the Liturgical Apostolate;

For other rites, the translation found in the Roman ritual (3 vols.; Milwaukee, Bruce, 1945-1950).

3. *Divine Office*

a. The hours of the divine office in English and Latin (3 vols.; Collegeville, Minn., Liturgical Press, 1963-1964); and

b. Roman breviary in English (New York, Benziger, 1964).

4. *Translations*

The examination and control of the translation in nos. 1 and 2 above shall pertain to the Bishops' Commission on the Liturgical Apostolate, without prejudice to the rights of the Episcopal Committee of the Confraternity of Christian Doctrine as regards the version of the Bible.

As soon as the time necessary for the preparation and distribution of the respective translations can be determined, the conference of bishops of the United States shall set the dates of official publication in accordance with the decree of April 2, 1964, authorizing the use of English in the liturgy.

THE NEW FORMULA FOR THE DISTRIBUTION OF HOLY COMMUNION

Decree of the Sacred Congregation of Rites

April 25, 1964

(*De nova formula in sacrae Communionis distributione*, AAS 56, 1964, 337-338)

In order that the faithful may participate more actively and fruitfully in the sacrifice of the Mass, and that they may profess in the very act of communion their faith in the holy mystery of the Eucharist, a great many petitions have been made to our Holy Father Pope Paul VI so that the Body of our Lord Jesus Christ might be distributed with a more apt formula.

Therefore, His Holiness, favorably receiving these petitions, has deigned to order that in the distribution of holy communion, setting aside the present formula, the priest should say only: "*Corpus Christi*," and the faithful should respond: "*Amen*," and then receive communion. This practice should be observed whenever communion is distributed both in Mass and outside of Mass.

All things to the contrary, even those worthy of special mention, not withstanding.*

*Through a kind concession of our Holy Father Pope VI the present decree can be applied immediately; from Pentecost Sunday on it ought to be put into practice by all.

THE EXECUTION OF THE APPROVED ENGLISH TEXTS

Decree of the Post-Conciliar Commission for the Execution of *The Constitution on the Sacred Liturgy*

May I, 1964

(National Catholic Welfare Service News Service)

In virtue of the faculties given to this commission by the Sovereign Pontiff, Pope Paul VI, we gladly approve, that is, confirm the decrees for the execution of *The Constitution on the Sacred Liturgy* in the United

States which were issued at the plenary meeting of the American bishops in Washington on April 2, 1964.

I. It is permissible to use the English language:

1. In the celebration of Mass, with people assisting:
 - a. In proclaiming the lessons, epistle and gospel;
 - b. In the chants of the ordinary of the Mass, namely Kyrie, Gloria, Credo, Sanctus-Benedictus and Agnus Dei;
 - c. In the Lord's Prayer with its preceding invitation;
 - d. In the formula Ecce Agnus Dei and Domine, non sum dignus before the communion of the faithful;
 - e. In the chants of the proper of the Mass, namely introit, gradual, or other parts which are substituted for it according to the different seasons of the liturgical year, offertory, and communion and also in the singing of the people which may be added to the offertory and communion after the liturgical text has been sung, provided that this singing is fully in harmony with the respective parts of the Mass;
 - f. In the acclamations, salutations and dialogue formulas in which the people participate;
 - g. In the "common prayer" ("prayer of the faithful").
2. In the administration of the sacraments and sacramentals, including the forms of the sacraments.
3. In praying the divine office:
 - a. By the laity;
 - b. By members of institutes dedicated to acquiring perfection who are not exempt from the jurisdiction of the local ordinary;
 - c. By clerics who pray the divine office with a group of the faithful or of members of institutes dedicated to acquiring perfection who lawfully use the mother tongue.

2. Where, in the judgment of the local ordinary, the true and certain necessity of the Church requires it, in liturgical services which are celebrated with the attendance of people of another language, the same local ordinary may permit the use of the mother tongue of the people. This is allowed under the same conditions determined for the English language, but according to a version approved by a competent territorial ecclesiastical authority of the same language.

This is also true for the recitation of the divine office by clerics to whom the use of the vernacular is permitted in accord with no. 101a of *The Constitution on the Sacred Liturgy*.

3. The use of the mother tongue as described above is permitted for liturgical services, both recited and sung. The melodies of liturgical texts which may be sung in the vernacular must be approved by the competent territorial ecclesiastical authority (constitution, no. 22b).

4. As regards versions in the vernacular, these are approved, that is, confirmed which are attached to the acts of the body of bishops:

- a. For all lessons to be proclaimed, the versions prepared by the Catholic Biblical Association of America;

- b. For the parts which are found in *Ordo Missae*, the version proposed by the ecclesiastical authority;
- c. For parts drawn from *Proprium Missae*, likewise the version proposed by the competent ecclesiastical authority;
- d. For the administration of sacraments and sacramentals:
 - 1. *Collectio Rituum pro Dioecesibus Civitatum Foederatarum Americae Septentrionalis*;
 - 2. *Roman Ritual*, 3 vols., Bruce, Milwaukee 1945-50;
- e. For the recitation of the divine office:
 - 1. *The Hours of the Divine Office in English and Latin* (Liturgical Press, Collegeville);
 - 2. *Roman Breviary in English* (Benziger Brothers, New York).
- 5. The competent territorial ecclesiastical authority is to transmit to the secretariat of this commission two copies of the books to be printed with the text in the liturgical mother tongue as soon as they have been published.

Vatican City, May 1, 1964

Giacomo Cardinal Lercaro, Chairman
Father A. Bugnini, C.M., Secretary

SACRED ART

Allocution of Pope Paul VI

May 7, 1964

(*Le nobili espressioni, L'Osservatore Romano*, May 8-9, 1964)

Dear Gentlemen and Even Dearer Sons:

We would like, before beginning this brief colloquy, to clear your minds of some apprehensions and concerns which might easily affect those who find themselves on an occasion like this in the Sistine Chapel. No other place makes us more thoughtful and anxious, makes us feel more shy, while at the same time it stirs the feelings of the soul more deeply.

Well, it is precisely you, the artists, who must be capable, who must be the first to remove from the soul this instinctive hesitation which one feels on entering this cenacle of history, art, religion, of human destinies, memories and premonitions. Why? Precisely because it is, more than anything else, a cenacle for artists and of artists. Therefore, at this moment you should let the great wave of emotion, of memories and of exaltation which a temple such as this can rouse in the souls freely pervade your minds.

There may be another cause for concern, almost a paralyzing timidity. And this is that feeling which may be inspired not so much by my ministry, the ministry of being Pope. Have artists never come to the Pope? Perhaps this is the first time.

SACRED ART

Truc, they have come for centuries, they have always had relations with the head of the Catholic Church, but for different reasons. One could say that the thread of this relationship, of this contact, has been lost.

And now you are here, all together, in a religious moment which is completely yours, not like people who stay behind the scenes, but who come to the front of the stage of a spiritual conversation, of a religious celebration. And it is natural, if one is sensitive and understanding, that there should be a certain sense *of* veneration, a certain respect, a certain desire to understand and to be silent. Well, then, should this sensitivity confine you at this moment to inner expressions of free feelings? I would like to relax it because, although the Pope receives everyone since he is everyone's father and has a word for all and a ministry for all, he keeps a special word for you and he wants and is happy to be able to express it today because the Pope is your friend.

He is not your friend because of a tradition of sumptuousness, of patronage, of grandeur, of pomp surrounding his ministry, his authority, his relations with men and because he needs this decorative and sumptuous framework to tell those who might not know who he is and why Christ wanted him to be among men.

He is your friend for more intrinsic reasons; they are those which engage us and interest our mind today. That is to say, I seek you out today because of my ministry. I must voice the great words, which nevertheless you already know. We need you. Our ministry needs your collaboration. This is so because as you know, our ministry is that of preaching and of making accessible and understandable, and even stirring, the world of the spirit, the invisible world of God, the ineffable. And in this operation of expressing the invisible world in accessible, intelligible formulas, you are the masters. It is your metier, and your art is precisely that of snatching its treasures from the world of the spirit and clothing them in words, colors and forms of accessibility.

And not just an accessibility which might be that of the teachers of logic and mathematics who do, indeed, make understandable the treasures of the world which is inaccessible to the faculties of the senses and to our immediate perception of things. You have also this special virtue, that in the very act of making the world of the spirit accessible and comprehensible, you preserve the ineffability of such a world, its transcendence, its aura of mystery, its necessity to be grasped with ease and at the same time with effort.

This—those who understand such things call it “*einfühlung*”—this sensitivity, that is to say, is the capacity of perceiving, though feeling, that which could not be captured or expressed through thought. You do this!

Now you are, I repeat it, the masters, in this manner of yours, in this capacity of translating into our area of knowledge that which

can be easily grasped, which is sensible, which can be captured and grasped solely through intuitive vision. And if I did not have your help, the ministry would become stammering and uncertain. I would have to make an attempt, I should say, to become artistic and even prophetic. To come up to the strength of the lyrical expression of intuitive beauty, it would be necessary to make the priesthood coincide with art.

If this were so, the discourse would have to become grave and solemn. The place and perhaps the moment too would be suitable, but not so much the time available to us nor the program we have decided on for this first friendly meeting. Who knows when a moment may come when we might be able to say more. But for now, this is the theme: it is necessary to reestablish the friendship between the Church and artists.

In truth it was never broken, and this very occasion is already proof of this existing friendship. And there are many other examples which can be advanced as proof of a continuity, of a faithfulness which testify that the friendship between the Church and artists was never broken. It has not been broken also because, as I was saying, the Church has need of it. Then I could also say more, reading your hearts. You yourselves are seeking this world of the ineffable and you find its homeland, its home and its best nourishment is still the Faith, still prayer and religion.

Therefore, we have always been friends. But as happens among relatives, as happens among friends, relations are somewhat worsened. We have not broken but we have upset our friendship. May I say it? You have somewhat abandoned the friendship, you have gone far afield to drink at other fountains, seeking to express other things.

I would have other observations to make but I do not wish to trouble you this morning or seem discourteous. You know that we carry a certain wound in our heart when we see you intent on certain expressions which offend us, the guardian of the whole of mankind, of the complete definition of man, of his soundness and of his stability.

Sometimes you forget the fundamental canon of your consecration to expression. We do not know what you are saying and sometimes you do not know it yourselves. The result is the language of Babel and of confusion. And where is art then? Art should be intuition, it should be facility, it should be happiness. You do not give us this happiness and then we are surprised, intimidated and lose interest.

But to be sincere and daring—I merely mention it as you can see—we admit that we too have caused you trouble. We have caused you trouble because we have imposed on you as a first canon that of imitation, on you who are creators, vivacious people, spurting a thousand new ideas and a thousand innovations. We have this style, and we must adapt ourselves to it; we have this tradition, and we must be faithful to it; we have these masters, and we must follow them; we have these canons and there is no way out.

We have placed a lead hood over you. We may as well say it, pardon us! And then abandoned you, we too. We did not explain our side to you; we have not led you to the secret cell where the mysteries of God make man's heart dance with joy, hope, happiness and rapture.

We did not make of you our pupils, our friends, our interlocutors. You did not get to know us. Therefore your language was docile, yes, but almost impeded, difficult, incapable of finding its own free voice.

And we then felt dissatisfaction with this artistic expression. And—we are making a complete confession of faults, at least here this morning—we have treated you worse, we have sought for oleographs and works of art of little artistic or real value, perhaps because we have not had the means *of* understanding great things, beautiful things, new things, things worthy of being seen and we have walked along crooked paths where art and beauty and the worship *of* God—and it is the worse for us—have been badly served.

Shall we make peace again? Today, here? Shall we again become friends? Is the Pope again becoming the friend of the artists? Do you want means? But these do not enter into the calculations now.

Let there remain the feelings. We must return to being allies. We must ask from you all the possibilities which the Lord has given to you and it must be left to you to sing the free and powerful song of which you are capable. And you will have to be so capable as to interpret what you will have to express and to come and draw from us the reason, the theme, and sometimes more than the theme; that is to say, this secret fluid which is called inspiration, which is called grace, which is called the *charis* of art. And, God willing, we will give it to you. But, as we were saying, this moment is not meant for long speeches and for the final proclamations.

We have already for our part, we the Pope, we the Church, signed a great document in the new alliance with the artist. I here is in the constitution on the sacred liturgy—the first to have been issued and promulgated by the Second Ecumenical Vatican Council—a page—which I hope you know—which is precisely a pact of reconciliation and rebirth of religious art in the bosom of the Catholic Church. I await from you the cosigning. For the time being we restrict ourselves to a few very simple remarks, which however, will not displease you.

The first is this: we are pleased with the “Mass of the Artist. May Msgr. Francia (founder) receive thanks; he and all those who followed him and adopted this formula. We, I repeat, have seen the beginning of this undertaking, we saw it being first welcomed by our venerated predecessor Pope Pius XII, who then began to open up ways for it and to give it status in the ecclesiastical life and in the prayers of the Church.

Therefore, we express satisfaction for all that has been done along this line, which is not the only one of its kind but which is good and proper; we bless it and we encourage it. We wish that you carry to

all your colleagues, imitators and followers our blessing for this experiment of religious artistic life which has already shown that between the priest and the artist there is a profound sympathy and a capacity for marvelous agreement.

The second comment which is well known but which it seems to me should be recalled at this moment is this: while the artistic moment which is created in a sacred religious act such as a Mass must be full, must be true, must be generous and must truly fill and move the souls who are taking part in it and the others who form a circle around them, two other things are also needed: religious instruction and technique.

One cannot put together a discourse without preparation on whether art is spontaneous and comes as a heavenly flash or—as you are telling us—whether it needs a tremendous, hard, ascetic, slow and gradual preparation. Well then, I repeat, if we intend to give truthfulness to the artistic religious moment, to the Mass, its catechesis is necessary, it is necessary to have religious instruction.

It is not permissible to invent a religion. It is necessary to know what happened between God and man, how God sanctioned certain religious relationships which we must know in order not to become ridiculous or stammering or erroneous. It is necessary to be instructed. And I believe that within the framework of the “Mass of the Artist,” those who want to show themselves as real artists, will have no difficulty in acquiring this systematic, patient yet very beneficial and nourishing information.

And then there is the need of the laboratory, which is to say, of the technique of doing things properly. And here I leave it to you to say what is necessary so that artistic expression which is to be given to these religious moments may have all its richness in expression as well as in its newness.

And lastly, we shall add that neither religious instruction nor technique are enough. It is necessary that there should be the indispensable, characteristic of the religious moment, that is to say, sincerity. Here it is no longer a matter of art but of spirituality. It is necessary to enter our own inner cell and to give to what is expressed therein a personality, an expression indeed drawn from the depth of the soul which differs from any stage effect and from any purely external show. The ego finds itself in its fullest and if you will, its most wearying synthesis, yet also its most joyous.

It is here that religion should be truly spiritual and, as a result, there you will then experience that which the Ascension, today's feast, reminds us of. When we enter into ourselves to find all these energies and to scale heaven, that heaven where Christ sought refuge, we feel right away immensely, I would even say infinitely, far away.

Transcendence, which so frightens modern man, is truly something that goes beyond the immediate and those who do not feel this distance do not feel true religion. He who does not sense this infinity of God,

this ineffability of His, this exclusiveness of His, this mystery of His, does not feel the truthfulness of the religious fact.

But he who feels it, experiences, and I would say he experiences almost immediately, that that distant God is already there. "You would not seek him, if you had found him already." These are the words of Pascal and they are true. This is what is happening continuously within the Christian mystery too.

If we seek Christ where He really is, that is in heaven, we see Him reflected, we see Him beating our soul; the transcendent God who has become immanent, who has become the inner Friend, the inner Master. And communion with Him, which seemed impossible, as if it had to cross infinite chasms, is already accomplished. The Lord comes in communion with us by the means that you know by now. They are those of the word, of grace, of the sacraments, of the treasures which the Church dispenses to faithful souls.

Most beloved artists, we shall say but one word: *arrivederci*.

INSTRUCTION ON THE SACRED LITURGY

Sacred Congregation of Rites

September 26, 1964

(National Catholic Welfare Conference News Service)

I. *Nature of this Instruction*

1. *The Constitution on the Sacred Liturgy* is deservedly counted among the first fruits of the Second Ecumenical Vatican Council, since it governs the most excellent part of the Church's activity. It will bear more abundant fruit the more profoundly the pastors and the faithful of Christ perceive its genuine spirit and put it into practice with good will.

2. The Commission for the Implementation of *The Constitution on the Sacred Liturgy*, established by the Supreme Pontiff, Paul VI, in the apostolic letter *Sacram Liturgiam* has already speedily undertaken the task entrusted to it, to bring the directives of the Constitution and of the apostolic letter to a proper fulfillment and to provide for the interpretation and execution of these documents.

3. It is of the greatest importance that the documents, from the very beginning, should be properly applied everywhere with doubts, if there are any, concerning its interpretation being removed. Therefore, the Commission by mandate of the Supreme Pontiff, has prepared

this Instruction, in which the functions of the bodies of bishops in liturgical matters are more clearly defined, some principles given in general words in the above-mentioned documents are explained more precisely, and finally some matters, which can be put into practice now, before the restoration of the liturgical books, are allowed or required.

2. *Some Principles to be Noted*

4. What is now defined as to be put into practice has the purpose of making the liturgy correspond always more perfectly to the mind of the Council concerning the promotion of active participation of the faithful.

The general reform of the sacred liturgy, moreover, will be accepted more readily by the faithful if it proceeds gradually and by stages and if the reform is proposed to the faithful and explained to them by the pastors by means required of the catechesis.

5. Nevertheless, it is necessary first that all be persuaded of the intention of *The Constitution on the Sacred Liturgy* of the Second Vatican Council: not only to change liturgical forms and texts, but rather to stir up that formation of the faithful and pastoral activity which has the sacred liturgy as summit and fount (cf. Const., art. 10). The changes thus far introduced and to be introduced into the sacred liturgy in the future are directed toward this end.

6. The power of pastoral-liturgical activity rests in this, that the Christian life may express the paschal mystery in which the Son of God, incarnate and made obedient even to the death of the cross, is so exalted in His resurrection and ascension that He may share His divine life with the world. By this life men, dead to sin and conformed to Christ, "may live no longer for themselves but for him who died for them and rose again" (2 Cor 5:15).

This is done through faith and through the sacraments of faith, that is, chiefly through baptism (cf. Const., art. 6) and the most sacred mystery of the Eucharist (cf. Const., art. 47). Around the Eucharist are ranged the other sacraments and the sacramentals (cf. Const., art. 61) and the cycle of celebrations by which the paschal mystery of Christ is unfolded in the Church during the course of the year. (cf. Const., art. 102-107).

7. Therefore, even if the liturgy does not exhaust the entire action of the Church (cf. Const., art. 9), nevertheless the greatest attention must be paid to the necessary connection between pastoral works and the sacred liturgy, so that pastoral-liturgical action is not exercised as if separate and abstract, but as intimately joined to other pastoral activities.

It is especially necessary that there be a close union between the liturgy and catechesis, religious formation, and preaching.

3. *Fruits to be Hoped for*

8. Thus, the bishops and their assistants in the priesthood should relate their entire pastoral ministry ever more closely to the liturgy. In this way the faithful may derive the divine life in abundance from the perfect participation in the sacred celebrations and, made the ferment of Christ and the salt of the earth, will proclaim the divine life and communicate it to others.

CHAPTER I

Some General Norms

1. *Application of these Norms*

9. The practical norms, found in the Constitution or in this Instruction, and whatever is permitted or determined now by this Instruction before the restoration of the liturgical books, even if they pertain to the Roman rite alone, may nevertheless be applied to the other Latin rites, the provisions of law being observed.

10. Those matters which are entrusted to the competent territorial ecclesiastical authority in this Instruction may and should be put into effect by that authority alone through legitimate decrees.

In individual cases, the time and the circumstances in which these decrees will take effect shall be defined, always with a reasonable interval of time for the faithful to be instructed and prepared for their observance.

2. *Liturgical Formation of Clerics (Const., Arts. 15-16 and 18)*

ii. With regard to the liturgical formation of clerics:

a) In theological faculties there shall be a chair of liturgy, so that all the students may receive the necessary liturgical instruction; in seminaries and in the houses of studies of Religious, local Ordinaries and major superiors shall see to it that as soon as possible there be a special and properly prepared teacher of liturgy.

b) Professors who are appointed to teach sacred liturgy shall be prepared as soon as possible, in accordance with the norm of Art. 15 of the Constitution.

c) For the further liturgical instruction of clerics, particularly of those who are already working in the Lord's vineyard, pastoral-liturgical institutes shall be established where possible.

12. The liturgy shall be taught for a suitable period of time, to be indicated in the curriculum of studies by the competent authority, and according to an appropriate method in accordance with the norm of Art. 16 of the Constitution.

13. Liturgical services shall be celebrated as perfectly as possible. Therefore:

a) The directions shall be carefully observed and the ceremonies

performed with dignity, under the diligent vigilance of the seminary directors, with the necessary preparations beforehand.

b) Clerics shall frequently fulfill the liturgical functions of their order, that is, of deacon, subdeacon, acolyte, lector, and, in addition, of commentator and cantor.

c) The churches and oratories, the sacred furnishings in general, and sacred vestments shall afford an example of genuine Christian art, including contemporary art.

3. *Liturgical Formation of the Spiritual Life of Clerics* (Const., art. 17)

14. In order that clerics may be formed for the full participation in liturgical celebrations and for the spiritual life to be derived from these celebrations, while being prepared to share this participation and life with others, *The Constitution on the Sacred Liturgy* shall be put into full effect in seminaries and houses of studies of religious, in accordance with the norm of documents from the Apostolic See, with the unanimous and harmonious cooperation of all the directors and teachers to this end. A suitable formation in the sacred liturgy shall be provided for the clerics together with the recommendation of books dealing with the liturgy, especially under its theological and spiritual aspect, which should be available in the library in sufficient numbers; as well as by meditations and conferences which shall be drawn above all from the fount of sacred Scripture and the liturgy (cf. Const., art. 35,2); and by common exercises, in accord with Christian custom and usage, but suited to the various seasons of the liturgical year.

15. The Eucharist, the center of the entire spiritual life, shall be celebrated daily with the use of different and appropriate forms which best correspond to the condition of the participants (cf. Const., art. 19).

On Sundays, however, and on other major feast days, a sung Mass shall be celebrated with the participation of all who are in the seminary or house of studies, with a homily and, as far as possible, with the sacramental communion of those who are not priests. The priests may concelebrate, especially on the more solemn feast days, if the needs of the faithful do not require that they celebrate individually and after the new rite of *concélébration* has been published.

It is desirable that, at least on major feast days, the students should participate in the celebration of the Eucharist assembled around the bishop in the cathedral church (cf. Const., art. 41).

16. It is most fitting that the clerics, even if they are not yet bound by the obligation of the divine office, should each day recite or chant in common lauds, in the morning as morning prayer, and vespers, in the evening as evening prayer, or compline, at the end of the day. The directors themselves shall take part in this common recitation, as far as possible. In addition, sufficient time shall be provided in the order of the day for clerics in sacred orders to pray the divine office.

It is desirable that, at least on major feast days, the students should chant vespers in the cathedral church, where possible.

17. Exercises of piety, arranged according to the laws or customs of each place or institute, shall be held in due esteem. Nevertheless, care should be taken, especially if these exercises are celebrated in common, that they be in harmony with the sacred liturgy, according to the purpose of art. 13, and that they be related to the seasons of the liturgical year.

4. *Liturgical Formation of Members of Institutes Dedicated to Acquiring Perfection*

18. What has been said in the preceding articles concerning the liturgical formation of the spiritual life of clerics must be applied also to the members, both men and women, of institutes dedicated to acquiring perfection, with the necessary adaptations.

5. *Liturgical Formation of the Faithful (Const., Art. 19)*

19. Pastors of souls shall strive diligently and patiently to carry out the command of the Constitution concerning the liturgical formation of the faithful and their active participation, both internal and external, according to their age and condition, their way of life, and standard of religious culture” (Const, art. 19). They should be especially concerned about the liturgical formation and the active participation of those who are engaged in religious associations of the laity, since it is the latter’s duty to share more intimately in the life of the Church and also to assist the pastors of souls in properly promoting the liturgical life of the parish (cf. Const, art. 42).

6. *Competent Authority in Liturgical Matters (Const., art. 22)*

20. Regulation of the sacred liturgy pertains to the authority of the Church: therefore no other person shall proceed in this matter on his own authority to the detriment, as may often happen, of the liturgy itself and of its restoration by the competent authority.

21. It pertains to the Apostolic See to reform and to approve the general liturgical books; to order the sacred liturgy in those matters which affect the universal Church; to approve, that is, confirm the acts and deliberations of the territorial authority; and to receive the proposals and petitions of the same territorial authority.

22. It pertains to the bishop to regulate the liturgy within the limits of his diocese in accordance with the norms and spirit of *The Constitution on the Sacred Liturgy* as well as the decrees of the Apostolic See and of the competent territorial authority.

23. The various kinds of territorial bodies of bishops to which the regulation of the liturgy pertains in virtue of art. 22,2, of the Constitution, must be understood to be, for the interim:

a) either the body of all the bishops of a nation, in accordance with the norm of the apostolic letter *Sacram Liturgiam*, n. x;

b) or a body already lawfully constituted which consists of the bishops, or of the bishops and other local ordinaries, of several nations;

c) or a body to be established, with the permission of the Apostolic See, consisting of the bishops or of the bishops and the local Ordinaries of several nations, especially if in the individual nations the bishops are so few that they may convene more profitably from various nations of the same language or of the same culture.

If the particular local conditions suggest another solution, the matter should be proposed to the Apostolic See.

24. The following must be invited to the above-mentioned bodies:

- a) residential bishops;
- b) abbots and prelates nullius;
- c) vicars and prefects apostolic;
- d) apostolic administrators of dioceses who have been appointed permanently;
- c) all other local Ordinaries except vicars general.

Coadjutor and auxiliary bishops may be invited by the president, with the consent of the majority of those who take part in the body with deliberative vote.

25. Unless the law provides otherwise for certain places in view of particular circumstances, the convocation of the body must be made:

a) by the respective president, in the case of bodies already lawfully established;

b) in other cases, by the archbishop or bishop who has the right of precedence in accordance with the norm of law.

26. The president, with the consent of the Fathers, determines the order to be followed in the examination of questions, and opens, transfers, prorogues, and closes the conference.

27. A deliberative vote belongs to all who are named in ll. 24, including coadjutor and auxiliary bishops, unless a different provision is expressly made in the document of convocation.

28. For the lawful enactment of decrees, two-thirds of the votes, taken by secret ballot, are required.

29. The acts of the competent territorial authority which are to be transmitted to the Apostolic See for approval!, that is, confirmation, should contain the following:

- a) the names of those who took part in the session;
- b) a report of matters taken up;
- c) the result of voting for the individual decrees.

Two copies of these acts, signed by the president and the secretary of the body, and with the proper seal, shall be sent to the Commission for the Implementation of *The Constitution on the Sacred Liturgy*.

30. When, however, it is a question of acts in which there are decrees concerning the use and extent of the vernacular language to be admitted in the liturgy, besides what is enumerated in n. 29, in accordance with Art. 36, 3, of the Constitution and the apostolic letter *Scieram Litur*ⁱⁱⁱⁱⁱⁱ, n. ix, the acts should also contain:

a) an indication of the individual parts of the liturgy which are to be said in the vernacular;

b) two copies of the liturgical texts prepared in the vernacular, one copy of which will be returned to the body of bishops;

c) a brief report concerning the criteria upon which the work of translation was based.

31. The decrees of the territorial authority which need the approval, that is, the confirmation of the Apostolic See, shall be promulgated and put into practice only when they have been approved, that is, confirmed by the Apostolic See.

7. *The Office of Individuals in the Liturgy (Const., Art. 28)*

32. The parts which pertain to the schola or to the people, if they are sung or recited by them, are not said privately by the celebrant.

33. Likewise the celebrant does not say privately the lessons which are recited or chanted by a competent minister or by a server.

8. *Avoiding Distinctions of Person (Const., Art. 32)*

34. The individual bishops or, if it seems opportune, the regional or national conference of bishops shall see to it that the prescription of the holy Council which forbids any favor to private persons or any favor on the basis of social distinctions, either in ceremonies or in external pomp, shall be put into effect in their territories.

35. In addition, pastors of souls shall work with prudence and charity so that, in the liturgical services and, more especially, in the celebration of Mass and the administration of sacraments and sacramentals, the equality of the faithful shall be evident even outwardly and that, further, all appearance of money-seeking be avoided.

9. *Simplification of Certain Rites (Const., Art. 34)*

36. In order that the liturgical services may exhibit a noble simplicity in harmony with the mentality of our times:

a) The salutations to the choir on the part of the celebrant and the ministers shall be made only at the beginning and at the end of the sacred rite;

b) The incensation of the clergy, apart from those who are bishops, shall be done once for each part of the choir, with three swings of the thurible;

c) The incensation of the altar shall be done only at that altar where the liturgical service is being celebrated;

d) The kisses of the hand and of objects which are being presented or received shall be omitted.

10. *Sacred Celebrations of the Lord of God (Const., Art. 33, 4)*

37. In places which lack a priest, if no priest is available for the celebration of Mass on Sundays and feast days of precept, the sacred celebration of the word of God shall be fostered, according to the judgment of the local Ordinary, with a deacon or even a layman, authorized for this purpose, presiding over the service.

The pattern of this celebration shall be almost the same as the liturgy of the word in Mass: ordinarily the Epistle and Gospel of the Mass of the day shall be read in the vernacular, with chants, especially from the psalms, before the lessons and between them; the one who presides shall give a homily, if he is a deacon; if not a deacon, he shall read a homily indicated by the bishop or the pastor; and the whole celebration shall be closed with the "common prayer" or "prayer of the faithful" and with the Lord's Prayer.

38. It is also fitting that sacred celebrations of the word of God, which are to be encouraged on the vigils of the more solemn feasts, on some weekdays in Advent and Lent, and on Sundays and feast days, should take into account the pattern of the liturgy of the word in Mass, although there may be only a single reading.

In the arrangement of several readings, however, in order that the history of salvation may be clearly discerned, the reading from the Old Testament shall generally precede the reading from the New Testament, and the reading of the Holy Gospel shall appear as the climax.

39. In order that these celebrations may be held with dignity and piety, it shall be the task of the liturgical commissions in the individual dioceses to indicate and provide appropriate aids.

ii. *Vernacular Translations of Liturgical Texts (Const., Art. 36, j)*

40. In vernacular translations of liturgical texts prepared in accordance with the norm of art. 36, 3, it is fitting that the following be observed:

a) The vernacular translations of liturgical texts shall be made from the Latin liturgical text. The version of the biblical pericopes, however, should conform to the Latin liturgical text, but with the possibility of revising this translation, if deemed advisable in accordance with the original text or some other clearer translation.

b) The preparation of the translation of liturgical texts should be entrusted, as a special concern, to the liturgical commission mentioned in Art. 44 of the Constitution and in 11.44 of this Instruction. So far as possible the institute of pastoral liturgy should assist the commission. But if there is no such commission, the supervision of the translation should be entrusted to two or three bishops, who will choose persons, including lay persons, expert in Scripture, liturgy, biblical languages, Latin, the vernacular language, and music. For the perfect translation of the liturgical text into the language of the people must necessarily and properly fulfill many conditions at the same time.

c) Whenever it is called for, there should be consultation concerning translations with the bishops of neighboring regions which have the same language.

d) In nations which have several languages, different vernacular translations should be prepared for these languages and submitted to the special examination of the bishops concerned.

c) Consideration should be given to the dignity of the books from which the liturgical text is read to the people in the vernacular language, so that the dignity of the book itself may move the faithful to a greater reverence for the word of God and for sacred things.

41. In liturgical services which are celebrated in some places with people of another language, it is lawful with the consent of the local Ordinary to use the vernacular language known to these faithful, especially in the case of groups of immigrants, or of members of a personal parish, or similar instances. This shall be done in accordance with the extent of the use of the vernacular and its translation as legitimately approved by a competent territorial ecclesiastical authority of the respective language.

42. New melodies for parts to be sung in the vernacular language by the celebrant and the ministers must be approved by the competent territorial ecclesiastical authority.

43. Particular liturgical books which were lawfully approved before the promulgation of the Constitution on the Sacred Liturgy and indults conceded up to that day retain their force, unless they are opposed to the Constitution, until other provision is made in the liturgical restoration, as it will be completed in whole or in part.

12. *The Liturgical Commission of the Body of Bishops (Const., Art. 44)*

44. The liturgical commission, which it is desirable that the territorial authority establish, shall be chosen from among the bishops themselves, as far as possible. At least it shall consist of one or other bishop, with the addition of some priests expert in liturgical and pastoral matters, who are designated by name for this office.

It is desirable that the members of this Commission be convened several times a year with the consultors of the Commission that they may deal with questions together.

45. The territorial authority may, as circumstances suggest, entrust the following to this Commission:

a) studies and experiments to be promoted in accordance with the norm of art. 40, 1 and 2 of the Constitution;

b) practical initiatives to be undertaken for the entire territory, by which the liturgy and the application of the Constitution on the Liturgy may be encouraged;

c) studies and the preparation of aids which become necessary in virtue of the decrees of the plenary body of bishops;

d) the office of regulating the pastoral-liturgical action in the entire nation, supervising the application of the decrees of the plenary body, and reporting concerning all these matters to the body;

e) consultations to be undertaken frequently and common initiatives to be promoted with associations in the same region which are concerned with scripture, catechetics, pastoral care, music, and sacred art, and with every kind of religious association of the laity.

46. The members of the institute of pastoral liturgy as well as individual experts who are called to assist the liturgical commission shall also freely offer their assistance to individual bishops for the more effective promotion of pastoral-liturgical action in their territory.

13. *The Diocesan Liturgical Commission (Const., Art. 45)*

47. The following duties pertain to the diocesan liturgical commission, under the direction of the bishop:

a) to be informed about the state of pastoral-liturgical action in the diocese;

b) to implement carefully what is proposed in liturgical matters by the competent authority, and to obtain information concerning studies and programs which are taking place elsewhere in this field;

c) to suggest and promote practical undertakings of every kind which may help to promote the liturgy, especially those which will assist priests already working in the Lord's vineyard;

d) in individual cases, or also for the entire diocese, to suggest opportune and progressive steps in the work of pastoral liturgy; to indicate and also to call upon suitable persons who on occasion may help priests in this matter; and to propose suitable materials and aids;

e) to see to it that programs in the diocese to promote the liturgy progress with a harmonious spirit and with the assistance of other associations, in a way similar to that indicated for the commission established within the body of bishops (n. 45c).

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CHAPTER π

The Most Holy Mystery of the Eucharist

I. *The Rite of the Mass (Const. Art. 50)*

48. Until the entire rite of the Mass is restored, the following shall be observed.

a) The parts of the Proper which are sung or recited by the schola or by the people are not said privately by the celebrant.

b) The celebrant may sing or recite the parts of the Ordinary together with the people or the schola.

c) In the prayers to be said at the foot of the altar at the beginning of Mass, psalm 42 is omitted. All the prayers at the foot of the altar are omitted whenever another liturgical service immediately precedes the Mass.

d) In solemn Masses the paten is not held by the subdeacon, but is left upon the altar.

e) The secret prayer or prayer over the offerings shall be chanted in sung Masses, and recited in a loud voice in other Masses.

f) The doxology at the end of the Canon, from the words *Per ipsum* up to *Per omnia saecula saeculorum. R. Amen*, inclusively shall be chanted or recited in a loud voice. Throughout the entire

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doxology the celebrant lifts up the chalice and the host for the little elevation omitting the signs of the cross and at the end genuflects only after the response "Amen" is given by the people.

g) In low Masses the *Lord's Prayer* may be recited by the people together with the celebrant in the vernacular language; in sung Masses it may be chanted by the people together with the celebrant in the Latin language and, *if* the territorial ecclesiastical authority shall so decree, also in the vernacular language, to melodies approved by the same authority.

h) The embolism after the *Lord's Prayer* shall be chanted or recited in a loud voice.

i) In distributing Holy Communion the formula, "Corpus Christi," shall be used. The celebrant, as he says these words, lifts up the Host a little above the ciborium to show it to the communicant, who responds: "Amen," and afterward is communicated by the celebrant. The sign of the cross with the host is omitted.

p The Last Gospel is omitted; the Leonine prayers are suppressed.

k) It is lawful to celebrate a sung Mass with a deacon only.

l) It is lawful for bishops, if necessary, to celebrate a sung Mass according to the form used by priests.

2. Lessons and Chants between the Lessons (Const., Art. 51)

49. In Masses celebrated with the people, the lessons, Epistle, and Gospel shall be read or chanted facing the people:

a) in solemn Mass, at the ambo or at the edge of the sanctuary area;

b) in high Mass or in low Mass, if they are read or chanted by the celebrant, either at the altar or at the ambo or at the edge of the sanctuary area as may be more convenient; if they are read or chanted by another at the ambo or at the edge of the ancillary area.

50. In Masses celebrated with the people which are not solemn Masses, the lessons and Epistle, together with the intervening chants, may be read by a qualified lector or server, while the celebrant sits and listens. The Gospel, however, may be read by a deacon or by a second priest, who says "Munda cor, meum," seeks the blessing, and at the end presents the book of Gospels for the celebrant to kiss.

51. In sung Masses the lessons, Epistle, and Gospel, if they are proclaimed in the vernacular, may be recited without chant.

52. In reciting or chanting the lessons, Epistle, the chants which occur after them, and the Gospel, the order is as follows:

a) In solemn Mass the celebrant sits and listens to the lessons and Epistle as well as to the intervening chants. After the Epistle has been chanted or recited, the subdeacon goes to the celebrant and is blessed by him. Then the celebrant, seated, places incense in the thurible and blesses it. While the Alleluia and its verse are being chanted or toward the end of other chants following the Epistle, the celebrant rises to bless the deacon. At his seat he listens to the Gospel, kisses the book of Gospels and after the homily, intones the Creed, if the latter is to

be said. At the end of the Creed he returns to the altar with the ministers unless he is to direct the prayer of the faithful.

b) In high or low Masses in which the lessons, Epistle, the chants following them, and the Gospel are sung or recited by the minister mentioned in n. 50 the celebrant acts in the manner described above.

c) In high or low Masses in which the Gospel is chanted or read by the celebrant, while the Alleluia and its verse are being chanted or recited or toward the end of other chants following the Epistle, he goes to the lowest step of the altar and there bows deeply while saying *Munda cor nicum*. Then he goes to the ambo or to the edge of the sanctuary area to chant or recite the Gospel.

d) But if in a high Mass or low Mass, all the lessons are chanted or recited by the celebrant at the ambo or at the edge of the sanctuary area, then, standing in the same place, he also recites the chants occurring after the lessons and the Epistle, if this is necessary; he says *Munda cor* mourn turned toward the altar.

3. *The Homily (Const., Art. 52)*

53. There shall be a homily on Sundays and feast days of precept in all Masses which are celebrated with the people present. No exception may be made for conventual, sung, or pontifical Masses.

On other days, a homily is recommended, especially on some of the weekdays of Advent and Lent, as well as in other circumstances when the people come to church in larger numbers.

54. By a homily from the sacred text is understood an explanation either of some aspect of the readings from holy Scripture or of another text from the Ordinary or Proper of the Mass of the day, taking into account the mystery which is being celebrated and the particular needs of the hearers.

55. If plans of preaching within Mass are proposed for certain periods, the intimate connection with at least the principal seasons and feasts of the liturgical year (cf. Const., art. 102-104), that is, with the mystery of the Redemption is to be harmoniously preserved: for the homily is part of the liturgy of the day.

4. *The Common Prayer or Prayer of the Faithful. (Const., Art. 55)*

56. In places where the custom is already in force of having the common prayer or prayer of the faithful, for the interim it shall take place before the offertory, after the word *Oremus*, according to the formulas now in use in the individual regions. The celebrant shall direct the prayer either from his seat, from the altar, from the ambo, or from the edge of the sanctuary area.

The intentions or invocations may be chanted by a deacon or a cantor or other qualified server, reserving to the celebrant the words of introduction and the concluding prayer. This latter will ordinarily be: *Deus, refugium nostrum et virtus* (cf. *Missale Romanum* Orationes diversae n. 20) or another prayer which corresponds better to a particular need.

In places where the common prayer or prayer of the faithful is not in use, the competent territorial authority may decree that it be done in the manner indicated above, with formulas approved for the interim by that authority.

5. *The Place which may be Granted to the Vernacular Language in the Mass (Const., Art. 54)*

57. In Masses, whether sung or low, which are celebrated with the people, the competent territorial ecclesiastical authority may admit the vernacular language, the decrees having been approved, that is, confirmed by the Apostolic See:

a) especially in proclaiming the lessons, Epistle, and Gospel, as well as in the common prayer or prayer of the faithful;

b) according to the circumstances of the place, also in the chants of the Ordinary of the Mass, namely, Kyrie, Gloria, Creed, Sanctus-Benedictus, and Agnus Dei, and in the antiphons at the Introit, offertory, and communion, as well as in the chants that occur between the lessons.

c) Moreover, in the acclamations, salutations, and dialogue formulas, together with the formulas at the communion of the faithful: *Eccc Agnus Dei*, *Domino non sum dignus*, and *Corpus Christi*, and in the Lord's Prayer with its introduction and embolism.

Missals for liturgical use, however, should contain the Latin text in addition to the vernacular translation.

58. It pertains solely to the Apostolic See to concede the vernacular language in other parts of the Mass which are chanted or recited by the celebrant alone.

59. Pastors of souls shall carefully see to it that the faithful, more particularly the members of lay religious associations, also know how to say or to sing together in the Latin language those parts of the Ordinary of the Mass which pertain to them, especially with the use of simpler melodies.

6. *The Faculty of Repeating Communion on the Same Day (Const., Art. 55)*

60. The faithful who communicate in the Mass of the Easter Vigil or in the midnight Mass of Christmas may also receive Communion again in the second Mass of Easter and in one of the Masses which is celebrated on Christmas in the daytime.

CHAPTER III

The Other Sacraments and the Sacramentals

1. *The Place which May be Granted to the Vernacular Language (Const. Art. 6f)*

61. The competent territorial authority may admit the vernacular language, the decrees having been approved that is confirmed by the Apostolic See;

a) in the rites of Baptism, Confirmation, Penance, Anointing of the Sick, and Matrimony, including the essential forms, as well as in the distribution of Holy Communion;

b) in the conferral of orders: in the allocutions at the beginning of each ordination or consecration, as well as in the examination of the bishop-elect in episcopal consecration and in the instructions;

c) in the sacramentals;

d) in funeral rites.

Wherever a more extended use of the vernacular language appears desirable, the regulation of art. 40 of the Constitution is to be observed.

2. *Things to be Suppressed in the Rite for Supplying Omissions in Baptism (Const., Art. 69)*

62. In the rite for supplying omissions in the case of a baptized infant which is given in the Roman Ritual, tit. II, cap. 5, those exorcisms shall be omitted which are found under n.6 (*Exi ab eo*), 19 (*Exorcizo te immunde spiritus—Ergo maledicte diabole*), and 15 (*Exorcizo te, omnis spiritus*).

63. In the rite for supplying omissions in the case of a baptized adult, which is given in the Roman Ritual, tit. II, cap. 6, those exorcisms shall be omitted which are found under n.5 (*Exi ab eo*), 15 (*Ergo, maledicte diabole*), 17 (*Audi maledicte satana*), 19 (*Exorcizo te — Ergo, maledicte diabole*), 21 (*Ergo, maledicte diabole*), 23 (*Ergo maledicte diabole*), 25 (*Exorcizo te — Ergo maledicte diabole*), 31 (*Nec te lateat*), and 35 (*Exi, immunde spiritus*).

3. *Confirmation (Const., Art. 71)*

64. If Confirmation is conferred within Mass it is fitting that the Mass be celebrated by the bishop himself. In this case he confers Confirmation while vested in the Mass vestments.

The Mass within which Confirmation is conferred may be celebrated as a votive Mass of class II, of the Holy Spirit.

65. After the Gospel and homily, before the reception of Confirmation, it is praiseworthy that those to be confirmed should renew the promises of baptism, according to the rite legitimately in use in the individual regions, unless this has already taken place before Mass.

66. If the Mass is celebrated by another, it is fitting that the bishop assist at the Mass wearing the vestments prescribed for the conferral of Confirmation, which may be either the color of the Mass or white. The bishop himself shall give the homily and the celebrant shall resume the Mass only after Confirmation.

67. Confirmation is conferred according to the rite prescribed in the Roman Pontifical, but at the words *In nomine Patris, et Filii, et Spiritus Sancti* which follow the formula *Signo Te*, a single sign of the cross shall be made.

4. *Continuous Rite for Anointing of the Sick and Viaticum (Const., Art. 74)*

68. When Anointing of the Sick and Viaticum are administered at the

same time, unless a continuous rite is already found in a particular ritual, the rite shall be arranged as follows: after the sprinkling with holy water and the prayers of entrance which are given in the rite of anointing, the priest shall hear the confession of the sick person, if necessary, then administer anointing, and finally give Viaticum, omitting the sprinkling with its formulas and the Confiteor and absolution.

If, however, the apostolic blessing with a plenary indulgence at the hour of death is to be imparted on the same occasion this shall be given immediately before anointing, omitting the sprinkling with its formulas and the Confiteor and absolution.

5. *Imposition of Hands in Episcopal Consecration (Const., Art. 76)*

69. All the bishops present at an episcopal consecration may impose hands; they vest in choir dress. The words *Accipe Spiritum Sanctum*, however, shall be said only by the bishop consecrator and by the two, co-consecrating bishops.

6. *Rite of Matrimony (Const., Art. 78)*

70. Matrimony, unless a just cause excuses from the celebration of Mass shall be celebrated within Mass after the Gospel and the homily. The latter is never omitted.

71. Whenever Matrimony is celebrated within Mass, the votive Mass for the spouses shall always be celebrated or a commemoration made of it, according to the rubrics, even during the prohibited season.

72. As far as possible, the pastor or his delegate who assists at the marriage shall celebrate the Mass; but if another priest assists, the celebrant shall not continue the Mass until the rite of Matrimony has been completed.

The priest who assists at the marriage but does not celebrate the Mass shall be vested in surplice and white stole and, according to the local custom, also in cope, and shall give the homily. The blessing after the Lord's Prayer and before the Placeat, however, is always to be imparted by the priest who celebrates the Mass.

73. The nuptial blessing shall always be imparted within the Mass, even in the prohibited season and even if one or both of the spouses is entering a second marriage.

74. In the celebration of Matrimony without Mass:

a) At the beginning of the rite, according to the apostolic letter *Sacram Liturgiam*, n.v., a brief admonition shall be given. This is not a homily, but only a simple instruction for the celebration of marriage (cf. Const., art. 35, 3). There shall be, however, a sermon or homily drawn from the sacred text (cf. Const., art. 52), after the reading of the Epistle and Gospel from the Mass for the spouses, so that the order of the whole rite shall be: brief admonition, reading of the Epistle and Gospel in the vernacular language, homily, celebration of marriage, nuptial blessing.

b) For the reading of the Epistle and Gospel from the Mass for the spouses, in the absence of a vernacular text approved by the com-

petent territorial ecclesiastical authority, it is lawful for the interim to use a text approved by the local Ordinary.

c) A chant may be sung between the Epistle and the Gospel. Likewise the prayer of the faithful is highly recommended after the completion of the rite of Matrimony, according to a formula approved by the local Ordinary, in which petitions for the spouses are also to be included.

d) At the end of the rite the blessing shall always be imparted to the spouses, even in the prohibited season and even if one or both of the spouses is entering a second marriage, according to the formula which is found in the Roman Ritual, tit. VIII, cap. III, unless another blessing is given in particular rituals.

75. If marriage is celebrated during the prohibited season, the pastor shall advise the spouses to take into account the special character of this liturgical season.

7. *Sacramentals (Const., Art. 79)*

76. In the blessing of candles on Feb. 2 and in the blessing of ashes at the beginning of Lent, a single prayer from among the prayers which are found in the Roman Missal for these blessings may be said.

77. Blessings which have been reserved up to the present time and which are contained in the Roman Ritual, tit. IX, cap. 9, 10, 11, may be given by any priest, with the exception of the blessing of a bell for the use of a blessed church or oratory (cap. 9, n. 11), the blessing of the first stone for the building of a church (cap. 9, n. 16), the blessing of a new church or public oratory (cap. 9, n. 17), the blessing of an antimension (cap. 9, n. 21), the blessing of a new cemetery (cap. 9, n. 22), the papal blessings (cap. 10, n. 1-3), and the blessing and erection of the Way of the Cross (cap. 11, n. 1) inasmuch as this is reserved to the bishop.

Chapter iv The Divine Office

I. *The Celebration of the Divine Office by Those Bound to the Obligation of Choir (Const., Art. 95)*

78. Until the restoration of the divine office is completed:

a) Communities of canons, monks, nuns, and other regulars or Religious bound to choir by law or constitutions must celebrate the entire divine office daily in choir, in addition to the conventual Mass.

Individual members of these communities who are in major orders or are solemnly professed, except for the conversi, even if they are lawfully dispensed from choir, must recite individually each day the canonical hours which they do not celebrate in choir.

b) Cathedral and collegiate chapters must celebrate those parts of the office in choir which are imposed upon them by the common law or by particular law, in addition to the conventual Mass.

Individual members of these chapters, in addition to the canonical hours which all clerics in major orders are bound to celebrate (cf. Const., art. 96 and 89), must recite individually those hours which are celebrated by their chapter.

c) In mission lands, however, while preserving the religious or capitular choral discipline established by law, religious or members of chapters who are lawfully absent from choir by reason of the pastoral ministry may enjoy the concession made in the apostolic letter *Sacram Liturgiam*, n. VI, with the permission of the local Ordinary, but not of the vicar general or delegate.

2. Faculty of Dispensing from or Commuting the Divine Office (Const., Art. 97)

79. The faculty conceded to all Ordinaries of dispensing their subjects, in individual cases and for a just cause, from the obligation of the divine office in whole or in part or of commuting it, is also extended to major superiors of non-exempt clerical religious institutes and of societies of clerics who live the common life without vows.

3. Short Offices (Const., Art. 98)

80. No short office is considered as drawn up after the pattern of the divine office which does not consist of psalms, lessons, hymns, and prayers and which does not take into some account the hours of the day and the respective liturgical seasons.

81. In order to celebrate the public prayer of the Church, for the interim those short offices may be used which have been lawfully approved up to the present time, provided that they have been drawn up according to the requirements enumerated in no. 80.

New short offices, however, must be approved by the Apostolic See in order to be used for the public prayer of the Church.

82. The translation of the text of a short office into the vernacular language for use as the public prayer of the Church must be approved by the competent territorial ecclesiastical authority, the decrees having been approved, that is, confirmed by the Apostolic See.

83. The competent authority for conceding the vernacular in the recitation of a short office to those who are bound to this office by the constitutions, or for dispensing from or commuting the obligation of recitation, is the Ordinary or the major superior of the respective subject.

4. Divine Office or Short Offices Celebrated in Common by Members of Institutes Dedicated to Acquiring Perfection (Const., Art. 99)

84. The obligation of celebrating in common the divine office or a short office or parts of either imposed by their constitutions on members of institutes dedicated to acquiring perfection does not take away the faculty of omitting the hour of prime and of selecting from among the other minor hours one that best suits the time of day (cf. apostolic letter *Sacram Liturgiam*, n. VI)

5. *The Language to be Used in the Recitation of the Divine Office* (Const., Art. 101)

85. In the celebration of the divine office in choir, clerics are bound to retain the Latin language.

86. The faculty granted to the Ordinary of conceding the use of the vernacular language, in individual cases, to those clerics for whom the use of Latin constitutes a grave impediment to their praying the office properly, is extended also to the major superiors of nonexempt clerical religious institutes and of societies of clerics who live the common life without vows.

87. The grave obstacle which is required for the grant of the preceding concession must be weighed by taking into consideration the physical, moral, intellectual and spiritual condition of the petitioner.

Nevertheless, this faculty, which is granted solely to make the recitation of the divine office easier and more devout, is in no way intended to detract from the obligation incumbent upon priests of the Latin rite to learn the Latin language.

88. The vernacular translation of the divine office according to a rite other than the Roman rite shall be prepared and approved by the respective Ordinaries of that language, employing for elements common to both rites those translations approved by the territorial authority, and then proposed for the confirmation of the Apostolic See.

89. Breviaries to be used by clerics to whom the use of the vernacular language in the celebration of the divine office is conceded in accordance with art. 101, 1, of the Constitution, should contain the Latin text in addition to the vernacular translation.

chapter v

The Proper Construction of Churches and Altars in Order to Facilitate the Active Participation of the Faithful

1. *The Arrangement of Churches*

90. In the new construction, repair, or adaptation of churches great care shall be taken that they are suitable for the celebration of divine services according to the true nature of the services and for the active participation of the faithful (cf. Const. Art. 124).

2. *The Main Altar*

91. It is proper that the main altar be constructed separately from the wall, so that one may go around it with ease and so that celebration may take place facing the people; it shall occupy a place in the sacred building which is truly central, so that the attention of the whole congregation of the faithful is spontaneously turned to it.

In choosing the materials for the construction or ornamentation of the altar, the prescriptions of law shall be observed.

Moreover, the presbyterium or sanctuary area around the altar shall be of sufficient size that the sacred rites may be conveniently celebrated.

3. *The Seat of the Celebrant and Ministers*

92. The seat for the celebrant and ministers, according to the structure of individual churches, shall be so placed that it may be easily seen by the faithful and that the celebrant may truly appear to preside over the entire community of the faithful.

Nevertheless, if the seat is placed behind the altar, the form of a throne is to be avoided, as this belongs to the bishop alone.

4. *Minor Altars*

93. The minor altars shall be few in number. In fact, to the extent permitted by the structure of the building, it is highly suitable that they be placed in chapels in some way separated from the principal part of the church.

5. *Ornamentation of Altars*

94. The cross and candlesticks, which are required on the altar for the individual liturgical services, may also, in accordance with the judgment of the local Ordinary, be placed next to it.

6. *The Reservation of the Most Holy Eucharist*

95. The most holy Eucharist shall be reserved in a solid and inviolable tabernacle placed in the middle of the main altar or of a minor, but truly outstanding, altar, or, according to lawful customs and in particular cases to be approved by the local Ordinary, also in some other noble and properly adorned part of the church.

It is lawful to celebrate Mass facing the people even if there is a tabernacle, small but suitable, on the altar.

7. *The Ambo*

96. It is fitting that there be an ambo for the proclamation of the sacred readings, so arranged that the ministers can be easily seen and heard by the faithful.

8. *The Place of the Schola and Organ*

97. The places for the schola and the organ shall be so arranged that it will be clearly evident that the singers and the organist form a part of the united community of the faithful and so that they may fulfill their liturgical function more suitably.

9. *The Places of the Faithful*

98. The places for the faithful shall be arranged with particular care, so that they may participate in the sacred celebrations visually and with proper spirit. It is desirable that ordinarily benches or seats be

provided for their use. Nevertheless, the custom of reserving seats for certain private persons is to be reprobated, in accordance with art. 32 of the Constitution.

Care shall also be taken that the faithful may not only see the celebrant and the other ministers but may also hear them easily, with the use of present-day technical means.

10. *Baptistry*

99. In the construction and ornamentation of the baptistry, care shall be taken that the dignity of the sacrament of Baptism is clearly apparent and that the place is suitable for the community celebration of the sacrament (cf. Const., art. 27).

The present Instruction, prepared at the command of Pope Paul VI, by the Commission for the Implementation of the Constitution on the Sacred Liturgy, was presented to His Holiness by James Cardinal Lercaro, president of the Commission.

The Holy Father, after having given due consideration to this Instruction, with the help of the above mentioned Commission and of this Sacred Congregation of Rites, in an audience granted to Arcadio Maria Cardinal Larraona, prefect of the Congregation, on Sept. 26, 1964, approved it in a special way as a whole and in its parts, confirmed it by his authority, and ordered it to be published, and to be diligently observed by all concerned, beginning the First Sunday of Lent, March 7, 1965.

All things to the contrary notwithstanding.

Rome, September 26, 1964.

James Cardinal Lercaro
Archbishop of Bologna
President of the Commission
for the Implementation of
*The Constitution on the
Sacred Liturgy.*

Arcadio M. Cardinal Larraona
Prefect of S.C.R.

+ Henry Dante
Titular Archbishop of Carpasia
Secretary of S.C.R.

DIRECTIVES FOR USE OF THE VERNACULAR AT MASS

U.S. Bishop's Commission on the Liturgical Apostolate
October 29, 1964
(National Catholic Welfare Conference News Service)

I. *Understanding Liturgical Texts in the Vernacular*

The Constitution on the Liturgy, issued by the Second Vatican Council, states that it is of the highest importance that the faithful understand

the rites because the sacraments “not only presuppose faith but by words and objects they also nourish, strengthen, and express it;” moreover, “they do indeed impart grace, but in addition, the very act of celebrating them most effectively disposes the faithful to receive this grace in a fruitful manner, to worship God duly, and to practice charity” (59). Another basic principle taught by the Constitution is that “Christ is always present in His Church, especially in her liturgical celebrations.” Among the ways He is present is “in His word, since it is He Himself who speaks when the Holy Scriptures are read in the Church.” He is present also “when the Church prays and sings, for He promised: ‘Where two or three are gathered together in my name, there am I in the midst of them’”(7).

The widespread interest in the Council and particularly in the discussions on vernacular in the liturgy have prepared the people for changes. Many are filled with hope for a great advance in meaningful participation by all the people in the sacred rites. At the same time it is evident or will soon be evident that beyond use of the language which the people understand there must be developed an understanding of the “language” of the liturgy in a deeper sense. No one can find the meaning in the allusions to Abraham’s bosom or to Jerusalem in the funeral rites unless he knows Abraham as our father and Jerusalem as the place of God’s presence with His people, the prefiguring of the Church on earth and in heaven. We all know how necessary is a grasp of Scriptural idiom to understand the Epistles. This is also necessary to appreciate the use of water, oil, bread, and wine, and to know the significance of such phrases as “now and eternal covenant” and “Lamb of God. The simple phrase, “through Christ our Lord,” or “through Him and with Him and in Him,” expresses a direction in devotion, a union with Christ’s worship of the Father that is not yet the spontaneous manner of praying among our people. The same is true of praying the psalms as Christian prayers.

Understanding the liturgy is not merely a matter of vocabulary or of remembering Biblical events. Christ’s earthly life followed in large part its Old Testament prefigurings and He established the basic rites of His Church on the basis of meanings already indicated in the Scriptures. He made the inspired psalms and canticles His own prayers. His great act of worship and sacrifice for mankind, “the paschal mystery” (5, 6, 47, 61, 102, 106), was intended as a new Exodus, a passing from this world to the Father, and it took place at the time of the Passover celebration.

Because of the Scriptural basis of liturgical language and actions, the Constitution on the Liturgy provides for more extensive reading of Scripture in the liturgy and also for the integration of preaching with Scripture. It states that the sermon is part of the liturgical service and that it “should draw its content mainly from scriptural and liturgical sources, and its character should be that of a proclamation of God’s wonderful works in the history of salvation, the mystery of Christ,

ever made present and active within us, especially in the celebration of the liturgy”(35).

The Constitution also states that Bible services should be encouraged (35) which include of their nature a sermon on the texts read to the people and said or sung by them. And it states that it is essential to “promote that warm and living love for Scripture to which the venerable tradition of both eastern and western rites give testimony”(24) — a love which may be possessed by the simplest as well as the most learned members of the Church, as history shows us.

Since, as the Constitution states, it is now a primary pastoral duty to enable the people to take their full internal and external part in the liturgy (14, 19), it is clearly our duty to equip ourselves at once to carry out this task and to begin to carry it out among our people. Providentially, the Scriptural, catechetical, and liturgical renewals of recent decades have already produced an abundance of reading matter, at many levels, which can serve to enrich our basic structure of its rites and prayers and, at the same time, help us to inform our people. A brief bibliography of some basic books which serve both these purposes is included herewith.

But what is most necessary of all is that we begin, if we have not begun already, to meet with Christ as He speaks to us through the liturgical rites and the inspired word of Scripture. This should best start with the use of the primal form of Christian “mental prayer” or “meditation,” traditionally known as “lectio divina” — (or, as we might call it in English, “praying the Bible.”) This means, very simply, prayerfully “hearing,” by slow meditative reading, a Biblical or liturgical passage as Christ’s word here and now: asking ourselves, for example, what is He telling us here about Himself, about the Father, about the divine plan for our own salvation and that of our people? How does He ask us to respond to this word of God’s love with Him, now in our prayer and also in our life?

Such a form of meditation, especially when the passages chosen are those which the priest is to explain and open out to his people in Sunday Mass, or at a baptism or wedding or funeral, or at a Bible service, will, experience shows, serve to integrate the priest’s prayer-life in itself and with his work for his people as “minister of the Word.” Any *study* of the liturgical texts and of sacred scripture then serves to enrich and deepen both the priest’s own prayer and worship and the sermons in which he opens out God’s Word to his people.

The question, obviously, is not one of making Biblical scholars either of all priests or of the faithful. It is one simply of restoring that living familiarity with Scripture and, through it, with Christ, which is our rightful inheritance.

Bibliography

Liturgy and Doctrine, by Charles Davis (New York: Sliced and Ward),

short summary of rediscovered relationship between Scripture, liturgy, doctrine and life.

The Liturgy and the Word of God (Collegeville: Liturgical Press; paper), a symposium covering all aspects of the subject.

Flick Psalms as Christian Prayer, by Thomas Worden (New York: Sliced and Ward), one of the best presentations of the Scriptural form and basis of Christian piety.

The Family and the Bible, by Mary Reed Newland (New York: Random House), provides valuable guidelines as to how to introduce the faithful to the Bible, in its relationship to the liturgy, to doctrine and to life.

Key to the Psalms, by Mary Perkins Ryan (Notre Dame: Fides), presents key themes, events, figures in the O.T. and N.T., in reference to the liturgy and Christian living.

The Bible Today (Collegeville: Liturgical Press; magazine).

2. *Reading and Praying in the Vernacular*

The introduction of the common language into liturgical rites is an event of numerous and important implications. Clearly it was the intention of the Fathers of the Second Vatican Council to provide the people with rites of sacred worship which would be meaningful and intelligible to them (36, 54, 63, 101, 113). Both those parts of the liturgy which instruct the faithful and those parts which express their prayer and devotion are to be spoken or sung in the vernacular language. This reform in our custom is intended to bring the people into more effective contact with the sacred scripture and the holy texts of the liturgy, thereby fostering deeper faith, greater knowledge, and more sincere prayer.

But these worthy objectives will not automatically be achieved by the use of the vernacular. Such prayer and readings will have to be done in a more meaningful and appropriate manner than has unfortunately been employed by some priests when reciting Latin texts. To celebrate the liturgy in a manner that is apparently hasty, matter-of-fact, and without attention to the meaning of the words would, of course, be irreverent and improper no matter what the language; however, when the vernacular is used, there is the greatest possibility of scandal. These observations, which must be honestly admitted, are commonly expressed whenever the vernacular is discussed and both clergy and laity are surely anxious not only to avoid the danger but, first of all, to seek the fullest advantages the vernacular can bring. For this reason, the following comments are offered on the manner of speaking the English tongue in liturgical services, in the hope that they might serve as a guide to all. For the purposes of these remarks, there is a basic difference between reading the Word of God and reading other texts.

A. *Reading the Word of God*

All Scripture readings are to be proclamations, not mere recitations. Lectors and priests should approach the public reading of the Bible with full awareness that it is their honored task to render the official proclamation of the revealed Word of God to His assembled holy people. The character of this reading is such that it must convey that special reverence which is due the Sacred Scriptures above all other words.

1. It is of fundamental importance that the reader communicate the fullest meaning of the passage. Without exaggerated emphasis or affectation, he must convey the particular significance of those words, phrases, clauses or sentences which constitute the point being made. Careful phrasing and inflection are necessary to enable the listener to follow every thought and the relationships among them. Patterns of speech, especially monotonous patterns of speech, must be avoided, and the pattern of thought in the text must be adhered to. The message in all its meaning must be earnestly communicated.

2. The manner of speaking and tone of voice should be clear and firm, never indifferent or uncertain. The reader should not draw attention to himself either by being nervous and awkward or by being obviously conscious of a talent for dramatic reading. It is the message that should be remembered, not the one who reads it. The voice should be reverent without being unctuous, loud without shouting, authoritative without being offensive or overbearing. The pace must be geared to understanding—never hurried, never dragged.

3. By his voice, attitude, and physical bearing, the reader should convey the dignity and sacredness of the occasion. His role is that of a herald of the Word of God, his function to provide a meaningful encounter with that living Word. Perfection in this mission may not always be achieved, but it must always and seriously be sought.

B. *Praying and Speaking Aloud*

When the celebrant leads the people in prayer, or speaks to them, or addresses God in their behalf, his manner of speaking will differ somewhat in each case. In every instance, however, he should convey that he sincerely means what he says. This sincerity is crucially important; it makes the difference between a matter-of-fact, ritualized, indifferent celebration and one that is truly an expression of faith and devotion.

I. *Dialogue*. In the greetings and verbal exchange between celebrant and congregation, all participants should speak their parts with meaning. When the priest says, "The Lord be with you," for example, he must convey that he is really addressing the people, that he sincerely means the greeting, and that he invites response. The tone and inflection of voice must be natural and convincing. At the same time, dialogue should never become extremely informal; all must be aware that the words they speak are part of a sacred rite. The liturgy must always be characterized by dignity and reverence as well as meaningful and sincere speech.

2. *Prayer.* When reading the orations, preface, and the like, the priest should speak in a manner befitting his sacerdotal role. His tone *of voice* should be more formal, more reverent; yet he must remember he is speaking to a Person, not merely reciting formulas. Note that this applies no matter which language is used in the prayer; it applies equally to the Canon as to the Collect or the Lord's Prayer. The latter prayer is gravely abused by a sing-song recitation which pays little attention to the praises and petitions actually contained in the words. The conclusions of prayers, although in set formulas, must never be hurried, or routinely said. Since the affirmative response of the people is expected, the rhythm and tone of the priest should be sufficiently strong to encourage and facilitate the response.

3. *Extent of Liturgical Use of English*

The extent to which it is lawful to use English in the liturgy throughout the dioceses of the United States is determined in the decrees of the National Conference of Bishops, enacted April 2, 1964, and confirmed by the *Consilium* for the implementation of the Constitution on the Sacred Liturgy in a rescript of May 1, 1964. The following paragraphs summarize and specify what is found in the decrees, which should be consulted for additional details. (The use of officially approved vernaculars other than English, although conceded by the body of Bishops, is dependent upon the judgment and permission of the individual local Ordinary in accord with n. 6 of the Decree).

A. *Divine Office*

The entire text of the Divine Office may be sung or said in English, according to the terms of the Constitution and the decrees. In the case of the clergy, however, the faculty to use English must be obtained from the Ordinary, local or religious. This permission is not needed if the cleric takes part in the Office with a group of the faithful or of religious who lawfully use the English Office.

The editions of the breviary in English issued by two publishers, Benziger Brothers and the Liturgical Press, have been approved by the Conference of Bishops.

B. *Sacraments and Sacramentals*

The entire rite of the Sacraments and Sacramentals, other than the Eucharist (below), may be celebrated in English, including the essential forms of the Sacraments. It is always required, however, that the approved text be used.

The text approved for the Sacraments and Sacramentals is the official *Collectio Rituum* newly edited and published. The Bishops' Commission on the Liturgical Apostolate has authorized four editions of the *Collectio Rituum*, issued by the following publishers: Benziger Brothers, Bruce Publishing Company, Catholic Book Publishing Co., and the Liturgical Press.

For the rites of the Sacraments and Sacramentals which are not contained in the official *Collectio Rituum*, the English translations found in *The Roman Ritual* by the Reverend Philip Weller (Bruce Publishing Co.) have been approved for liturgical use.

C. *The Holy Eucharist*

In the celebration of Mass it is lawful to use English in the lessons, in the prayer of the faithful, and in the ordinary and proper parts which pertain to the people. In sequence, the use of English and the retention of Latin for these parts may be enumerated as follows:

Entrance Rite

Preparatory prayers at the foot of the altar — Latin
 Introit antiphon — English
 Kyrie — English
 Gloria — English
 Prayer or Collect (including the introductory *Dominus Misericordia*
 and *Et cum spiritu tuo*) — Latin

The Word of God

Epistle and other lessons — English
 Gradual, Alleluia, and other chants — English
 Munda cor meum, etc. — Latin
 Gospel (including the introductory versicles and responses)
 — English (Homily)
 Creed — English

The Preparation of the Gifts

The Lord be with you and response, and *Let us pray* — English
 Offertory antiphon — English
 Silent prayers of the priest — Latin
 Prayer over the gifts or secret prayer — Latin

The Eucharistic Prayer

Preface of the Canon (including the introductory dialogue and
 response beginning *Dominus vobiscum*) — Latin
 Sanctus — English
 Silent prayers of the Canon and the conclusion — Latin

The Eucharistic Banquet

Lord's Prayer (with the invitation *Let us pray, etc.*) — English
Libera, quaesumus (with the versicle *Pax Domini* and response)
 Latin
Haec commixtio — Latin
 Agnus Dei — English
 Silent prayers of the priest before Communion (and during
 the ablutions afterward) — Latin

Communion of the faithful (including *Behold the Lamb of God* etc. and the formula for Communion) — English

Communion antiphon — English

Post Communion (including the introductory *Dominus vobiscum* and *Et cum spiritu tuo*) — Latin

Dismissal (*The Lord be with you, Go, the Mass is ended*, etc. with the responses) — English

Placeat — Latin

Blessing — English

Last Gospel (including the introductory versicles and responses) — Latin

Where it is used, the “common prayer” or prayer of the faithful mentioned in art. 53 of the Constitution on the Liturgy may likewise be in English.

The English translation of the parts permitted in the vernacular is given in the *Roman Missal* newly edited and published for use in the dioceses of the United States. Two editions of the official altar missal have been authorized by the Bishops’ Commission: Benziger Brothers, and Catholic Book Publishing Co.

4. Directives Concerning the Use of the Vernacular at Mass

1. In the dioceses of the United States of America it is lawful to use English, to the extent described in the decree of April 2, 1964, at all Masses at which the people are present, beginning on the First Sunday of Advent, November 29, 1964. (The clause “at which the people are present” — in the Constitution “*adstante populo*” — may be interpreted as applying to all scheduled parish or institutional Masses.

2. The lessons, epistle, and gospel in English should be proclaimed facing the people at both low and sung Masses.

3. At low Masses and at sung Masses without a subdeacon, it is possible and even desirable that the (lesson or lessons before the epistle, if any, and the) epistle should be proclaimed by a reader, whether clerical or lay, other than the celebrant. The reading of the gospel should be reserved to the deacon or, in his absence, to the celebrant.

4. Although the use of English is permitted to the same extent in low Masses and in sung Masses, the vernacular texts of the Ordinary and Proper must be sung to melodies or settings approved by the competent ecclesiastical authority, i.e. the National Conference of Bishops.

5. It remains lawful to sing the Proper chants *recto tono* or to psalm tones in the absence of appropriate settings.

6. At both high Masses and solemn Masses, the lessons, epistle, and gospel may be recited in a loud, clear, and solemn tone of voice without chant.

7. The English greetings, versicles, etc., may be sung *recto tono* in the absence of appropriate settings.

8. Especially on Sundays and feast days it is desirable, at least at the principal low Masses that psalms or hymns appropriate to the respective

parts of Mass should be sung by the people. This is particularly applicable at the entrance of the priest (and during the preparatory prayers which remain in Latin), between the lessons, at the Offertory, during Communion, and as a recessional (that is, immediately after the blessing during the Latin last gospel and the recession of the celebrant).

9. At low Masses, where possible, it is desirable that the congregation or the choir or other group, or a cantor recite the Proper chants, adding psalm verses as needed.

10. Psalms or psalm verses added to the Proper antiphons of the Roman Missal, whether sung or recited, should follow the text of the Book of Psalms published by the Confraternity of Christian Doctrine, from which the respective antiphons have been adopted.

11. For the present, the form of the common prayer or prayer of the faithful may be determined by the individual Bishops. For example, the invocations of the third part of the Litany of the Saints may be used, or the variants of the Byzantine Litany already employed in some places.

12. Since the Collects, etc., and the Preface of the Canon remain in Latin, it is desirable that the commentator, in addition to his other duties, should very briefly summarize these prayers for the benefit of the faithful.

Positions of the Faithful at Holy Mass

At sung or *High Masses* it is customary and desirable for the people to follow the same postures as the clergy, as these are listed in the Roman Missal in the new code of rubrics (1960). This we recommend for accepted usage around the country, when Mass is offered as a sung Mass.

With regard to recited or *Low Masses*, which will be the usual manner for the offering of the participated Mass, a very practical problem presents itself. For the Low Mass, the Missal formerly gave only one rule: that those present should kneel throughout, except at the Gospel. This direction, which was made obsolete by various local customs, was suppressed in 1960, so that now it is appropriate to adapt the postures of the sung Mass to congregational use at the Low Mass in participated fashion.

The problem has been somewhat complicated in the practical order by some liturgists, who with every good intention and quite properly stress standing as the posture most expressive of the spirit of public prayer. As the priest stands, it seems proper that the people should stand, when they pray, sing or speak with him. However, this does not take into consideration the very practical problem, which standing poses for the older members of the congregation, and indeed many of its younger members.

Accordingly, then, the following usage is recommended with a view to making it as simple as possible.

Positions of the Faithful at Loto Mass

The Liturgy of the Word

<i>Entrance Rite</i> (up to the Epistle)	s t a n d
(If no Hymn is sung, kneel during Celebrant's prayers at foot of altar)	
<i>The Word oj God</i> (up to the Offertory Antiphon)	
Gospel	s i t
Homily	STAND
Creed	SIT
(Common Prayer,	STAND
or Prayer of the Faithful)	STAND

The Liturgy oj the Eucharist

<i>Preparation ofthe Gifts</i> (up to the Preface)	
Offertory Prayers	s i t
Prayer over the Gifts (Secret)	s t a n d
<i>Eucharistic Prayer</i> (c a n o n)	
Preface and Sanctus	s t a n d
After Sanctus through the great "Amen"	
concluding the Canon	k n e e l
<i>Eucharistic Banquet</i> (c o m m u n i o n)	
The Lord's Prayer	s t a n d
After Agnus Dei	k n e e l
Postcommunion and dismissal	s t a n d
Blessing	k n e e l
Recessional	s t a n d

Reception ofHoly Communion

Whether the individual communicant kneels or stands, while receiving Holy Communion, depends on local custom and circumstances. Obviously, the Ordinary can decide for his Diocese.

Additional Kneeling

For Requiem Masses, and on certain penitential weekdays, the rubrics of the Missal prescribe kneeling during the Collect and the Postcommunion.

This rule applies on the weekdays of Advent, Lent, Passiontide, September Ember days, Vigils of II and III class outside Paschal time, and in Masses for the dead.

SHORTENING OF COMMUNION FAST

Clarification of the Holy Office

December 4, 1964

(*Sul digiuno eucharistico, L'Osservatore Romano*, December 4, 1964)

In view of the difficulties in many regions concerning the observance of the eucharistic fast, the Holy Father, favorably receiving the petitions of the bishops, has granted that the fast from solid food should be reduced to one hour before Holy Communion. This applies to both priests and the faithful. In this concession is also included the use of alcoholic beverages in due moderation.

THE CONCELEBRATION OF MASS AND COMMUNION UNDER BOTH KINDS

Sacred Congregation of Rites

May 7, 1965

(National Liturgical Conference of U.S. and Canada)

General Decree

By which the Rites of Concélébration
and Communion under Both Kinds are Promulgated

The Church has always been concerned, in arranging and restoring the celebrations of the sacred mysteries, that the rites themselves, which contain the inexhaustible riches of Christ and communicate them to those who are well disposed, should also manifest these riches in the best way possible and thus more easily permeate the minds and lives of the faithful who take part in them.

The Church has made this a particular concern whenever it is a question of celebrating the Eucharist: the Church so prepares and orders the different forms of the Eucharist that they may express the various aspects of the eucharistic sacrifice and teach them to the faithful of Christ.

In every form, however simple, in which the Mass is celebrated, all its characteristics and properties have the force which necessarily belong

to the holy sacrifice of the Mass by its very nature. Yet there is particular reason to list the following among these characteristics.

First of all, the unity of the sacrifice of the cross, inasmuch as the many Masses represent only the single sacrifice of Christ,¹ and from this fact share the nature of the sacrifice as they are the memorial of the bloody immolation achieved upon the cross, the fruits of which are received through this unbloody immolation.

Next the unity of the priesthood: whereas there are many priests who celebrate Mass, the individual priests are only ministers of Christ, who exercises his priesthood through them and, for this purpose, makes the individuals participants in his priesthood in a very special way through the sacrament of order. Thus even when as individuals they offer the sacrifice, they all nevertheless do this in virtue of the same priesthood and act in the person *of* the High Priest, to whom it belongs to consecrate the sacrament *of* his body and blood whether through one or through many together.²

Finally, the action of the entire people of God appears more clearly. Every Mass, inasmuch as it is the celebration of that sacrament in which the Church lives and grows without cessation,³ and in which the true nature of the Church itself is preeminently manifested,⁴ is, more than all the other liturgical services,⁵ the action of the entire holy people of God, acting in a hierarchically ordered manner.

Furthermore, this triple prerogative, which belongs to every Mass is placed before our eyes as it were in a singular manner in the rite by which several priests concelebrate the same Mass.

In this manner of celebrating Mass the several priests, in virtue of the same priesthood and in the person of the High Priest, act together with a single will and a single voice, and together bring about and offer the unique sacrifice by a single sacramental act, and participate in it together.

Therefore this kind of celebration of the sacrifice, in which the faithful all together participate consciously, actively, and in a manner befitting a community, particularly if a bishop presides, is truly the preeminent manifestation of the Church⁶ in the unity of the sacrifice and of the priesthood, in the one thanksgiving, around a single altar together with the ministers and the holy people.

It is clear that in this way, through the rite of *concélébration*, truths of great significance are vividly proposed and taught — truths that pertain to the spiritual and pastoral life of priests and to the Christian formation of the faithful.

¹ Cf. Council of Trent, sess. XXII, cap. i.

² Cf. St. Thomas Aq., S. Th. III, a. 3, ad 2-3.

³ Cf. Vatican Council II, Const, on the Church, art. 26.

⁴ Cf. Vatican Council II, Const, on the Liturgy, art. 2 and 41.

⁵ Cf. *ibid.*, art. 26.

⁶ Cf. *ibid.*, art. 41.

For these reasons, much more than for reasons of a merely practical order, different modes and forms of *concélébration* of the eucharistic mystery have been known from antiquity in the Church. Having evolved in different ways, both in the east and in the west, *concélébration* has remained in use up to the present time.

For the same reasons it has happened that specialists in the liturgy have undertaken research and offered proposals for the extension *of the faculty of* *concélébrating* Mass and for the suitable restoration of this rite.

Lastly, the Second Vatican Council, having thoroughly weighed the matter, extended the faculty of *concélébration* to various cases and decreed that a new rite of *concélébration* should be prepared for insertion in the Roman Pontifical and Missal.⁷ His Holiness, Pope Paul VI, after the solemn approbation and promulgation of the Constitution on the Sacred Liturgy of the Second Vatican Council, entrusted to the Commission appointed for the Implementation of this Constitution the task of preparing a rite for the *concélébration* of Mass as soon as possible. After this rite had been repeatedly subjected to the examination of its consultors and members and refined, the Commission, on June 19, 1964, unanimously approved it, and decreed that, if it should please His Holiness, practical experiments should take place in various parts of the world and in different circumstances before the definitive approbation.

Similarly, in obedience to the will of the holy Council, the same Commission for the Implementation of the Constitution on the Sacred Liturgy also prepared the rite of communion under both kinds, determining the cases and the forms in which the Eucharist may be received by the clergy, religious, and laity under both kinds.

For several months many experiments, both with the rite of *concélébration* and with the rite of communion under both kinds, were carried out throughout the world with the best results, and reports concerning these experiments were sent to the Secretariat of the Commission together with other observations and proposals. In view of these both rites were edited a final time and presented to His Holiness by His Eminence, Cardinal James Lercaro, President of the Commission.

The Holy Father, after giving due consideration to both rites, with the assistance of the above mentioned Commission and of this Sacred Congregation of Rites, in an audience granted on March 4, 1965, to Cardinal Arcadius Mary Larraona, Prefect of the Sacred Congregation of Rites, approved each and every part in a special way and confirmed it by his authority, ordering that it be made public and observed by all beginning on April 15, 1965, Holy Thursday, and carefully inserted in the Roman Pontifical and Missal.

All things to the contrary notwithstanding.

⁷ Cf. *ibid.*, art. 57 and 58.

March 7, 1965.

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The Rite to be Observed in the Concélébration of Mass

Introduction

The Faculty of Concelebrating

1. Concélébration, whereby the unity of the priesthood is appropriately manifested, has remained in use to this day in the Church both in the east and in the west. For this reason it has seemed good to the Council to extend permission for concélébration to the following cases:

(1) a) on Thursday of the Lord's Supper, not only at the Mass of the Chrism, but also at the evening Mass;

b) at Masses during councils, bishops' conferences, and synods;

c) at the Mass of the blessing of an abbot.

(2) Also, with the permission of the ordinary, to whom it belongs to decide whether concélébration is opportune:

a) at conventual Mass, and at the principal Mass in churches when the needs of the faithful do not require that all the priests available should celebrate individually;

b) at Masses celebrated at any kind of priests' meetings, whether the priests be secular clergy or religious.

Nevertheless, each priest shall always retain his right to celebrate Mass individually, though not at the same time in the same church as a con-celebrated Mass, nor on Thursday of the Lord's Supper (Constitution on the Sacred Liturgy, art. 57).

2. In order that the unity of the priesthood may be more suitably manifested, concélébration is permitted only once in the day in each church and in each oratory. Nevertheless, where the number of priests is great, the ordinary or the major superior mentioned in the following number may permit that concélébration take place more than once on the same day, but at successive times.

The Regulation of the Discipline of Concélébration

3. It pertains to the bishop, in accordance with the norm of law, to regulate the discipline of concélébration in his diocese, even in the churches and semipublic oratories of the exempt.

But it pertains to every ordinary and also to the major superior of non-exempt clerical religious institutes and of societies of clerics who live the common life without vows, to judge the opportuneness of

concélébration and to give the permission for it in his churches and oratories, as well as to define the number of concélébrants, in accordance with the following article, if, after he has considered the circumstances, he judges this is required for the dignity of the rite.

The Number of Concélébrants

4. The number of concélébrants in individual cases shall be limited by reason of the church and the altar at which the concélébration takes place, so that the concélébrants are able to stand about the altar, even if all do not touch the table of the altar immediately.

Nonetheless provision shall be made that the sacred rite may be seen fully by the faithful. Therefore it will be desirable that the concélébrants should not stand about that side of the altar which is toward the people.

Concélébration at the Consecration of a Bishop, at the Blessing of an Abbot and at the Ordination of Priests

5. In the consecration of a bishop it is very fitting that the co-consecrating bishops should concelebrate the Mass with the consecrating bishop and with the bishop who is newly consecrated.

Likewise, at the blessing of an abbot, it is desirable that the assisting abbots should concelebrate the Mass with the bishop and with the newly blessed abbot.

In the ordination of priests, all the new priests are bound to concelebrate with the bishop.

In all these cases, the bishop who is the principal celebrant may also permit others to concelebrate.

The Rite to be Observed in Concélébration

6. The following norms must be observed whenever Mass is concelebrated according to the Roman rite. They must also be applied, moreover, to the other Latin rites, observing the necessary variations according to law.

7. Any priest of a Latin rite may concelebrate with other priests of a Latin rite, even if the Mass is celebrated in a rite different from his own.

Prohibition of Admitting Concélébrants after the Beginning of Mass

8. No one, for any cause whatever, may be admitted to concélébration once the Mass has begun.

Several Masses Celebrated or Concelebrated on the Same Day

9. a) One who has celebrated or concelebrated the Mass of the Chrism on Holy Thursday may also celebrate or concelebrate the evening Mass.

b) One who has celebrated or concelebrated the first Mass of Easter night may also celebrate or concelebrate the second Mass of Easter.

c) On Christmas, provided the proper time for each Mass is observed, all priests may concelebrate three Masses.

d) One who concelebrates with the bishop or his delegate in a synod or at the pastoral visitation or at meetings of priests may celebrate another Mass for the benefit of the faithful, in accordance with the judgment of the same bishop.

In other cases, one who concelebrates may not celebrate another Mass on the same day.

Stipend

10. The individual concelebrants may lawfully take a stipend in accordance with the norms of law.

Preliminary Catechesis

11. Pastors of souls shall see to it that the faithful who are present at a concelebration are properly instructed about the rite itself and its meaning, by means of a suitable catechesis.

General Norms

12. All the concelebrants must wear the sacred vestments which they are bound to wear when they celebrate Mass alone. Concelebrating bishops, however, vest only in amice, alb, cincture, pectoral cross, stole, chasuble, maniple, and mitre.

The sacred vestments shall be of the color proper to the Mass. Nevertheless, if it is necessary, the concelebrants may use white, except in Masses of the dead, but with the color proper to the Mass being retained by the principal celebrant.

In particular cases, the question shall be proposed to the Apostolic See.

13. Unless it is noted otherwise in the following rubrics, the principal celebrant performs all the rites and says all the prayers which he must usually perform or say when he celebrates alone, in accordance with the various forms of Mass. Therefore, he bows, genuflects, kisses the altar, makes the sign of the cross over the offerings, and makes other gestures, as indicated in the rubrics. He shall take great care to pronounce the prayers which he must chant or recite together with the other concelebrants distinctly and in a louder tone than the others, so that all may say everything together with him. This applies especially to the words of consecration, which are to be uttered by all and at the same moment, although a moral unity of the words is sufficient.

14. The other concelebrants perform only the gestures and rites which are expressly assigned to them. They hold their hands extended only when, together with the principal celebrant or alone, they say in a loud voice prayers which are to be pronounced with hands extended; otherwise they keep their hands joined. Likewise, they say in a loud voice only those prayers which they must say either alone or together with the principal celebrant; so far as possible, they shall recite these

prayers from memory and not in a tone so loud that their voices are superimposed upon the voice of the principal celebrant. They listen to or say mentally the prayers which are not assigned expressly to them to be recited.

15. If, at a concelebrated Mass, a priest exercises the ministry of deacon, assistant deacon, or subdeacon, he shall abstain from concelebrating in that Mass.

The deacon, the subdeacon, and the assistant deacons may communicate under both kinds; if they are priests, they may do this even if they have already celebrated Mass or are to celebrate.

16. The deacon, the subdeacon, the other ministers and servers shall take care not to stand among the concelebrants except when their ministry requires this, in accordance with the rubrics; afterwards they immediately go back to their places.

Preparations

17. In addition to those things which are necessary for each form of Mass, the following are to be prepared:

a) all the sacred vestments which the principal celebrant must wear, in accordance with the various forms of Mass;

b) amice, alb, cincture, maniple, stole, and chasuble for each of the concelebrants;

c) one host that is sufficiently large or several hosts, according to the number of concelebrants, which are later to be broken into particles, and hosts for the communion of the faithful. If the communion of the concelebrants is to be by means of intinction, provision shall be made that the breads are not too small or too thin, but a little thicker than usual, so that they may be conveniently distributed after being partly dipped into the precious Blood;

d) one chalice of sufficient size or, if such a chalice is not available, two chalices that will suffice for the communion of all the concelebrants;

e) the burse with the corporal or, if necessary, with several corporals, the pall and purificator for the chalice, as well as other purificators for the concelebrants;

f) patens for the communion of the concelebrants;

g) silver tubes or spoons for the individual concelebrants, and a vessel with water for the purification, if the precious Blood is received through a tube or with a spoon;

h) booklets with the ordinary of the Mass for the concelebrants, if necessary;

i) a vessel or vessels with water for cleansing the fingers;

j) seats or benches for the concelebrants, next to the seat of the principal celebrant, or in some more suitable place in the presbyterium.

The Rite of Pontifical Mass

I. Preparation

18. In the secretarium the bishop who is the principal celebrant puts on the sacred vestments which he ordinarily wears when he celebrates Mass in pontifical rite. The other concélébrants vest in the sacred vestments proper to them.

Likewise in the secretarium the deacon, subdeacon, and the other ministers put on the sacred vestments in the usual way, together with the assistant deacons. In a concelebrated Mass, however, two of the concélébrants may take the place of the assistant deacons.

19. One of the concelebrating priests performs the office of assistant priest. He does not vest in cope, but wears the chasuble and the other priestly vestments.

*II. The Liturgy of the Word**The Beginning of Mass*

20. When all the preparations have been properly made, the bishop who is the principal celebrant places incense in the thurible and blesses it, and the procession through the church to the altar is arranged in the following way: the thurifer with the thurible goes first, followed by a subdeacon with the processional cross between acolytes who carry lighted candles, next the clergy, if present, and after them the subdeacon carrying the book of gospels, the concelebrating priests and bishops, the assistant priest with the deacon at his left, and then the bishop who is the principal celebrant, between the two assistant deacons or two of the concélébrants.

During the procession through the church the antiphon to the introit is chanted together with its psalm.

21. When they have come to the altar, the celebrants make the required reverence, go up to the altar two by two, and kiss it; then they go to the seats assigned to them.

22. The bishop who is the principal celebrant, after making the reverence to the altar, says the prayers at the foot of the altar in a low voice with his ministers. Mass then continues as on other occasions, but in accordance with the norms which follow.

23. The book of gospels is left upon the altar in the center, after the bishop who is the principal celebrant has kissed the altar and the gospel.

Lessons

24. If there are lessons to be read before the epistle, at the end of the collect the lector makes the required reverence to the altar and to the bishop, if necessary, goes to the ambo or to another suitable place, and there chants or recites the lesson facing the people.

25. For the proclamation of the epistle, after the collect the subdeacon takes the book, makes the reverences to the altar and to the bishop, if necessary, goes to the ambo or to another suitable place, and there chants or recites the epistle facing the people. At the end of the epistle, he goes to the bishop and, bowing, receives the blessing from him.

26. At the proper time, the deacon goes to the altar with the required reverences and, kneeling on the lowest step, says *Munda cor meum* in a low voice. Then he takes the book of gospels which was placed upon the altar. Meanwhile the bishop places incense in the thurible and blessed it. When this is done, in the usual way the thurifer, acolytes, and subdeacon accompany the deacon, who carries the book in a reverent manner, while he goes to the bishop and, bowing, asks for the blessing. Then the deacon goes to the ambo or to another suitable place, and there chants or recites the gospel facing the people.

27. After the homily the absolution is not given.

28. After the creed, the bishop who is the principal celebrant says *Dominus vobiscum* — *Oremus*, and the common prayer or prayer of the faithful takes place, according to local custom.

III. The Eucharistic Liturgy

Offertory

29. When the antiphon to the offertory has been begun, the offerings are carried to the altar by the ministers, and everything is arranged as usual for the offertory. If the faithful offer gifts, the bishop who is the principal celebrant receives these at the entrance to the sanctuary area, with the assistance of some of the concélébrants, if necessary, and then he washes his hands.

Next the bishop who is the principal celebrant goes with the other concélébrants to the altar, makes the required reverence, goes up to the altar with the assistant priest, and kisses it. The other concélébrants, after making the required reverence, stand about the altar on the floor, so that they are not in the way of the rites to be performed at the offertory. If it seems to be convenient, the concélébrants may go to the altar before the principal celebrant chants the prayer over the offerings.

30. All the prayers during the offertory are said in a low voice only by the bishop who is the principal celebrant.

31. The concélébrants are incensed as a single group, immediately after the bishop who is the principal celebrant.

32. Before the bishop who is the principal celebrant chants the prayer over the offerings, the concélébrants, if they are few and the size of the altar permits it, take their places about the table of the altar. Otherwise, they stand in a suitable place about the altar, but in such a way that the sacred rite may be clearly seen by the faithful and that the deacon may go to the altar and to the bishop whenever necessary.

33. The assistant deacons and the subdeacon stand on the floor. The deacon stands behind the bishop who is the principal celebrant and goes to the altar when it is necessary to minister at the chalice.

34. The prayer over the offerings is chanted only by the bishop who is the principal celebrant. He chants it in the tone of a collect as far as the words *Per omnia saecula saeculorum* inclusively.

Canon

35. Only the bishop who is the principal celebrant chants the dialogue before the preface, with all responding, and the preface itself. The Sanctus is chanted by all the concélébrants together with the people and the schola.

36. After the chant has been completed, the concélébrants continue the canon in the manner indicated below. Only the bishop who is the principal celebrant, however, makes the gestures, unless it is noted otherwise.

37. *Te igitur* is said in a loud voice only by the bishop who is the principal celebrant.

38. The Memento of the living and Communicantes may be entrusted by the bishop who is the principal celebrant to one or other of the concélébrants, who says these prayers alone in a loud voice, with his hands extended.

39. From *Hanc igitur* up to *Supplices* inclusively, all the concélébrants chant all the words together or say them in a loud voice, in the following way:

a) *Hanc igitur*, with hands extended toward the offerings; they join their hands at the words *Per Christum Dominum nostrum*;

b) *Quam oblationem. Qui pridie. Simili modo*, with hands joined, and with head bowed at the words *gratias agens*;

c) the words of consecration, with the right hand, if it seems suitable, extended toward the bread and toward the chalice; at the elevation the concélébrants look at the host and the chalice and afterwards bow deeply;

d) *Unde et memores* and *Supra quae*, with hands extended;

e) *Supplices*, bowed deeply and with hands joined as far as the words *ex hac altaris participatione*; then standing erect and making the sign of the cross at the words *omni benedictione caelesti et gratia repleamur*.

40. The Memento of the dead and *Nobis quoque peccatoribus* may be entrusted by the bishop who is the principal celebrant to one or other of the concélébrants, who says these prayers alone in a loud voice, with his hands extended.

At the words *Nobis quoque peccatoribus* all the concélébrants strike their breasts.

41. *Per quem haec omnia* is said only by the bishop who is the principal celebrant, while the others stand with their hands joined.

42. The doxology at the end of the canon, from the words *Per ipsum* up to *Per omnia saecula saeculorum* inclusively are chanted or recited in a loud voice by all the concélébrants together with the bishop who is the principal celebrant.

Preparation for Communion

43. The bishop who is the principal celebrant chants the preface to the Lord's Prayer and then, together with the other concélébrants, chants the Lord's Prayer itself.

44. *Libera nos* is chanted only by the bishop who is the principal celebrant. At the conclusion he performs the *fractio* and the *commixtio* as usual.

45. While the *Agnus Dei* is chanted, if there are several hosts to be broken for the communion of the concélébrants, the bishop who is the principal celebrant breaks them, with the help of one or other of the concélébrants nearer to him.

46. At the end of the *fractio*, only the bishop who is the principal celebrant says the prayer *Domine Iesu Christe, qui dixisti*, in a low voice. Then he kisses the altar and gives the pax to the concélébrants, and after them to the assistant deacons, unless the latter are to receive communion. If the concélébrants are few in number, they may go individually to the bishop who is the principal celebrant and receive the kiss of peace from him, but omitting the genuflection and the kissing of the altar. If the number of concélébrants is large, the bishop who is the principal celebrant gives the kiss of peace only to the two concélébrants who stand at his right and left; they then give the kiss of peace to the concélébrants next to them, and so on in order. Next the bishop who is the principal celebrant says in a low voice the prayers *Domine Iesu Christe, Fili Dei vivi* and *Perceptio*. The kiss of peace is brought to those who are in the choir by the assistant priest as usual.

Communion of the Body of the Lord

47. After the prayers before communion have been completed, the bishop who is the principal celebrant genuflects, says *Panem caelestem accipiam* in a low voice, and steps back a little, toward the left side.

The other concélébrants go in succession to the center of the altar, genuflect, and, if they are bishops, take the Body of the Lord directly from the altar; if they are priests, they take the Body of the Lord from the bishop who is the principal celebrant. Holding it in the right hand and holding a paten or the left hand underneath it, they return to their places about the altar. Nevertheless, if it seems more convenient, even the concélébrants who are not bishops may take the Body of the Lord directly from the altar. When all have taken the Body of the Lord, the bishop who is the principal celebrant takes his part of the host, then, bowing, recites three times as usual *Domine, non sum dignus* and *Corpus Domini nostri*, and all, bowing, reverently receive the Body of the Lord.

48. *If* the principal celebrant is a prelate who lacks the episcopal character, the concelebrating priests take the Body of the Lord directly from the altar.

49. If the number of concélébrants is large, the bishop who is the principal celebrant may also bring the Body of the Lord to the individual celebrants, who remain in their places, with the assistance, if necessary, of one or other of the concélébrants. The concélébrants, standing, take the Body of the Lord in their right hand and hold a paten or the left hand under it. All else is done as described above. Nothing prevents the bishop who is the principal celebrant from handing the particles placed upon the paten to the first concelebrant or to the first one standing on either side of him. Each one takes his own particle and then hands the paten to the next, and so on to the end. When all have taken the Body of the Lord, everything is done as described above.

50. When the concélébrants have been refreshed with the Body of the Lord, the assistant deacons and after them the deacon and the subdeacon come forward, and they are communicated as usual by the bishop who is the principal celebrant and receive the kiss of peace.

Communion from the Chalice

51. Communion from the chalice may be received either by drinking directly from one and the same chalice, or by means of a tube, or spoon or even by intinction.

52. If communion is received directly from the chalice, it is done in the following way: the bishop who is the principal celebrant says in a low voice *Quid retribuam*, etc., and then takes the chalice. Omitting the sign of the cross, he says in a low voice *Sanguis Domini nostri*, and consumes a little of the precious Blood and hands the chalice to the deacon.

The deacon wipes the outside part of the chalice with the purificator and then stands either in the center or at the right side of the altar, that is, where he may more conveniently present the chalice to the other concélébrants. If the deacon stands at the right hand side of the altar, a second corporal shall be spread there.

The concélébrants go in turn and, without any genuflection, take the chalice from the deacon. Holding the chalice in their hand together with the deacon, if this can be done conveniently, and placing the purificator under the mouth, they receive a little of the precious Blood. Afterwards they wash their hands at the credence table and return to their places, as at the beginning of Mass. After the communion of each concelebrant, the deacon wipes the outside of the chalice.

Last of all, the assistant deacons and the subdeacon come forward to receive the precious Blood and they reply *Amen* to the deacon when he says: *Sanguis Christi*. Then the deacon communicates himself and consumes all the precious Blood which remains. He brings the chalice to the table and there purities it; the subdeacon wipes the chalice as usual and arranges it.

53. If the number of concélébrants is large, the bishop who is the principal celebrant or one of the concélébrants, with the assistance of the deacon, may also bring the chalice to the individual concélébrants while they remain in their places. Standing, they take the chalice in their hands and receive a little *of* the precious Blood, and then return the chalice to the one who presented it to them. The deacon wipes the outside of the chalice.

Nothing prevents the bishop who is the principal celebrant from handing the chalice to the first concelebrant, who receives a little of the precious Blood and then hands it to the next one, and so on to the end.

54. If communion from the chalice is taken by means of a tube, the following is observed: the bishop who is the principal celebrant says in a low voice *Quid retribuam Domino*, etc., and then receives the tube from the deacon. Next he says in a low voice *Sanguis Domini nostri*, drinks a little of the precious Blood, and immediately purifies the tube, taking a little water from a vessel placed beforehand upon the altar near the chalice by the subdeacon.

Next the deacon places the chalice either in the center of the altar or at the right side upon a second corporal, that is, where he may more conveniently minister at communion from the chalice. Next to the chalice a vessel with water for cleansing the tubes is also placed, together with a paten on which the tubes may be placed afterwards.

The concélébrants go in turn and, without any genuflection, take a tube from the acolyte and drink a little of the precious Blood. Then they purify the tube, taking a little water, and place the tube itself on the paten.

Last of all, the assistant deacons and the subdeacon come forward to receive the precious Blood in the same way; they reply *Amen* to the deacon when he says *Sanguis Christi*. Then the deacon communicates himself and consumes all the precious Blood which remains. He takes the chalice to the table and there purifies it; the subdeacon wipes the chalice as usual and arranges it.

55. If communion from the chalice is taken with a spoon, the procedure is the same as in communion with the tube. Care should be taken, however, that the spoon be placed after communion in a vessel with water. When communion has been completed, the subdeacon takes the vessel with water to the table and purifies and wipes the spoons.

56. The communion of the concélébrants can also be arranged so that the individuals communicate at the altar in the Body and immediately afterwards in the Blood of the Lord.

In this case, the bishop who is the principal celebrant communicates under both kinds as he does when he celebrates Mass alone, but observing the rite for communion from the chalice which is chosen in the individual case and which the other concélébrants will follow.

After the communion of the bishop who is the principal celebrant, the deacon moves the chalice to the right hand side of the altar upon a second corporal and stands there to minister at the chalice.

The concélébrants come in turn to the center of the altar, genuflect, and receive the Body of the Lord; then they pass to the right hand side of the altar and receive the Blood of the Lord, in accordance with the rite chosen for communion from the chalice, as indicated above.

57. If the communion of the concélébrants is by means of intinction, the bishop who is the principal celebrant receives the Body and Blood of the Lord in the usual way, but takes care that a sufficient quantity of the precious Blood remains in the chalice for the communion of the concélébrants. Then the deacon arranges the chalice either in the center of the altar or at the right side of the altar upon a second corporal, together with the paten containing the particles of the host, namely, where he can more conveniently assist at the chalice. The concélébrants, one after another, come to the altar, genuflect, take a particle, dip it partly in the chalice and, holding the paten under the mouth, communicate. Then, having washed their hands, as above, they return to their places, as at the beginning of Mass. Nevertheless, nothing prevents the bishop who is the principal celebrant from giving communion to the other concélébrants in this way: after he has received the Body and Blood of the Lord in the usual way, he hands the chalice with the purificator to the deacon and himself takes the paten or ciborium with the hosts. With the deacon at his left, he stands where it is convenient for him to give communion to the concélébrants. The concélébrants, one after another, come to the bishop who is the principal celebrant, take the paten, and stand in front of him. He dips a part of the host into the chalice and extends it to the one who is to communicate, saying nothing. After receiving communion, the individual hands the paten to the next communicant and returns to his place, as at the beginning of Mass.

The assistant deacons, the deacon, and the subdeacon are communicated in the same way as the concélébrants, but they respond Amen to the bishop who is the principal celebrant when he says: *Corpus et Sanguis Christi*. The deacon at the altar consumes all the precious Blood which remains, takes the chalice to the table, and there purifies it; the subdeacon wipes it and arranges it as usual.

Communion of the Faithful

58. When the communion of the concélébrants and of the ministers has been completed, the bishop who is the principal celebrant says as usual *Ecce Agnus Dei*. The faithful say three times *Domine, non sum dignus*, and the bishop, with the assistant deacons ministering, and some of the concélébrants distribute communion to the faithful, while the antiphon to the communion is chanted together with its psalm.

Nevertheless, if the concélébrants are many, the bishop who is the principal celebrant, after communion from the chalice, may immediately distribute communion to the faithful, while the other concélébrants come for communion from the chalice. Afterwards, other concélébrants may help the bishop in distributing communion to the

faithful. In this case, before the concélébrants receive the Body of the Lord, the bishop who is the principal celebrant takes his particle and shows it to the faithful, saying *Ecce Agnus Dei*; then, together with the concélébrants and the faithful, he says three times *Domine, non sum dignus* in a loud voice.

59. After the communion of the faithful, the hosts which may remain are received by one of the concélébrants or are carried by another deacon or priest to the altar of the Blessed Sacrament. The bishop who is the principal celebrant, having said *Quod ore sumpsimus* and *Corpus tuum* in a low voice, washes his hands as usual.

Conclusion of Mass

60. After washing his hands, the bishop who is the principal celebrant chants *Dominus vobiscum* and the postcommunion, and completes the remainder of Mass.

After the blessing, all return to the secretarium in procession.

The Rite or Solemn Mass

I. Preparation

61. In the sacristy the concélébrants put on the sacred vestments which they ordinarily wear when they celebrate Mass alone.

Similarly, the deacon, subdeacon, and other ministers or servers put on the sacred vestments as usual.

II. Liturgy of the Word

The Beginning of Mass

62. When all has been properly arranged, the procession takes place through the church to the altar, while the antiphon to the introit is chanted together with its psalm. The concelebrating priests go ahead of the principal celebrant, who walks with the deacon and the subdeacon.

63. When they come to the altar, the concélébrants make the required reverence, go up to the altar two by two, and kiss it. Then they go to the seat assigned to them.

64. The principal celebrant makes the reverence to the altar and says the prayers at the foot of the altar in a low voice with his ministers. Then Mass continues as on other occasions, but in accordance with the norms which follow.

65. When the incensation of the altar has been completed, the principal celebrant goes to the seat with the deacon and there, after the Kyrie and the Gloria have been sung, he chants the collect.

Lessons

66. All sit and listen to the epistle and to the chants which occur after it.

67. If other lessons are to be read before the epistle, after the collect the lector makes the required reverences to the altar and to the principal celebrant if necessary, goes to the ambo or to another suitable place, and there chants or recites the lesson facing the people.

If there are several lessons, they are chanted or recited in the same way; the principal celebrant says the collects which occur between them at the seat, and kneels there, if necessary, at *Flectamus genua*.

68. For the proclamation of the epistle, after the collect the subdeacon takes the book, makes the required reverences to the altar and to the principal celebrant if necessary, goes to the ambo or to another suitable place, and there chants or recites the epistle facing the people. At the end of the epistle, he goes to the principal celebrant and is blessed by him.

69. After blessing the subdeacon, the principal celebrant, seated, places incense in the thurible and blesses it. Afterwards the deacon brings the book of gospels to the altar and places it in the center. Kneeling, he says *Munda cor meum*, takes the book from the altar, goes to the principal celebrant, and asks the blessing from the celebrant, who stands. Accompanied by the thurifer, acolytes, and subdeacon, the deacon goes to the ambo or to another suitable place and there chants or recites the gospel facing the people.

70. The principal celebrant or one of the concelebrants gives the homily, if there is to be one. After the homily, the principal celebrant begins the *Credo* at the seat, if it is to be said.

71. At the end of the creed, the principal celebrant says *Dominus vobiscum* — *Oremus*, and the common prayer or prayer of the faithful takes place, in accordance with local custom.

*III. The Eucharistic Liturgy**Offertory*

72. After the antiphon to the offertory has been begun, the offerings are carried to the altar by the ministers, and everything is arranged as usual for the offertory.

Then the principal celebrant, together with the concelebrants, goes to the altar and makes the required reverence. He goes up to the altar with the deacon and kisses it. The other concelebrants, after making the required reverence, stand on the floor about the altar, so that they are not in the way of the rites to be performed at the offertory. But if it seems convenient, the concelebrants may go to the altar before the principal celebrant chants the prayer over the offerings.

73. During the offertory everything is done in accordance with what

has been described above, nos. 30-34, but omitting what is proper to the pontifical Mass.

Canon

74. Similarly, everything described above, nos. 35-42» is observed during the canon.

Communion

75. Both in the preparation and in the order for the communion of the concélébrants, ministers, and faithful, everything is observed which is given above, nos. 43-58, except for the rites proper to the pontifical Mass.

The deacon receives the kiss of peace after the concélébrants and gives it to the subdeacon, who brings it to the clergy as usual.

Conclusion of Mass

76. When the communion of the faithful has been completed or after communion from the chalice, the individual concélébrants wash their hands and return to their places, as at the beginning of Mass. The principal celebrant, having washed his hands, says *Dominus vobiscum* and the postcommunion, and completes the remaining of Mass.

After the blessing, all return to the sacristy in procession.

THE RITE OF MASS WITH A DEACON

77. Everything is done as described above for solemn Mass so far as the principal celebrant, deacon, ministers, or servers are concerned. For the rest, this form of Mass is to be considered as a solemn Mass.

78. The epistle is chanted or recited by a lector or qualified minister or, in their absence, by the deacon himself.

THE RITE OF HIGH MASS (*Missa Cantata*)

I. Preparation

79. In the sacristy the concélébrants put on the sacred vestments which they ordinarily wear when they celebrate Mass alone.

Similarly, the ministers or servers put on the vestments proper to them.

II. The Liturgy of the Word

The Beginning of Mass

80. When everything has been properly arranged, the procession takes place through the church to the altar, while the antiphon to the introit

is chanted with its psalm. The concelebrating priests go in front of the principal celebrant.

81. When they come to the altar, the concélébrants make the required reverence, go up to the altar two by two, and kiss it. Then they go to the seats assigned to them.

82. The principal celebrant makes the reverence to the altar and says the prayers at the foot of the altar in a low voice with the minister. The Mass continues as on other occasions, but in accordance with the norms which follow.

83. After the kissing of the altar or, if incense is used, after the incensation of the altar the principal celebrant goes to his seat and there, after the Kyrie and Gloria have been sung, he chants the collect.

Lessons

84. All sit and listen to the epistle and the chants which occur after it.

85. The lessons and the epistle are proclaimed by a lector or qualified minister, who makes the required reverences to the altar and the principal celebrant if necessary, then goes to the ambo or to another suitable place, and there chants or recites the lesson or epistle facing the people. If there are several lessons, they are chanted or recited in the same way, but the principal celebrant says the collects between the lessons at the seat and genuflects there, if necessary, at *Flectamus genua*.

In the absence of a lector, the lessons and the epistle are proclaimed in the same way as above by one of the concélébrants.

86. The gospel may be chanted or recited by a deacon. Toward the end of the chant after the epistle, he takes the book of gospels to the altar and places it in the center. Kneeling, he says *Munda cor meum*, then rises, takes the book from the altar, and goes to the principal celebrant, by whom he is blessed. Then he goes to the ambo or to another suitable place and there chants or recites the gospel facing the people. At the end he brings the book of gospels to the principal celebrant to be kissed.

If no deacon is present, one of the concélébrants chants or recites the gospel. He bows deeply and says *Munda cor meum*, but he does not seek the blessing.

87. The principal celebrant or one of the concélébrants gives the homily, if there is to be one. At the end of the homily the principal celebrant begins the Credo at his seat, if it is to be said.

88. At the end of the creed, the principal celebrant says *Dominus vobiscum* — *Oremus*, and the common prayer or prayer of the faithful takes place, in accordance with local custom.

III. The Eucharistic Liturgy

Offertory

89. When the antiphon to the offertory has been begun, the offerings are brought to the altar by one or other of the concélébrants and every-

thing is arranged as usual *for the offertory*. Then the principal celebrant goes to the altar, together with the other concelebrants, and makes the required reverence. He alone goes up to the altar and kisses it. The other concelebrants, having made the required reverence, stand on the floor about the altar so that they are not in the way of the rites to be performed during the offertory. If it seems suitable, the concelebrants may go to the altar before the principal celebrant chants the prayer over the offerings.

90. At the offertory everything is done in accordance with what has been described above, nos. 30-34, but omitting those things which are proper to the pontifical Mass and which are to be done by the sacred ministers.

Canon

91. Similarly, everything which is indicated above, nos. 35-42, is observed during the canon.

Communion

92. Both in the preparation and in the order for the communion of the concelebrants and the faithful, everything is observed which is given above, nos. 43-58, but those things which are proper to the pontifical Mass are omitted. Everything which is proper to the deacon in the rite of communion is performed by one of the concelebrants.

Conclusion of Mass

93. After the communion of the faithful or after communion from the chalice the individual concelebrants wash their hands and go to their places, as at the beginning of Mass. The principal celebrant, having washed his hands, says *Dominus vobiscum* and the postcommunion, and completes the remaining parts of Mass.

After the blessing all return to the sacristy in procession.

The Rite of Recited (Low) Mass

I. Preparation

94. In the sacristy the concelebrants put on the sacred vestments which they ordinarily wear when they celebrate Mass alone.

Similarly, the servers put on the vestments proper to them.

II. The Liturgy of the Word

Beginning of Mass

95. When everything has been properly arranged, the concelebrants go to the altar with their hands joined, the servers preceding them. The principal celebrant goes in last place.

96. When they come to the altar the concélébrants make the required reverence, go up to the altar two by two, and kiss it. Then they go to the seats assigned to them.

97. The prayers at the foot of the altar are ordinarily said by the principal celebrant alone together with the server, while a popular chant is sung. Nevertheless, if there is no chant, they may also be said alternately between the principal celebrant and all present.

98. It is fitting that the principal celebrant and the concélébrants recite or chant together with the people, if they are present, the parts of the ordinary of the Mass which pertain to the people. Moreover, in the absence of those to whom the parts pertain, nothing prevents the concélébrants from saying also the antiphons to the introit and to the offertory with their psalms and the chants occurring between the lessons.

Lessons

99. All sit and listen to the epistle and the chants which occur after it.

100. The lessons and the epistle are proclaimed by a lector or qualified minister, who makes the required reverences to the altar and the principal celebrant, if necessary, goes to the ambo or to another suitable place, and there reads the lesson or epistle facing the people.

If there are several lessons, they are read in the same way. The principal celebrant says the collects which occur between them at the seat and genuflects there, if necessary, at *Flectamus genua*.

In the absence of a lector, the lessons and the epistle may be proclaimed by one of the concélébrants in the same way as described above.

101. The gospel may be read by a deacon. Toward the end of the chants after the epistle, he brings the book of gospels to the altar and places it in the center. Genuflecting, he says *Munda cor meum*. Then he takes the book from the altar, goes to the principal celebrant, and is blessed by him. He then goes to the ambo or to another suitable place and there reads the gospel facing the people. At the end he brings the book of gospels to the principal celebrant to be kissed.

If no deacon is present, one of the concélébrants reads the gospel. He bows deeply and says *Munda cor meum*, but he does not seek the blessing.

102. The principal celebrant or one of the concélébrants gives the homily, if there is to be one. After the homily, the principal celebrant begins the Credo at his seat, if it is to be said.

103. After the creed, the principal celebrant says *Dominus vobiscum* — *Oremus*, and the common prayer or prayer of the faithful takes place, in accordance with the local custom.

III. The Eucharistic Liturgy

Offertory

104. When the antiphon to the offertory has been recited, the offerings are brought to the altar by one or other of the concélébrants, and

everything is arranged as usual for the offertory. Then the principal celebrant goes to the altar together with the other concélébrants and, after the required reverence, all take their places about the altar. The principal celebrant alone kisses the altar.

105. During the offertory everything is done in accordance with what has been described above, nos. 30-34, but those things which are proper to the pontifical Mass or to sung Mass are omitted.

Canon

106. Similarly, everything which is indicated above, nos. 35-42, is observed during the canon.

Communion

107. Both in the preparation and in the order for communion of the concélébrants and of the faithful, everything is observed which is given above, nos. 43-58, but those things which are proper to the pontifical Mass or to sung Mass are omitted. The kiss of peace may be given among the concélébrants. Everything which is proper to the deacon in the rite of communion is done by one of the concélébrants.

Conclusion of Mass

108. After the communion of the faithful or after communion from the chalice, the individual concélébrants wash their hands and return to their places, as at the beginning of Mass. The principal celebrant, having washed his hands, says *Dominus vobiscum* and the postcommunion, and completes the remaining parts of Mass.

After the blessing all return to the sacristy.

The Concélébration of Mass in which Priestly Ordination is Conferred

109. The Mass in which priestly ordination is conferred is arranged in accordance with the rite established above for concélébration. If in the Mass, in addition to the priesthood, the subdiaconate and diaconate are also conferred, one of those ordained in the same liturgical service performs the office of deacon and subdeacon, beginning with the reception of his order. Therefore at the beginning of Mass a deacon and subdeacon ordained earlier perform the office of deacon and subdeacon.

no. Those to be ordained priests enter the church together with the others as usual and take the seats assigned to them in the choir, in the presbyterium, or wherever seems more suitable.

in. The ordination takes place in the usual manner, as described in the Roman Pontifical, with the exceptions which follow.

112. The priests who may be admitted by the bishop to concelebra-

tion together with the new priests, impose hands upon the head of those to be ordained first, after the bishop himself.

113. A chasuble which is unfolded on both sides is placed upon each new priest.

114. While the antiphon to the offertory is chanted or recited together with its psalm, the bishop, wearing the mitre, sits at his throne or on the faldstool and receives the offering from all those ordained. Then he washes his hands, rises, and goes as usual to the altar to continue the Mass.

115. When the offering by those ordained has been completed, the concelebrating priests go to the altar and then Mass continues as described above for each form of concélébration.

116. After giving the kiss of peace to the new priests, the bishop gives it to the assistant priest and to the other concélébrants, if any, then to the assistant deacons and also to one of those ordained to each sacred order; the latter come to him in turn and afterwards give the kiss of peace to the next one of their order and so on to the end. But if the number of those ordained is small, the bishop can give the kiss of peace to each individual.

117. The communion of all the concélébrants takes place in the manner indicated in the rite for concélébration. Meanwhile the responsory *Iam non dicam* is chanted.

118. If communion is distributed under both kinds to those ordained, it is given to them after the completion of the communion of the concelebrants, in accordance with the rite which is given below. Meanwhile, some of the new priests distribute communion to the faithful. Meanwhile also the antiphon to the communion is chanted together with its psalm.

119. After communion has been completed, the new priests stand in front of the altar before the bishop and make the profession of faith. Then the bishop sits on the faldstool before the center of the altar and imposes hands upon the head of each one ordained, saying: *Accipe Spiritum Sanctum*. Omitting the formula *Stola innocentiae induat te Dominus*, he receives the promise of fidelity from each of those ordained and finally addresses them and blesses them. After this the new priests return to their places, as at the beginning of Mass.

120. The bishop rises, kisses the altar, says *Dominus vobiscum* and the postcommunion, and continues the Mass as usual.

121. After saying *Placeat*, before he gives the blessing, the bishop sits again on the faldstool before the center of the altar and addresses those ordained. Then he rises, gives the solemn blessing, and all return to the secretarium in procession.

The Concélébration of Mass in which
Episcopal Consecration is Conferred

122. The Mass in which episcopal consecration is conferred is arranged in accordance with the rite established above for concélébration, with the exceptions which follow.

123. The bishop elect stands among the other concélébrants, both in the procession to the altar and in the presbyterium; therefore no special chapel is to be prepared for him. At the beginning he puts on all the sacred vestments of white color which are required for pontifical Mass, with the exception of those which are blessed and given to him in the consecration itself.

124. The bishops who are the co-consecrators, if they concelebrate, also put on the sacred vestments required for concélébration at the beginning.

125. If the oath is then to be taken, it may be done at a more suitable time or even in the sacristy immediately before the consecration itself. In this case, however, the petition of the first co-consecrating bishop and the reading of the apostolic mandate take place at the beginning of the consecration, before the examination of the elect.

126. In the conferral of the consecration itself, everything that is found in the Roman Pontifical is observed. The imposition of hands, however, may be done by all bishops present, vested in choir dress; the bishops who are to concelebrate in the Mass precede the others. The words *Accipe Spiritum Sanctum* are said by the consecrating bishop and by the two co-consecrating bishops alone.

127. After the consecration has been received, the new bishop cleanses his head and washes his hands in the sacristy or in another more convenient place.

128. While the antiphon to the offertory is chanted or recited together with its psalm, the bishop consecrator sits, wearing his mitre, at the throne or on the faldstool and receives the offering of the one consecrated. Then he washes his hands, rises, and goes to the altar as usual.

129. After the offering made by the one consecrated, the Mass continues as described above for each form of concélébration.

130. The prayer over the offerings, which is added to the prayer of the Mass, is said by the consecrating bishop alone. In the canon *Hanc igitur* is said by the one consecrated alone.

131. After the postcommunion, the consecrator blesses and imposes upon the consecrated the mitre and gloves and enthrones him. While the hymn *To Deum* is sung, the latter blesses all present, while he walks through the church, as described in the Pontifical.

132. At the end of the hymn, the antiphon *Firmetur* is said together with its versicles and the collect. After this the consecrator says *Dominus*

vobiscum, and *Ite, missa est* is added. Then the one consecrated, wearing the mitre and with his crozier, goes to the consecrator and chants or recites: *Ad multos annos*.

The consecrator and the co-consecrating bishops admit him to the kiss of peace. Finally, the one consecrated alone gives the solemn blessing, and all return to the secretarium in procession.

The Concélébration of Mass in which
an Abbot is Blessed

133. The Mass in which an abbot is blessed is arranged in accordance with the rite established above for concélébration, with the exceptions which follow. The elect stands among the other concélébrants both in the procession to the altar and in the presbyterium; therefore no special chapel is to be prepared for him. At the beginning he vests in all the sacred vestments which are required for pontifical Mass, with the exception of those which are to be blessed and given to him afterwards.

134. The assisting abbots, if they concelebrate, put on the vestments which are required for concélébration at the beginning.

135. If the oath is then to be taken, it may be done at a more suitable time or even in the secretarium immediately before the blessing itself. The presentation and examination of the elect and, according to circumstances, the reading of the apostolic mandate take place before the litanies. The psalms with the antiphon are omitted.

136. The entire rite of blessing is carried out as found in the Pontifical.

137. While the antiphon to the offertory is chanted or recited together with its psalm, the bishop sits, wearing his mitre, at the throne or on the faldstool and receives the offering from the new abbot. Then he washes his hands, rises, and goes to the altar as usual, and Mass continues as described above for each form of concélébration.

138. After the postcommunion, the bishop blesses the mitre and gloves and places them on the new abbot. He then places the abbot on the abbatial scat or on the faldstool before the altar. While the hymn *Te Deum* is chanted, the new abbot blesses all present, while he walks through the church.

139. At the end of the hymn and the verses and collect which follow, the bishop says *Dominus vobiscum*, and *Ite, missa est* is added. Then the new abbot, wearing the mitre and with his crozier, goes to the bishop and chants or recites: *Ad multos annos*. The bishop and the assisting abbots admit the new abbot to the kiss of peace. Finally, the new abbot gives the solemn blessing and all return to the secretarium in procession.

The Rite of Concélébration for Priests who are III

I. General Norms

140. Sick priests, provided they are not confined to bed, may concelebrate with another priest who is not ill, observing both the rite of concélébration and the norms given below.

141. Priests with failing eyesight or priests who are entirely blind may also use this rite.

142. The priest who is the principal celebrant must wear all the sacred vestments as usual. The sick priests shall wear the vestments as far as possible, or at least an alb or surplice or choir dress and a stole.

143. The sick priests shall be arranged about the altar, in a suitable position, at seats prepared for this purpose, before the principal celebrant comes to the altar. Those who have permission to sit during the celebration of Mass may also enjoy this permission for concélébration.

II. The Liturgy of the Word

144. The principal celebrant does everything and says everything in accordance with the rite of concélébration described above.

145. As far as possible, the concélébrants say the prayers at the foot of the altar and the Kyrie alternately with the principal celebrant and recite the Gloria and Creed together with him. It suffices that they listen to the antiphon to the introit and the chants which occur between the lessons.

146. In the absence of the proper minister to proclaim them, the lessons, epistle, and gospel are read by one or other of the concélébrants or by the principal celebrant himself.

III. The Eucharistic Liturgy

147. After the antiphon to the offertory, the concélébrants go to the altar, if possible, and, before the principal celebrant says the prayer over the offerings, they take positions about the table or near the altar, in a convenient place.

148. The prayers during the offertory are said in a low voice by the principal celebrant alone.

149. The prayer over the offerings is said by the principal celebrant alone, with the others responding Amen. Similarly, the preface is said by the principal celebrant alone, the others responding to the dialogue before the preface and reciting the Sanctus together with him.

150. The canon is said as described above. All the concélébrants are bound to say everything together with the principal celebrant

from *Ilanc igitur* up to *Supplices* inclusively. All make the gestures or the individuals make the gestures as far as possible.

151. The Lord's Prayer is said by all the concélébrants, the embolism by the principal celebrant alone.

152. If the sick priests cannot give the kiss of peace to one another, it is given to the individuals by the principal celebrant.

153. The prayers before communion are said in a low voice by the principal celebrant alone.

154. The more suitable rite of communion shall be chosen from among those which are described above. The principal celebrant, however, if it seems more suitable, can himself communicate the individual concélébrants under both kinds, after he himself has received the individual species.

155. After communion, the concélébrants return to their places, as at the beginning of Mass. The purifications of the chalice and other things at the conclusion of Mass are done by the principal celebrant as usual.

The Rite to be Observed in the Distribution of Communion under both Kinds

Introduction

Those to Whom Communion under Both Kinds is Granted

i. The dogmatic principles which were laid down by the Council of Trent remaining intact, communion under both kinds may be granted, according to the judgment of the bishops, to:

- 1) those ordained, in the Mass of their ordination;
- 2) the deacon and the subdeacon who exercise their ministry in pontifical or solemn Mass;
- 3) the abbess, in the Mass of her blessing;
- 4) virgins, in the Mass of their consecration;
- 5) the professed, in the Mass of their religious profession, provided they make their vows during Mass;
- 6) the bride and groom, in the wedding Mass;
- 7) adult neophytes, in the Mass which follows baptism;
- 8) adults who are confirmed, in the Mass of their confirmation;
- 9) the baptized who are received into the communion of the Church;
- 10) those enumerated in nos. 3-6, in the Mass of their jubilees;
- 11) priests who are present at large celebrations and cannot celebrate or concelebrate; and *fratres conversi*, who are present at a concélébration in houses of religious.

It pertains to the bishop, in individual cases, to select the rite to be used from among those which are described below.

Preliminary Catechesis

2. Using the most suitable means, pastors of souls shall see to it that the faithful who participate in the rite or who are present at it are reminded of the Catholic doctrine concerning the form of holy communion, in accordance with the teaching of the Council of Trent (Session XXI, c. 1-9). First of all they shall teach that it is of Catholic faith that "under either species alone the whole and entire Christ and the true sacrament is received and, therefore, so far as the fruit is concerned, those who receive one species alone are deprived of no grace necessary for salvation" (*ibid.*, c.9).

They shall explain, moreover, that the Church has the power, in the dispensation of the sacraments, of determining or changing what it judges more expedient for the advantage of the recipients or their worship, according to the diversity of circumstances, times, and places, the substance of the sacraments being preserved (cf. *ibid.*, c.2). At the same time, however, they shall urge the faithful to make a greater effort to take part in the sacred rite by which the sign of the eucharistic meal is more fully manifested.

Preparations

3. The following preparations shall be made for the distribution of communion under both kinds:

a) If communion from the chalice is taken by means of a tube, silver tubes for the celebrant and for the individual communicants, and a vessel with water for cleansing the tubes.

b) If the precious Blood is administered by means of a spoon, one spoon.

c) If communion under both kinds is distributed by means of induction, provision is to be made that the hosts are not too thin or too small, but a little thicker than usual so that they may be conveniently distributed after being partly dipped into the precious Blood.

I. The Rite of Communion under Both Kinds
when the Communicants Drink
DIRECTLY FROM THE CHALICE

4. If there is a deacon or a second priest assisting:

a) The celebrant receives the Body and Blood of the Lord in the usual way, taking care that a sufficient quantity of the precious Blood remains in the chalice for the communicants, and he wipes the outside of the chalice with the purificator.

b) The celebrant hands the chalice with the purificator to the deacon, and himself takes the paten or ciborium with the hosts. Then he stands facing the people, with the deacon at his right holding the chalice, and he says: *Ecco Agnus Dei*. The communicants add three times: *Domine, non sum dignus*, and the celebrant and deacon stand where they may more conveniently give communion to the faithful.

fl Væ hidividual communicants come forward one by one, genu-
cct, and stand in front of the celebrant. Lifting up the host, the cele-
brant says: Corpus Christi. The communicant responds: Amen, and
receives the Body of Christ from the celebrant.

d; I hen the communicant moves to the deacon and stands in front
of him. I he deacon says: Sanguis Christi, and the communicant re-
sponds: Amen. I he deacon extends the purificator and chalice to him,
and, according to the circumstances, the communicant himself lifts
the chalice to his mouth with his own hands. The communicant,
holding the purificator under his mouth with his left hand and taking
care not to spill any of the precious Blood, drinks a little from the
chalice, and then steps away. The deacon wipes the outside of the cha-
lice with the purificator.

e) If there are others present who will communicate under one
kind only, the deacon places the chalice on the altar after all who are
to communicate under both kinds have drunk from it. The celebrant
then communicates the faithful and afterwards returns to the altar. He
or the deacon consumes the remainder of the precious Blood, and he
takes the ablutions as usual.

5. If there is no deacon or second priest assisting:

a) The celebrant receives the Body and Blood of the Lord in the
usual way, taking care that a sufficient quantity of the precious Blood
remains in the chalice for the communicants, and he wipes the outside
of the chalice with the purificator.

b) The celebrant says as usual: Eccc Agnus Dei, and the communi-
cants add three times: Domine, non sum dignus. Then the celebrant
stands where he can give communion more conveniently and in the
usual way he communicates with the Body of the Lord those who arc
to receive under both kinds. They come forward, genuflect, and stand
in front of the celebrant. After receiving the Body of the Lord, they
step back a little.

c) After the individuals have received the Body of the Lord, the
celebrant places the ciborium upon the altar and takes the chalice with
the purificator. Those who are to communicate from the chalice come
to the celebrant again one by one, genuflect, and stand in front of him.
The celebrant says: Sanguis Christi, and the communicant responds:
Amen. The celebrant extends the chalice with the purificator to him.
The communicant, holding the purificator under his mouth with his
left hand and taking care not to spill any of the precious Blood, drinks
a little from the chalice and then steps away. The celebrant wipes
the outside of the chalice with the purificator.

d) After the comunion from the chalice has been completed, the
celebrant places it upon the altar. If there are others to communicate
under one kind only, he gives them communion in the usual way.
Afterwards he returns to the altar, consumes the remainder of the
precious Blood, and takes the ablutions as usual.

II. The Rite of Communion under Both Kinds by Intinction

(\ *If* there is a deacon or a second priest assisting:

a) The celebrant hands the chalice with the purificator to the deacon, and himself takes the paten or ciborium with the hosts. Then he stands facing the people, with the deacon at his left holding the chalice, and he says: *Ecce Agnus Dei*. The communicants add three times: *Domine, non sum dignus*. The celebrant and the deacon then stand where they may more conveniently give communion.

b) The communicants come forward one by one, genuflect, and stand in front of the celebrant, holding the paten under their mouths. The celebrant dips part of the host into the chalice and, lifting it, says: *Corpus et Sanguis Christi*. The communicant responds: *Amen*, receives communion from the celebrant, and then steps away.

c) The communion of others who are to communicate under one kind only, the drinking of the remainder of the precious Blood, and the ablutions take place as described above.

7. *If there* is no deacon or second priest assisting:

a) The celebrant, after he has received the precious Blood, takes the ciborium or paten with the hosts between the index and middle fingers of his left hand, and takes the chalice between the thumb and index finger of the same hand. Standing facing the people, he holds the host lifted above the chalice, and says: *Ecce Agnus Dei*. The communicants add three times: *Domine, non sum dignus*. The celebrant then stands where he may give communion more conveniently.

b) The communicants come forward one by one, genuflect, and stand in front of the celebrant, holding a paten under their mouths. The celebrant dips part of the host in the chalice and, lifting it, says: *Corpus et Sanguis Christi*. The communicant responds: *Amen*, receives communion from the celebrant, and steps away.

c) It is also permissible to place a small table, covered with a cloth and with a corporal, at the lowest step of the altar or at the sanctuary entrance. The celebrant may place the chalice on the table in order to facilitate the distribution of communion.

d) The communion of others who are to communicate under one kind only, the drinking of the remainder of the precious Blood, and the ablutions take place as described above.

III. The Rite of Communion under Both Kinds with a Tube

8. The celebrant also uses a tube in drinking the Blood of the Lord.

9. *If there* is a deacon or a second priest assisting:

a) At the communion of the Body of the Lord, everything is done as described above under no. 1b and c.

b) Then the communicant goes to the deacon and stands in front of him. The deacon says: *Sanguis Christi*, and the communicant responds: *Amen*. He takes the tube from the acolyte, places it in the chalice, and drinks a little of the precious Blood. Then he removes the tube, taking care not to spill any of the precious Blood, and dips it into a vessel of water which an acolyte or server, standing near the deacon, holds in his hands. The communicant purifies the tube by drinking a little water through it and places it in a vessel held by the same acolyte.

io. If there is no deacon or second priest assisting, the celebrant himself presents the chalice to the individual communicants, according to the order described above for the communion of the chalice (no.5), and near him an acolyte or server holds a vessel with water for purifying the tube.

IV. The Rite of Communion under Both Kinds with a Spoon

ii. If there is a deacon or a second priest assisting, he holds the chalice in his left hand and with the spoon distributes the Blood of the Lord to the individual communicants who hold a paten under their mouths. He says: *Sanguis Christi*, and takes care not to touch their lips or tongue with the spoon.

12. If there is no deacon or second priest assisting, the celebrant himself, after all who are to communicate under both kinds have received the Body of the Lord, also gives them the precious Blood.

In addition to the above directions for *concélebration* and for communion under both kinds, the booklet published by the Vatican Press contains the following:

A. The text of the *Cation Missae*, incorporating the rubrics for *concélebration*.

B. *Cantus pro Coucclebratione*:

I. Tone for the canon (*tonus usualis* and *tonus alter ad libitum*), with this rubric: "For the central part of the canon, which in the rite of *concélebration* is to be said together by all the *concélebrants*, two melodies are given, so that the central part of the canon may also be chanted. Nevertheless the chant may be limited to the formulas *Qui pridie*, *Simili modo*, and *Haec quotiescumque feceritis*, or even to the words of consecration alone.'

II. Tones for the doxology of the canon.

III. Tones *ad libitum* for the Lord's Prayer.

IV. Tone for the embolism.

V. Proper tones for *Hanc igitur*.

THE ORDINARY OF THE MASS AND THE RITE TO BE
OBSERVED IN THE CELEBRATION OF MASS IN AC-
CORDANCE WITH THE INSTRUCTION ON THE PROPER
IMPLEMENTATION OF *THE CONSTITUTION ON THE
SACRED LITURGY*

Sacred Congregation of Rites and the Commission for the Implemen-
tation of *The Constitution on the Sacred Liturgy*
January 27, 1965

Translation of the Decree

The Instruction for the implementation of the Constitution on the Sacred Liturgy, recently published, has introduced many changes, certainly of varying significance, especially in the celebration of Mass. It has thus seemed necessary that a new redaction, corresponding to the prescriptions of this Instruction, be made of the ordinary of the Mass, the document which is entitled "The Rite to be Observed in the Celebration of Mass," and "The Defects Occurring in the Celebration of Mass."

Therefore the Commission appointed for the implementation of the Constitution on the Sacred Liturgy, keeping in mind the general plan for the reform of the Mass, has carefully prepared this new version, and this Sacred Congregation of Rites, employing faculties granted to it by His Holiness, Pope Paul VI, has approved it and declared it to be the typical edition, directing that it be published and inserted in new editions of the Roman Missal, so that the norms contained in it may be faithfully observed by all.

All things to the contrary notwithstanding.

January 27, 1965.

James Card. Lercaro
Archbishop of Bologna
President of the Commission for the
Implementation of the Constitut-
ion the Sacred Liturgy

Arcadius M. Card. Larraona
Prefect of S.C.R.
Ferdinand Antonelli, O.F.M.
Secretary of S.C.R.

Introductory Note

The two sections of this translation, the Ordinary of the Mass, and the Rite to be Observed in the Celebration of Mass, have been translated

In nomine Patris, et Filii, et Spiritus Sancti. Amen.

Then, with his hands joined, he adds:

v/. Introibo ad altare Dei.

r/. Ad Deum qui laetificat iuventutem meam.

2. And he continues immediately:

v/. Adiutorium nostrum in nomine Domini.

r/. Qui fecit caelum et terram.

Next, bowing deeply, he makes the following confession:

Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Iohanni Baptistæ, sanctis Apostolis Petro et Paulo, omnibus Sanctis, et vobis, fratres: quia peccavi nimis cogitatione, verbo et opere: (he strikes his breast *tirée* times, saying:) mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaelm Archangelum, beatum Iohannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes Sanctos, et vos, fratres, orare pro me ad Dominum Deum nostrum.

The ministers or those present respond:

Misereatur tui omnipotens Deus, et, dimissis peccatis tuis, perducatur te ad vitam æternam.

The celebrant says: Amen, and stands erect.

Next the ministers or those present make the confession. Where the celebrant has said vobis, fratres, and vos, fratres, they say tibi, pater, and te, pater.

Afterwards the celebrant says:

Misereatur vestri omnipotens Deus, et, dimissis peccatis vestris, perducatur vos ad vitam æternam.

r/. Amen.

Making the sign of the cross upon himself, he says:

Indulgentiam, absolutionem et remissionem peccatorum nostrorum tribuat nobis omnipotens et misericors Dominus.

r/. Amen.

3. Bowing, he continues:

v/. Deus, tu conversus vivificabis nos.

r/. Et plebs tua lactabitur in te.

v/. Ostende nobis, Domine, misericordiam tuam.

r/. Et salutare tuum da nobis.

v/. Domine, exaudi orationem meam.

r/. Et clamor meus ad te veniat.

v/. Dominus vobiscum.

r/. Et cum spiritu tuo.

4. Extending and joining his hands, the celebrant says: Oremus» in an appropriate tone, and, going up to the altar, he says in a low voice:

Aufer a nobis, quaesumus, Domine, iniquitates nostras: ut ad Sancta sanctorum puris mereamur mentibus introire. Per Christum Dominum nostrum. Amen.

Then, placing his joined hands upon the altar and bowing, he says:

Oramus te, Domine, per merita Sanctorum tuorum, (he kisses the altar) quorum reliquiae hic sunt, et omnium Sanctorum: ut indulgere digneris omnia peccata mea. Amen.

5. All the preceding prayers, but not the kissing of the altar, are omitted whenever another liturgical action immediately precedes the Mass.

6. In solemn Mass and in high Mass in which incense is used, provided they are not Masses of the dead, the celebrant blesses the incense, saying: Ab illo bene dicaris, in cuius honore cremaberis. Amen.

Receiving the thurible from the deacon or server, he incenses the altar, saying nothing. Afterwards the deacon or the server incenses the celebrant.

7. In sung Masses and in low Masses celebrated with the people, after the kissing of the altar or the incensation of the altar, the celebrant goes to his seat, unless, according to the arrangement of the individual church, it seems to be more suitable for him to remain at the altar up to the collect, inclusively.

8. If the antiphon to the introit is chanted or recited by the schola or by the people, it is not said privately by the celebrant; otherwise the celebrant reads it.

9. The Kyrie follows. If it is chanted or recited by the people or by the schola, the celebrant does not say it privately, but he may chant or recite it together with the people or schola.

Kyrie, eleison. Kyrie, eleison. Kyrie, eleison.
Christe, eleison. Christe, eleison. Christe, eleison.
Kyrie, eleison. Kyrie, eleison. Kyrie, eleison.

10. Then the celebrant begins, Gloria in excelsis Deo, if it is to be said. If the Gloria is chanted or recited by the people or by the schola, he does not say it privately, but he may chant or recite it together with the people or schola.

Gloria in excelsis Deo et in terra pax hominibus bonae voluntatis. Laudamus te. Benedicimus te. Adoramus te. Glorificamus te. Gratias agimus tibi propter magnam gloriam tuam. Domine Deus, Rex caelestis, Deus Pater omnipotens. Domine Fili unigenite, Iesu Christe. Domine Deus, Agnus Dei, Filius Patris. Qui tollis peccata mundi, miserere nobis. Qui tollis peccata mundi, suscipe deprecationem nostram. Qui sedes ad dexteram Patris, miserere nobis. Quoniam tu solus Sanctus. Tu solus Dominus. Tu solus Altissimus, Iesu Christe, cum Sancto Spiritu: in gloria Dei Patris. Amen.

11. Next, turning to the people, he says: *v/. Dominus vobiscum.*
All r/. Et cum spiritu tuo. Afterwards he says: *Oremus,* and the collects, in accordance with the rubrics. If the celebrant is at the altar, he kisses it before he says *Dominus vobiscum.*

12. The Lessons, Epistle, gradual, tract, Alleluia with its verse, or the sequence follow, in accordance with the rubrics.

13. In solemn Mass, after the collect has been completed, the subdeacon takes the book and goes up to the ambo or goes to the edge of the sanctuary area. There, turned to the people, he chants or recites the Epistle. Afterwards, unless it is a Mass of the dead, he goes to the celebrant and, bowing, receives the blessing.

After the chanting *of* the gradual, unless it is a Mass of the dead, the celebrant, seated, places incense in the thurible and blesses it. After this the deacon brings the book of Gospels to the altar and places it in the center; then he kneels before the altar and says, with his hands joined:

Munda cor meum ac labia mea, omnipotens Deus, qui labia Isaiae prophetae calculo mundasti ignito: ita me tua grata miseratione dignare mundare, ut sanctum Evangelium tuum digne valeam nuntiare. Per Christum Dominum nostrum. Arnen.

Then the deacon rises, takes the book from the altar, and goes to the celebrant. He bows and asks for the blessing, saying: *lube, domne, benedicere.*

Standing, the celebrant replies:

Dominus sit in corde tuo et in labiis tuis: ut digne et competenter annunties Evangelium suum: In nomine Patris, et Filii, -J- et Spiritus Sancti. Arnen.

After receiving the blessing, the deacon goes with the other ministers, with incense and lights, to the place where the Gospel is to be sung. Standing there, he says, with his hands joined:

v/. Dominus vobiscum.

All r/. Et cum spiritu tuo.

As he says: *Initium* or *Sequentia sancti Evangelii secundum N.*, the deacon makes the sign of the cross with the thumb of his right hand upon the book at the beginning of the Gospel which is to be chanted or read, and then makes the sign of the cross upon his forehead, mouth, and breast. While all respond: *Gloria tibi, Domine,* he incenses the book three times and then continues the Gospel, with his hands joined. At the end of the Gospel, the subdeacon brings the book to the celebrant, who kisses the Gospel, saying: *Per evangelica dicta deleantur nostra delicta.*

At the end of the Gospel the celebrant is not incensed.

14. In high Mass or in low Mass with the participation of the people, the Lessons and the Epistle are proclaimed by a qualified lector or

server, and the chants which occur between the Lessons are said by the schola or by the people or by the lector. The Gospel, however, may be proclaimed by a deacon or by a second priest. In these cases, everything is done as described above, but after the Epistle the lector or server is not blessed by the celebrant.

If the Gospel is chanted or recited by the celebrant, toward the end of the chants which occur after the Epistle, he goes to the lowest step of the altar and there, bowing deeply, says:

Munda cor meum, as above, and lube, Domine, benedicere. Dominus sit in corde meo et in labiis meis: ut digne et competenter annuntiem Evangelium suum. Amen.

Next the celebrant goes to the ambo or to the edge of the sanctuary area or even to the altar, and there chants or recites the Gospel, as described above. At the end of the Gospel he kisses the book, saying: Per evangelica dicta, as above.

In the absence of a lector or qualified server, however, the celebrant himself chants or recites the Epistle at the ambo or at the edge of the sanctuary area and, if necessary, the chants which occur after the Epistle as well. Then, standing in the same place but turned toward the altar he bows deeply and says Munda cor meum. Turning again to the people, he chants or recites the Gospel. He may, however, if it is more convenient, proclaim all the lessons from the altar, but turned toward the people.

In high Mass, unless it is a Mass of the dead, if incense is used the celebrant places it in the thurible and blesses it before he says Munda cor meum; at the beginning of the Gospel he incenses the book three times. At the end the incensation of the celebrant is omitted.

15. In a Mass which a priest celebrates privately, he reads the Epistle and the chants occurring after it at the right hand side of the altar. Then, while the book is carried by the minister to the other side of the altar, he bows deeply in the center and says, with his hands joined, Munda cor meum, lube, Domine, benedicere, and Dominus sit in corde meo, etc., as above.

Then, turned toward the book, he reads the Gospel and at the end kisses the book, saying: Per evangelica dicta; the server replies: Laus tibi, Christe.

16. In Masses of the dead Munda cor meum is said, but the blessing is not sought, nor are lights and incense carried; the celebrant does not kiss the book and does not say Per evangelica dicta.

17. After the Gospel the celebrant gives the homily, if there is to be one, at the seat or altar, or at the ambo or the edge of the sanctuary area. After the homily the celebrant, at his seat or at the altar, begins Credo in unum Deum, if it is to be said, while extending, raising, and joining his hands. If the Creed is chanted or recited by the people

or by the schola, the celebrant does not say it privately, but he may chant or recite it together with the people or schola.

Credo in unum Deum Patrem omnipotentem, factorem caeli et terrae, visibilium omnium et invisibilium. Et in unum Dominum Iesum Christum, Filium Dei unigenitum. Et ex Patre natum ante omnia saecula. Deum de Deo, lumen de lumine, Deum verum de Deo vero. Genitum, non factum, consubstantialem Patri: per quem omnia facta sunt. Qui propter nos homines et propter nostram salutem descendit de caelis. Et incarnatus est de Spiritu Sancto ex Maria Virgine: et homo factus est. Crucifixus etiam pro nobis: sub Pontio Pilato passus, et sepultus est. Et resurrexit tertia die, secundum Scripturas. Et ascendit in caelum: sedet ad dexteram Patris. Et iterum venturus est cum gloria iudicare vivos et mortuos: cuius regni non erit finis. Et in Spiritum Sanctum, Dominum, et vivificantem: qui ex Patre Filioque procedit. Qui cum Patre et Filio simul adoratur et conglorificatur: qui locutus est per Prophetas. Et unam sanctam catholicam et apostolicam Ecclesiam. Confiteor unum baptisma in remissionem peccatorum. Et exspecto resurrectionem mortuorum. Et vitam venturi saeculi. Arnen.

18. Next, according to the local custom, the common prayer or prayer *of* the faithful takes place. The celebrant directs this prayer at his seat, the altar, the ambo, or the edge of the sanctuary area. At the end of the creed, the celebrant turns toward the people and says: *v/. Dominus vobiscum. r/. Et cum spiritu tuo.* Then he adds: *Oremus,* and the prayer of the faithful begins. If the celebrant is at the altar, he kisses it before he says: *Dominus vobiscum*; otherwise he kisses it when he goes to the altar at the completion of the prayer of the faithful.

But if the prayer of the faithful is not to be said, the celebrant kisses the altar; then, turning to the people, he says: *v/. Dominus vobiscum. r/. Et cum spiritu tuo.* After the response he adds: *Oremus.*

19. The antiphon to the offertory follows. If this is chanted or recited by the schola or by the people, the celebrant does not read it privately.

20. In solemn Mass, the deacon hands the paten with the host to the celebrant; in other Masses the priest himself takes the paten with the host, which he offers, saying:

Suscipe, sancte Pater, omnipotens aeterne Deus, hanc immaculatam hostiam, quam ego indignus famulus tuus offero tibi Deo meo vivo et vero, pro innumerabilibus peccatis, et offensionibus, et neglegentiis meis, et pro omnibus circumstantibus, sed et pro omnibus fidelibus christianis vivis atque defunctis: ut mihi et illis proficiat ad salutem in vitam aeternam. Arnen.

Then making a cross with the paten, the celebrant places the host upon the corporal.

21. The deacon ministers the wine, the subdeacon the water, for the chalice. If Mass is celebrated without sacred ministers, the celebrant pours both wine and water. Making the sign of the cross, he blesses the water to be mixed in the chalice, saying:

Deus, qui humanae substantiae dignitatem mirabiliter condidisti, et mirabilius reformasti: da nobis, per huius aquae et vini mysterium, eius divinitatis esse consortes, qui humanitatis nostrae fieri dignatus est particeps, Iesus Christus, Filius tuus, Dominus noster: Qui tecum vivit et regnat in unitate Spiritus Sancti, Deus, per omnia saecula saeculorum. Amen.

In Masses of the dead, the preceding prayer is said, but the water is not blessed.

22. Next the celebrant takes the chalice and offers it, saying:

Offerimus tibi, Domine, calicem salutaris, tuam deprecantes clementiam: ut in conspectu divinae maiestatis tuae, pro nostra et totius mundi salute, cum odore suavitatis ascendat. Amen.

Then he makes the sign of the cross with the chalice, and places it upon the corporal, covering it with the pall.

23. With his hands joined upon the altar and bowing somewhat, the celebrant then says:

In spiritu humilitatis et in animo contrito suscipiamur a te, Domine: et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.

24. Standing erect, he extends, raises and joins his hands, lifts up his eyes and immediately lowers them, saying:

Veni, sanctificator omnipotens aeterne Deus: he blesses the offerings, continuing: et bene -f- dic hoc sacrificium, tuo sancto nomini praeparatum.

25. Afterwards, in solemn Mass and in high Mass in which incense is used, the celebrant blesses the incense, saying:

Per intercessionem beati Michaelis Archangeli, stantis a dextris altaris incensi, et omnium electorum suorum, incensum istud dignetur Dominus bene dicere, et in odorem suavitatis accipere. Per Christum Dominum nostrum. Amen.

26. Taking the thurible from the deacon or the server, the celebrant incenses the offerings in the manner prescribed in the rubrics, saying:

Incensum istud a te benedictum ascendat ad te, Domine: et descendat super nos misericordia tua.

Then he incenses the altar, saying:

Ps. 140, 2-4

Dirigatur, Domine, oratio mea, sicut incensum, in conspectu tuo: elevatio manuum mearum sacrificium vespertinum. Pone, Domine,

custodiam ori meo, et ostium circumstantiae labiis meis: ut non declinet cor meum in verba malitiae, ad excusandas excusationes in peccatis.

When he returns the thurible to the deacon or the server, he says:
Accendat in nobis Dominus ignem sui amoris et flammam aeternae caritatis. Amen.

Then the celebrant is incensed by the deacon or the server, and afterwards the others are incensed in order.

27. Meanwhile the priest washes his hands, saying:

Ps. 25, 6-12

Lavabo inter innocentes manus meas: et circumdabo altare tuum, Domine:

Ut audiam vocem laudis, et enarrem universa mirabilia tua.

Domine, dilexi decorem domus tuae, et locum habitationis gloriae tuae.

Ne perdas cum impiis, Deus, animam meam, et cum viris sanguinum vitam meam:

In quorum manibus iniquitates sunt: dextera eorum repleta est muneribus.

Ego autem in innocentia mea ingressus sum: redime me, et miserere mei.

Pes meus stetit in directo: in ecclesiis benedicam te, Domine.

Gloria Patri, et Filio, et Spiritui Sancto.

Sicut erat in principio, et nunc, et semper: et in saecula saeculorum. Amen.

In Masses of the dead, and during Passion time in Masses of the season, Gloria Patri is omitted.

28. Then, bowing at the center of the altar and placing his joined hands upon the altar, the celebrant says:

Suscipe, sancta Trinitas, hanc oblationem, quam tibi offerimus ob memoriam passionis, resurrectionis et ascensionis Iesu Christi Domini nostri: et in honorem beatae Mariae semper Virginis, et beati Iohannis Baptistae, et sanctorum Apostolorum Petri et Pauli, et istorum, et omnium Sanctorum: ut illis proficiat ad honorem, nobis autem ad salutem: et illi pro nobis intercedere dignentur in caelis, quorum memoriam agimus in terris. Per eundem Christum Dominum nostrum. Amen.

29. Afterwards he kisses the altar and turns to the people. Extending and joining his hands, he says in an appropriate tone of voice:

Orate, fratres: ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.

The minister or those present reply:

Suscipiat Dominus sacrificium de manibus tuis ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiae suae sanctae.

30. Extending his hands, the celebrant chants or recites in a clear voice, without Oremus, the prayers over the offerings, as far as *Per omnia saecula saeculorum*, inclusively.

31. After this, placing his hands upon the altar, the celebrant says: *Dominus vobiscum*. Then he lifts his hands somewhat while he says: *Sursum corda*, and joins his hands while he says: *Gratias agamus Domino Deo nostro*.

Then he extends his hands and holds them extended up to the end of the preface. At the end of the preface he joins his hands again and, chants or recites the *Sanctus-Benedictus* together with the ministers, the clergy, and the people.

v/. *Dominus vobiscum*.

r/. *Et cum spiritu tuo*.

v/. *Sursum corda*.

r/. *Habemus ad Dominum*.

v/. *Gratias agamus Domino Deo nostro*.

r/. *Dignum et iustum est*.

Vere dignum et iustum est, aequum et salutare, nos tibi semper et ubique gratias agere: Domine, sancte Pater, omnipotens aeterne Deus: per Christum Dominum nostrum. Per quem maiestatem tuam laudant Angeli, adorant Dominationes, tremunt Potestates. Caeli caelorumque Virtutes, ac beata Seraphim, socia exultatione concelebrant. Cum quibus et nostras voces ut admitti iubeas, deprecamur, supplici confessione dicentes:

Sanctus, Sanctus, Sanctus Dominus Deus Sabaoth. Pleni sunt caeli et terra gloria tua. Hosanna in excelsis. Benedictus qui venit in nomine Domini. Hosanna in excelsis.

The Canon of the Mass

32. The celebrant extends, raises, and joins his hands; he lifts up his eyes and lowers them immediately; he bows deeply before the altar, and, having placed his hands upon the altar, says in a low voice:

Te igitur, clementissime Pater, per Iesum Christum, Filium tuum, Dominum nostrum, supplices rogamus ac petimus, He kisses the altar and, with his hands joined before his breast, He says: *uti accepta habeas et benedicas*. He makes the sign of the cross three times over the host and chalice together, saying: *haec 4- dona, haec 4- munera, haec 4- sancta sacrificia illibata*, With his hands extended, he continues: *in primis, quae tibi offerimus pro Ecclesia tua sancta catholica: quam pacificare, custodire, adunare et regere digneris toto orbe terrarum: una cum famulo tuo Papa nostro N. et Antistite nostro N. et omnibus orthodoxis atque catholicae et apostolicae fidei cultoribus*.

33. Commemoration of the living.

Memento, Domine, famulorum funularumque tuarum N. et N.

He joins his hands and prays a little while for those for whom he intends to pray: then, with his hands extended, he continues: et omnium circumstantium, quorum tibi fides cognita est et nota devotio, pro quibus tibi offerimus: vel qui tibi offerunt hoc sacrificium laudis, pro se suisque omnibus: pro redemptione animarum suarum, pro spe salutis et incolumitatis suae: tibi que reddunt vota sua aeterno Deo, vivo et vero.

34. Within the Actio.

Communicantes, et memoriam venerantes, in primis gloriosae semper Virginis Mariae, Genetricis Dei et Domini nostri Iesu Christi: sed et beati Ioseph, eiusdem Virginis Sponsi, et beatorum Apostolorum ac Martyrum tuorum, Petri et Pauli, Andreae, Iacobi, Ioannis, Thomae, Iacobi, Philippi, Bartholomaei, Matthaei, Simonis et Thaddaei: Lini, Cleti, Clementis, Xysti, Cornelii, Cypriani, Laurentii, Chrysogoni, Ioannis et Pauli, Cosmae et Damiani: et omnium Sanctorum tuorum; quorum meritis precibusque concedas, ut in omnibus protectionis tuae muniamur auxilio. He joins his hands. Per eundem Christum Dominum nostrum. Amen.

35. Holding his hands extended over the offerings, the celebrant says:

Hanc igitur oblationem servitutis nostrae, sed et cunctae familiae tuae, quaesumus, Domine, ut placatus accipias: diesque nostros in tua pace disponas, atque ab aeterna damnatione nos eripi, et in electorum tuorum iubeas grege numerari. He joins his hands. Per Christum Dominum nostrum. Amen.

36. Quam oblationem tu, Deus, in omnibus, quaesumus, He makes the sign of the cross three times over the offerings, bene + dictam, adscrip + tam, ra + tam, rationabilem, acceptabilemque facere digneris: He makes the sign of the cross once over the host, ut nobis Cor + pus and once over the chalice, et Sanctus 4- guis fiat dilectissimi Filii tui, He joins his hands, Domini nostri Iesu Christi.

37. Qui pridie quam pateretur, He takes the host, accepit panem in sanctas ac venerabiles manus suas, He raises his eyes, et elevatis oculis in caelum ad te Deum Patrem suum omnipotentem, He bows his head, tibi gratias agens, He makes the sign of the cross over the host, bene + dixit, fregit, deditque discipulis suis, dicens: Accipite, et manducate ex hoc omnes.

Holding the host in both hands between his index fingers and thumbs, the celebrant speaks the words of consecration distinctly and attentively over the host, and at the same time over all the hosts, if there are others to be consecrated.

Hoc est enim Corpus meum.

After these words are said, the celebrant immediately genuflects and adores the consecrated host. He rises, shows it to the people, replaces it upon the corporal, kneels, and adores it again. He does not again separate his thumbs and index fingers, except when he is to touch the host, until the washing of his fingers.

38. Next, having uncovered the chalice, the celebrant says:

Simili modo postquam cenatum est, He takes the chalice in both hands, accipiens et hunc praeclarum calicem in sanctas ac venerabiles manus suas: item He bows his head, tibi gratias agens, Holding the chalice with his left hand, he makes the sign of the cross over it with his right hand, bene - dixit, deditque discipulis suis, dicens: Accipite, et bibite ex eo omnes.

He speaks the words of consecration over the chalice attentively and continuously, lifting it up a little.

Hic est enim Calix Sanguinis mei, novi et aeterni testamenti: mysterium fidei: qui pro vobis et pro multis effundetur in remissionem peccatorum.

After these words have been spoken, the celebrant places the chalice upon the corporal and says:

Haec quotiescumque feceritis, in mei memoriam facietis.

Genuflecting, he adores. He rises, shows the chalice to the people, replaces it upon the corporal, covers it and, genuflecting, again adores.

39. Next, with his hands extended, the celebrant says:

Unde et memores, Domine, nos servi tui, sed et plebs tua sancta, eiusdem Christi Filii tui, Domini nostri, tam beatae passionis, nec non et ab inferis resurrectionis, sed et in caelos gloriosae ascensionis: offerimus praeclarae maiestati tuae de tuis donis ac datis. He joins his hands and makes the sign of the cross three times over the host and the chalice together, saying: hostiam — puram, hostiam — sanctam, hostiam 4- immaculatam, He makes the sign of the cross once over the host, saying: Panem 4- sanctum vitae aeternae, and once over the chalice, saying: et Calicem — salutis perpetuae.

40. With his hands extended, the celebrant continues:

Supra quae propitio ac sereno vultu respicere digneris: et accepta habere, sicuti accepta habere dignatus es munera pueri tui iusti Abel, et sacrificium Patriarchae nostri Abrahae: et quod tibi obtulit summus sacerdos tuus Melchisedech, sanctum sacrificium, immaculatam hostiam.

41. He bows deeply and, having placed his joined hands upon the altar, he says:

Supplices te rogamus, omnipotens Deus: iube haec perferri per manus sancti Angeli tui in sublime altare tuum, in conspectu divinae maiestatis

tuae: ut, quotquot He kisses the altar, ex hac altaris participa-
 tione sacrosanctum Filii tui He joins his hands and makes the sign
 of the cross once above the host and once above the chalice, Cor-
 pus et San-ctum sumpserimus, He makes the sign of the
 cross upon himself, saying: omni benedictione caelesti et gratia
 repleamur. He joins his hands. Per eundem Christum Domi-
 num nostrum. Amen.

42. Commemoration of the dead.

Memento etiam, Domine, famulorum famularumque tuarum N.
 et N., qui nos praecesserunt cum signo fidei, et dormiunt in somno
 pacis.

And the celebrant prays a little while for those dead persons for
 whom he intends to pray. Then, with his hands extended, he conti-
 nues:

Ipsis, Domine, et omnibus in Christo quiescentibus, locum refrigerii
 lucis et pacis, ut indulgeas, deprecamur. He joins his hands, saying:
 Per eundem Christum Dominum nostrum. Amen.

43. With his right hand the celebrant strikes his breast and, raising
 his voice somewhat, says:

Nobis quoque peccatoribus, With his hands extended as before,
 he continues in a low voice: famulis tuis, de multitudine misera-
 tionum tuarum sperantibus, partem aliquam et societatem donare
 digneris, cum tuis sanctis Apostolis et Martyribus; cum Ioanne, Stephano,
 Matthia, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Felicitate,
 Perpetua, Agatha, Lucia, Agneta, Caecilia, Anastasia, et omnibus
 Sanctis tuis: intra quorum nos consortium, non aestimator meriti, sed
 veniae, quaesumus, largitor admitte. He joins his hands. Per
 Christum Dominum nostrum.

44. Per quem haec omnia, Domine, semper bona creas, He
 makes the sign of the cross three times over the host and the chalice
 together, saying: sancti + ficas, vivi fl- ficas, bene + dicis et prae-
 stas nobis.

45. The celebrant uncovers the chalice and genuflects. He takes
 the host between the thumb and index finger of his right hand and
 the chalice in his left hand. Lifting up the chalice a little together with
 the host, which he holds above the chalice, he chants or recites in a
 clear tone of voice:

Per ipsum, et cum ipso, et in ipso, est tibi Deo Patri omnipotenti,
 in unitate Spiritus Sancti, omnis honor, et gloria, per omnia saecula
 saeculorum.

All reply: Amen.

46. Having replaced the chalice and the host upon the corporal,
 he covers the chalice with the pall. He genuflects, rises, and, with
 his hands joined, chants or recites in a clear voice:

Orcinus. Praeceptis salutaribus moniti, et divina institutione formati, audemus dicere:

He extends his hands.

Pater noster, qui es in caelis: Sanctificetur nomen tuum: Adveniat regnum tuum: Fiat voluntas tua, sicut in caelo, et in terra. Panem nostrum cotidianum da nobis hodie: Et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem; sed libera nos a malo.

Amen is not said.

47. Then, with his hands extended, the celebrant chants or recites in a clear voice:

Libera nos, quaesumus, Domine, ab omnibus malis, praeteritis, praesentibus et futuris: et intercedente beata et gloriosa semper Virgine Dei Genetrice Maria, cum beatis Apostolis tuis Petro et Paulo, atque Andrea, et omnibus Sanctis, da propitius pacem in diebus nostris: ut, ope misericordiae tuae adiuti, et a peccato simus semper liberi et ab omni perturbatione securi.

He uncovers the chalice, genuflects, and rises. He places the paten under the host, then takes the host and, holding it above the chalice with both hands, breaks it down the middle, saying:

Per eundem Dominum nostrum Iesum Christum, Filium tuum.

The celebrant places the half of the host which he holds in his right hand upon the paten. Then he breaks a particle from the part which remains in his left hand, saying:

Qui tecum vivit et regnat in unitate Spiritus Sancti, Deus.

Then he joins the part which he holds in his left hand to the half of the host which he has placed upon the paten. Holding the small particle in his right hand above the chalice and holding the chalice itself in his left hand by the node below the cup, he says:

Per omnia saecula saeculorum, r/. Amen.

He makes the sign of the cross three times over the chalice with the particle, saying:

Pax -f- Domini sit -j- semper vobis + cum.

r/. Et cum spiritu tuo.

48. He places the particle in the chalice, saying in a low voice:

Haec commixtio, et consecratio Corporis et Sanguinis Domini nostri Iesu Christi, fiat accipientibus nobis in vitam aeternam. Amen.

49. The celebrant covers the chalice, genuflects, and rises. The Agnus Dei follows. If it is chanted or recited by the people or by the schola, the celebrant does not say it privately, but he may chant or recite it together with the people or schola, with his hands joined and striking his breast three times. But if the Agnus Dei is not chanted by the people or the schola, the celebrant says it in a clear tone of voice,

bowing toward the Sacrament, with his hands joined, and striking his breast three times.

Agnus Dei, qui tollis peccata mundi: miserere nobis.

Agnus Dei, qui tollis peccata mundi: miserere nobis.

Agnus Dei, qui tollis peccata mundi: dona nobis pacem.

In Masses of the dead miserere nobis is not said, but dona eis requiem is said in its place, and the third time sempiternam is added.

50. Next, placing his joined hands upon the altar and bowing, the celebrant says the following prayers in a low voice:

Domine Iesu Christe, qui dixisti Apostolis tuis: Pacem relinquo vobis* pacem meam do vobis: ne respicias peccata mea, sed fidem Ecclesiae tuae; camque secundum voluntatem tuam pacificare et coadunare digneris: Qui vivis et regnas, Deus, per omnia saecula saeculorum. Arnen.

If the pax is to be given, he kisses the altar and, giving the pax, says:

Pax tecum, r/. Et cum spiritu tuo.

In Masses of the dead the pax is not given nor is the preceding prayer said.

Domine Iesu Christe, Fili Dei vivi, qui ex voluntate Patris, coopérante Spiritu Sancto, per mortem tuam mundum vivificasti: libera me per hoc sacrosanctum Corpus et Sanguinem tuum ab omnibus iniquitatibus meis et universis malis: et fac me tuis semper inhaerere mandatis, et a te numquam separari permittas: Qui cum eodem Deo Patre et Spiritu Sancto vivis et regnas, Deus, in saecula saeculorum. Arnen.

Perceptio Corporis tui, Domine Iesu Christe, quod ego indignus sumere praesumo, non mihi proveniat in indicium et condemnationem sed pro tua pietate prosit mihi ad tutamentum mentis et corporis, et ad medelam percipiendam: Qui vivis et regnas cum Deo Patre in unitate Spiritus Sancti, Deus, per omnia saecula saeculorum. Arnen.

51. The celebrant genuflects, rises, and says:

Panem caelestem accipiam, et nomen Domini invocabo.

Then, bowing a little, he takes both parts of the host between the thumb and index finger of his left hand, and holds the paten under the host between the same index finger and the middle finger of his left hand. Striking his breast three times with his right hand and raising his voice somewhat, he says three times devoutly and humbly:

Domine, non sum dignus, and he continues in a low voice: ut intres sub tectum meum, sed tantum dic verbo, et sanabitur anima mea.

After this, making the sign of the cross with the host above the paten, he says:

Corpus Domini nostri Iesu Christi custodiat animam meam in vitam aeternam. Amen.

Bowing, the celebrant reverently receives both parts of the host. Then he places the paten upon the corporal and, standing erect, joins his hands and spends a little while in meditation upon the most holy Sacrament.

52. Then the celebrant uncovers the chalice and genuflects. He gathers the fragments, if there are any, and purifies the paten over the chalice, saying meanwhile:

Quid retribuam Domino pro omnibus, quae retribuit mihi? Calicem salutaris accipiam, et nomen Domini invocabo. Laudans invocabo Dominum, et ab inimicis meis salvus ero.

He takes the chalice in his right hand and, making the sign of the cross with it, he says:

Sanguis Domini nostri Iesu Christi custodiat animam meam in vitam aeternam. Amen.

Holding the paten in his left hand under the chalice, he reverently receives all the Blood together with the particle.

53. After this, he gives communion to the faithful. Taking the paten or ciborium in his left hand, he holds a host between the thumb and index finger of his right hand raised a little above the paten or ciborium and, turned toward the communicants, he says in a clear voice:

Eccc Agnus Dei, cccc qui tollit peccata mundi.

Then the communicants add three times, striking their breasts:

Domine, non sum dignus, ut intres sub tectum meum, sed tantum dic verbo, et sanabitur anima mea.

The celebrant then goes to the communicants and, holding the host a little raised above the paten or ciborium, shows it to each communicant, saying:

Corpus Christi.

The communicant replies: Amen, and receives communion.

54. When the distribution of communion has begun or, if there are no communicants, while the celebrant receives the Sacrament, the antiphon to the Communion is chanted or recited together with its psalm; and the celebrant does not read the antiphon privately. Otherwise he says it immediately before the postcommunion.

55. When the distribution of communion has been completed, the celebrant purifies the paten or ciborium over the chalice. Afterwards he says:

Quod ore sumpsimus, Domine, pura mente capiamus: et de munere temporali fiat nobis remedium sempiternum.

Meanwhile he holds the chalice out to the minister, who pours into it a small quantity of wine with which the celebrant cleanses his mouth. Then he continues:

Corpus tuum, Domine, quod sumpsi, et Sanguis, quem potavi, adhaereat visceribus meis: et praesta; ut in me non remaneat scelerum macula, quem pura et sancta refecerunt sacramenta: Qui vivis et regnas in saecula saeculorum. Amen.

The celebrant washes and dries his fingers and receives the ablution: he wipes his mouth and the chalice and, having folded the corporal, he covers the chalice and places it on the altar as before. Then he continues the Mass.

56. After the last prayer, when he has said,

v/. Diminus vobiscum.

r/. Et cum spiritu tuo,

he says *Ite, missa est*, or, if a liturgical procession is to follow, *Benedicamus Domino*.

r/. Deo gratias.

In Masses *of* the dead he says:

v/. Requiescant in pace.

r/. Amen.

57. Then the celebrant bows before the center of the altar and, placing his joined hands upon it, says in a low voice:

Placeat tibi, sancta Trinitas, obsequium servitutis meae: et praesta; ut sacrificium, quod oculis tuae maiestatis indignus obtuli, tibi sit acceptabile, mihi et omnibus, pro quibus illud obtuli, sit, te miserante propitiabile. Per Christum Dominum nostrum. Amen.

58. Then he kisses the altar and, having lifted up his eyes, extending, raising, and joining his hands, he says:

Benedicat vos omnipotens Deus,

and, turning toward the people and blessing them, he continues:

Pater, et Filius, et Spiritus Sanctus, r/. Amen.

Then he goes down and, having made the required reverence, he departs.

59. In pontifical Mass the threefold blessing is given, as in the Pontifical.

60. In Masses in which *Benedicamus Domino* or *Requiescant in pace* is said, the blessing is not given. Having said *Placeat*, the celebrant kisses the altar, goes down and, having made the required reverence, departs.

The Rite to be Observed in the Celebration of Mass

1. The Preparation of the Celebrant

I. The priest who is to celebrate Mass should spend a little time in prayer, using the prayers given below if he desires. Then, vested in

cassock, he goes to the place prepared in the sacristy or elsewhere where the vestments and other things necessary for the celebration of Mass are kept. Taking the missal, he finds the Mass and arranges the markers at the texts to be said. After this he washes his hands, saying the prayer given below. Next he prepares the chalice, placing the purificator on the mouth of the chalice and upon it the paten with the host, which he rubs lightly, if necessary, to remove any fragments. He covers it with a small linen pall and with the silk veil; upon the veil he places the burse of the color of the vestments, with a folded corporal inside it.

2. When these things are ready, the celebrant goes to the vestments and puts them on, saying at each vestment one of the prayers which are given below. First of all, he takes the amice at the corners and tapes, places it upon his head, and then lowers it to his neck. He covers the collar of his cassock with the amice, and brings the tapes under his arms around his back and to his breast, where he ties them. Next he puts on the alb, which he adjusts to his body, and encircles his waist with the cincture, which is handed to him by the minister standing behind him. Next he takes the maniple and places it on his left arm. Then he takes the stole and places the middle of it on his neck. Crossing the stole in front of his breast in the form of a cross, he brings the part hanging from his left shoulder to the right, and the part hanging from his right shoulder to the left. He ties the two ends of the stole, arranged in this way, to the cincture itself with the ends of the cincture. Last of all the celebrant puts on the chasuble and suitably covers his head.

3. If the celebrant is a Bishop or a blessed Abbot who has the use of pontificals, he does not arrange the stole in front of his breast in the form of a cross, but permits the two ends to hang down on either side. Before he puts on the stole, he takes the small pectoral cross, which he kisses, and placing it around his neck allows it to hang by the cords in front of his breast. He does not put on the maniple before the stole, except in Masses of the dead, but takes it at the altar after he has said *Indulgentiam*.

4. If the celebrant is a Bishop or another who has the use of pontificals and he celebrates solemnly, he takes the vestments and acts as indicated in the Ceremonial. Nevertheless, he may put on the vestments in the sacristy for all Masses. The Bishop may also, if necessary, celebrate sung Mass in the manner of a priest.

2. *The Celebrant's Approach to the Altar*

5. After he has put on all the vestments, the celebrant takes the chalice in his left hand, prepared as described above, and carries it in front of his breast, holding the burse upon the chalice with his right hand. He makes a reverence to the cross or to the image in the sacristy, and goes to the altar. He is preceded by the minister, who carries the missal and other things necessary for the celebration (unless they were

prepared beforehand). *If* it happens that he passes before the main altar, he should make a reverence to it. If he passes before the Blessed Sacrament, he should genuflect. If he passes before an altar during the celebration of Mass while the Blessed Sacrament is being elevated, he should likewise genuflect and, with his head uncovered, adore the Sacrament; he should not rise before the celebrant has replaced the chalice upon the corporal.

6. When he comes to the altar, the celebrant uncovers his head, hands the biretta to the minister, and bows deeply to the altar or to the cross upon the altar. If the Blessed Sacrament is on the altar, he genuflects. Then he goes up to the center of the altar, where he puts down the chalice and takes the corporal from the burse. He spreads the corporal in the center of the altar and places the chalice, covered with its veil, upon the corporal; he puts the burse at the left side.

7. It is strongly recommended that hosts for the Communion of the faithful should be consecrated in the Mass itself. If there are to be few communicants, the hosts may be placed upon the paten, otherwise upon the corporal or in a ciborium, placed next to the chalice and covered with its lid.

8. When he has placed the chalice on the altar, if he celebrates Mass privately, the celebrant goes to the right hand side and opens the missal upon its cushion or stand. Then he returns to the center of the altar, first makes a reverence to the cross, and goes down to stand before the lowest step of the altar and to make the confession there.

9. If Mass is celebrated with the people present, the chalice may be prepared upon a table near the altar, or placed upon the altar itself, before the beginning of Mass. In this case, the celebrant after making the required reverence begins immediately the prayers to be said at the steps of the altar.

10. In solemn Mass the chalice and other things necessary should be prepared upon a table covered with a linen cloth, before the celebrant comes to the altar. He enters with the deacon and subdeacon, who hold their hands joined as he does; ahead of them the acolytes carry candle sticks with lighted candles, which are then placed near the altar or upon the table. When the celebrant comes before the lowest step of the altar and before he goes up to the altar, he stands with the deacon at his right and the subdeacon at his left and makes the confession with them.

j. *The Beginning of Mass*

ii. When the celebrant first comes down to his place before the lowest step of the altar, he turns to the altar and, standing in the center, with his hands joined, he makes a deep reverence; if there is a tabernacle with the Blessed Sacrament on the altar, he genuflects. Standing erect, he begins Mass.

12. If he is to celebrate in the presence of the Supreme Pontiff, the celebrant goes before the lowest step of the altar at the left side in front of the Pontiff himself and, kneeling, waits for him. Having received the blessing, he stands erect and, turning a little toward the altar, he begins Mass. If, however, he is to celebrate in the presence of a Cardinal, a Legate of the Apostolic See, or of a Patriarch, Archbishop, or Bishop, in a church of the Prelate's own jurisdiction, he stands before the lowest step at the left side, as above, and waits. When a signal is given, he makes a deep reverence to the Prelate and, turning to the altar, he begins Mass.

13. If he celebrates solemnly in the presence of the Supreme Pontiff or another of the Prelates mentioned above in the churches of their jurisdiction, he stands at the left of the Prelate and makes the confession with him, observing the other directions as found in the Ceremonial.

14. Standing, then, before the lowest step of the altar, as described above, the celebrant makes the sign of the cross upon himself, saying in an appropriate tone of voice: *In nomine Patris, et Filii, et Spiritus Sancti. Amen.*

15. When he makes the sign of the cross upon himself, the celebrant always places his left hand below his breast; but when at the altar he gives a blessing or makes the sign of the cross over the offerings or anything else, he places his left hand upon the altar, unless otherwise directed. When he makes the sign of the cross upon himself, he turns the palm of his right hand toward himself and, with all the fingers of this hand joined and extended, he forms the sign of the cross from his forehead to his breast and from his left shoulder to his right shoulder. But if he blesses other persons or any object, he turns his little finger toward the person or thing to be blessed and in blessing extends his whole right hand, with all the fingers joined and extended. This is observed in all blessings.

16. After he has said: *In nomine Patris, etc.*, as above, the celebrant joins his hands again and adds: *v/. Introibo ad altare Dei.* The minister kneeling behind him at the left, or those present, and in solemn Mass the ministers standing at either side, reply: *r/. Ad Deum qui laetificat iuventutem in meam.* After this the celebrant adds immediately: *v/. Adiutorium nostrum in nomine Domini,* *r/. Qui fecit caelum et terram.* Then he bows deeply toward the altar and, with his hands joined, says: *Confiteor Deo*, as in the Ordinary of the Mass. He continues standing and bowed in the same way until the *Misereatur* has been said by the ministers or those present. When the *Confiteor* is begun by the ministers or those present, he stands erect. When he says: *mea culpa*, he strikes his breast three times with his right hand, ^{*} his left hand below his breast. F 8

17. If the celebrant is in the presence of the Pontiff, a Cardinal, a Legate of the Apostolic See, or of a Patriarch, Archbishop, or Bishop

in the churches of the Prelate's jurisdiction, when he is to say: vobis, fratres, he should say: tibi, pater; similarly, at the end where he is to say: vos, fratres, he should say: te, pater. When he says this he genuflects to the Supreme Pontiff, bows to other Prelates.

18. When the minister or those present (even if the Supreme Pontiff is present) respond Confiteor, they say tibi, pater, and te, pater, turning a little toward the celebrant.

19. After the confession has been made by the minister or those present, the celebrant, standing, replies: Misereatur vestri, etc. Then he makes the sign of the cross upon himself, saying: Indulgentiam, etc. If he is a Bishop or Abbot, as above, he puts on the maniple. Then standing and bowed he continues, with his hands joined: Deus, tu conversus, and what follows in the Ordinary of the Mass. When he says: Oremus, he extends and joins his hands.

20. Then, if he is celebrating in the presence of the Supreme Pontiff or of another Prelate, as above, he genuflects to the Supreme Pontiff bows deeply to other Prelates, and goes to the center of the altar in front of the lowest step. There he begins to say in a low voice: Aufer a nobis, as in the Ordinary of the Mass.

21. While he says Aufer a nobis, etc., in a low voice, the celebrant, with his hands joined goes up to the center of the altar. There, bowing and placing his hands upon the altar, he says: Oramus te, Domine, etc., and when he says: Quorum reliquiae hic sunt, he kisses the altar, placing his extended hands upon it at an equal distance on either side.

22. All the prayers which are to be said at the steps of the altar, and also the prayers Aufer a nobis and Oramus, but not the kissing of the altar, are to be omitted whenever another liturgical service immediately precedes. In these cases, the celebrant, after he has made the required reverence to the altar, goes up to it, saying nothing. Having arranged the chalice, if it is necessary, he kisses the altar, likewise saying nothing.

4. *The Antiphon to the Introit, Kyrie, eleison, and Gloria in excelsis*

23. In high Masses and in low Masses celebrated with the people, after the kissing of the altar or the incensation of the altar, the celebrant goes to his seat, unless, according to the arrangement of the individual church, it appears to be more suitable for him to remain at the altar up to the collect, inclusively. If the antiphon to the introit is chanted or recited by the schola or by the people, the celebrant does not say it privately, otherwise the celebrant reads it with his hands joined, and when he says: Gloria Patri, he bows his head. The Kyrie follows. If it is chanted or recited by the people or by the schola, the celebrant does not say it privately, but he may chant or recite it together with the people or schola.

24. After the final Kyrie, eleison is completed, the celebrant begins Gloria in excelsis Deo, if it is to be said. If the Gloria is chanted or

recited by the people or by the schola, he does not say it privately, but he may chant or recite it together with the people or schola.

25. In Masses which are celebrated privately, after kissing the altar, the celebrant goes to the right hand side. There, facing toward the altar, he reads the antiphon to the introit, as above. Having repeated the antiphon, he goes with his hands joined to the center of the altar. There he stands facing the altar and says three times Kyrie, eleison, three times Christe, eleison, and again three times Kyrie, eleison, alternately with the minister, and afterwards, if it is to be said, Gloria in excelsis Deo, as above. In Masses celebrated with the people also, if the celebrant remains at the altar up to the collect, inclusively, he reads the antiphon to the introit, if he must say it, at the right hand side, and he says the Kyrie and Gloria in the center of the altar.

26. In solemn Mass, after the confession the priest goes up to the center of the altar with the ministers. There, having completed Oramus te, Domine, and having kissed the altar, he places incense in the thurible. The deacon holds the boat and says: Benedicite, pater reverende, and the thurifer presents the thurible. The celebrant places incense in the thurible while saying: Ab illo benedicaris, etc., and, giving up the spoon, he blesses the incense by making a sign of the cross with his right hand over the incense in the thurible. After this, the deacon, having given up the boat, takes the thurible and hands it to the celebrant. The latter makes a reverence to the cross and incenses it three times, saying nothing. Having repeated the reverence to the cross, he incenses the altar, swinging the thurible three times at equal distances from the center of the altar to its right hand side; there, lowering his hand, he incenses the end of the altar, first the lower part and then the upper part, with two swings of the thurible. Turned toward the altar and raising his hand, he incenses the altar surface, that is, the table, on its front part, swinging the thurible three times as he goes to the center. In the center of the altar the celebrant makes a reverence to the cross and he incenses the other side with three swings as he walks toward the left hand end of the altar. There, similarly, he incenses the lower and upper part of the left hand end of the altar with two swings and, standing in that position, then raises the thurible and incenses three times the upper part of the table toward the center of the altar, as he did on the right hand side. Next, lowering his hand a little, he incenses the front part of the altar, with three swings of the thurible, while he goes from the left hand side to the center. Making a reverence to the cross, he similarly incenses the remaining part of the altar in front with three swings, going toward the right hand side. There, returning the thurible to the deacon, the celebrant alone is incensed by the deacon. While the celebrant incenses the altar, the deacon and subdeacon assist him at either side. When they pass before the cross, they always genuflect.

27. If there are relics or images of the Saints on the altar, after the incensation of the cross and the reverence to it, before he leaves the

center of the altar, the celebrant first incenses the relics or images which are at the left, with two swings of the thurible. Then, repeating the reverence to the cross, he likewise incenses twice the other images or relics which are at the right of the altar. Then he continues the incensation of the altar as above, with three swings of the thurible at each side, even if there are on it more relics or images, more or fewer candlesticks.

28. If there is a tabernacle with the Blessed Sacrament on the altar, after he has taken the thurible and before he begins the incensation, the celebrant genuflects. He does this whenever he passes before the center of the altar.

29. If it is convenient to go around the altar, after the incensation of the cross and of relics or images as above, the celebrant incenses the altar three times above the table at the right side and then, going around it and lowering his hand a little, he incenses its side twice. Next he incenses the front of the altar six times, its left hand side twice and then three times above the table at the left up to the center of the altar. Next, lowering his hands a little, with three swings he incenses the front part of the altar from the left hand side to the center and, making a reverence to the cross, he similarly incenses with three swings the remaining front part of the altar up to the right hand side.

30. In high Masses, if the incensations are to be made, the celebrant acts as described above for solemn Mass; at the end he is incensed by the server.

31. After the incensation, the celebrant goes to his seat with the ministers and there, when the Kyrie has been chanted, he begins Gloria in excelsis Deo, if it is to be said. He does not say the Gloria privately, but he may chant it together with the people or schola.

5. *The Collect*

32. After the hymn Gloria in excelsis has been completed or, if it is not to be said, having omitted it, the celebrant turns to the people and, extending and joining his hands, he chants or recites in a clear tone of voice: Dominus vobiscum, or, if he is a Bishop: Pax vobis. (Pax vobis is said only at this point, if the hymn Gloria in excelsis has been said.) All reply Et cum spiritu tuo. Then the celebrant, extending and joining his hands, says: Oremus, and, having made a pause according to the circumstances, he extends his hands and chants or recites the collect. At the words Per Dominum, he joins his hands and keeps them joined up to the end. If the collect is concluded Qui tecum or Qui vivis, he joins his hands when he says in unison. At the end, all reply: Amen.

33. In the collect or at other times in the Mass, when the name of Jesus or Mary is said, and likewise when the name of the Saint or the Beatus whose Mass or commemoration is celebrated or the name of Supreme Pontiff is expressed, the celebrant bows his head. If several

collects are to be said, during them he observes what is described above as to tone of voice, extension of the hands, and bowing of the head.

34. In Masses which are celebrated privately, and when the celebrant remains at the altar up to the collect, he kisses the altar before he says: *Dominus vobiscum*. Then he turns to the server or to the people, gives the salutation as above, and goes to the right hand side. There he says the collect facing the altar. But if he celebrates facing the people, he does not turn his back to the altar when he is to say *Dominus vobiscum*, *Orate*, *fratres*, *Ite*, *missa est*, or to give the blessing. Rather, having kissed the altar in the center, he greets the people there, extending and joining his hands as above, and there gives the blessing.

35. Whenever the words *Flectamus genua*—*Levate* occur in the Mass, the celebrant, extending and joining his hands, says: *Oremus* and then: *Flectamus genua*. He kneels on both knees and prays in silence for some period of time. Then he rises, says: *Levate*, and says the collect with his hands extended. The Lessons which precede the Epistle are read in the same way as is indicated below for the Epistle.

36. In solemn Mass when *Dominus vobiscum* and the collect are said, the deacon and subdeacon stand at either side next to the celebrant. *Flectamus genua* and *Levate* are chanted by the deacon; the celebrant and all others kneel on both knees and pray, as described above. The deacon chants *Flectamus genua* before he kneels, *Levate* after he has risen.

6. *The Epistle, Gradual, and Other Parts up to the Offertory*

γμ In Masses which are celebrated privately, after the collects are said the celebrant reads the Epistle in an intelligible voice, placing his hands upon the book or altar or (if he pleases) holding the book. The minister replies: *Deo gratias*. Likewise, standing in the same place, the celebrant continues the gradual, Alleluia, tract, and sequence if they are to be said. After this the minister or the celebrant himself carries the missal to the left hand part of the altar; when he passes before the center of the altar, the celebrant bows his head to the cross. The missal is so placed that the back of the book faces the side of the altar and not the part of the altar directly opposite the celebrant.

38. After the book has been carried to the left hand side of the altar, the celebrant stands in the center with his hands joined. Raising his eyes and immediately lowering them, and then bowing deeply, he says in a low voice: *Munda cor meum* and *lube, Domine, benedicere. Dominus sit in corde meo*, as in the Ordinary. When this has been said, he goes to the missal and there, facing the missal with his hands joined he says in an intelligible voice: *Dominus vobiscum. r/. Et cum spiritu tuo*. Then with the thumb of this right hand he makes the sign of the cross first on the book at the beginning of the Gospel which is to be read, next on himself, on the forehead, mouth, and breast,

saying: *Sequentia*, or *Initium sancti Evangelii*, etc. r/. *Gloria tibi, Domine*. With his hands joined again and standing as above, the celebrant continues the Gospel to the end. After the Gospel the minister, standing at the lowest step of the altar, replies: *Laus tibi, Christe*, and the priest, lifting the book a little, kisses the beginning of the Gospel, saying: *Per evangelica dicta*, etc., except in Masses of the dead.

39. After the Gospel, the celebrant stands in the center of the altar and begins *Credo* (if it is to be said). He continues this with his hands joined. When he says: *Et incarnatus est*, up to *et homo factus est* inclusively, he bows.

40. At the completion of the creed, or, if it is not to be said, after the Gospel, the celebrant kisses the altar and, with his hands joined, turns around. Extending his hands, he says: *Dominus vobiscum*. Again joining his hands, he turns to the center of the altar where, extending and joining his hands, he says: *Oremus*.

41. In solemn Mass, after the collect has been completed, the subdeacon takes the book and, having made the required reverences to the altar and the celebrant if necessary, he goes up to the ambo or goes to the edge of the sanctuary area. There, turned to the people, he chants or recites the Epistle. At the end of the Epistle, unless it is a Mass *of* the dead, he goes to the celebrant and, bowing, is blessed by him.

42. After the gradual has been chanted, unless it is a Mass of the dead, the celebrant, while seated, places incense in the thurible and blesses it. Then the deacon brings the book of Gospels to the altar and places it in the center. He kneels before the altar, with his hands joined, and says: *Munda cor meum*, etc. Next he rises, takes the book from the altar, and goes to the celebrant. There, bowing, he seeks the blessing with the words: *Iube, domne, benedicere*. The celebrant, standing, replies: *Dominus sit in corde tuo*, etc. When he has received the blessing the deacon, preceded by the thurifer and two acolytes with lighted candles, goes with the subdeacon at his left to the ambo or to the edge of the sanctuary area. There, with the subdeacon standing at his left and, if there is no book stand, holding the book, and with the acolytes standing at either side, the deacon chants or recites: *Dominus vobiscum*, with his hands joined. When he says: *Sequentia*, etc., with the thumb of his right hand he makes the sign of the cross at the beginning of the Gospel which is to be chanted or recited, then upon himself on the forehead, mouth, and breast. While all reply: *Gloria tibi Domine*, the deacon incenses the book three times and he then continues the Gospel, with his hands joined.

43. The celebrant, standing, listens to the Gospel at his seat and makes the signs of the cross upon himself with the others at the words *Sequentia sancti Evangelii*, etc. At the completion of the Gospel, the celebrant kisses the book which has been brought to him by the

subdeacon, as he says: *Per evangelica dicta*, etc. But if Mass is celebrated in the presence of the Supreme Pontiff or another Prelate mentioned above, the book is brought to the Pontiff or the Prelate to be kissed and the celebrant neither kisses it nor says: *Per evangelica dicta*, etc. After the Gospel the celebrant or the Prelate who is present is not incensed. The homily, creed, and prayer of the faithful take place as described below.

44. In high Mass or in low Mass with the participation of the people, it is fitting that the Lessons and the Epistle be chanted or recited by a lector or qualified server at the ambo or at the edge of the sanctuary-area, while the celebrant, as above, sits and listens. The chants occurring after the Lessons, unless they are chanted or recited by the schola or by the people, are proclaimed by the lector or server in the same place. He, however, is not blessed by the celebrant at the end. Likewise, the Gospel may be chanted or recited by a deacon or a second priest, in the manner described above; he vests in alb and stole.

45. But if no deacon or second priest is present, the Gospel is proclaimed by the celebrant. While the Alleluia with its verse is chanted or recited, or toward the end of other chants after the Epistle, the celebrant goes to the lowest step of the altar and there, bowing deeply, he says: *Munda cor meum, lube, Domine and Dominus sit in corde in eo*. Then he goes to the ambo or to the edge of the sanctuary area to chant or to recite the Gospel. At the end he kisses the book, saying: *Per evangelica dicta*, etc., unless a Prelate is present as above.

46. In the absence of a lector or qualified server, the celebrant himself reads or chants the Lessons and Epistle also at the ambo or at the edge of the sanctuary area. He also adds the chants occurring after the Lessons and Epistle, unless these are chanted or recited by the schola or by the people. Then, standing in the same place but turning toward the altar, he says: *Munda cor meum*; again turning to the people he chants or recites the Gospel.

47. If, however, there is no ambo or it appears to be more opportune, the celebrant may also proclaim all the lessons from the altar, facing toward the people.

48. In high Mass which is not a Mass of the dead, if incense is used, the celebrant places it in the thurible and blesses it before he says *Munda cor meum*. At the beginning of the Gospel the book is incensed three times, but at the end the incensation of the celebrant is omitted.

49. While the Epistle and Gospel are chanted or recited there are no genuflections, except in the account of the Passion of the Lord. In the chants which occur between the lessons there is a genuflection only at the verse *Veni, Sancte Spiritus* on the feast of Pentecost. At the words *Et incarnatus est* in the creed a bow is always made, a genuflection on the feasts of Christmas and of the Annunciation of the Blessed Virgin Mary.

50. After the Gospel the celebrant gives the homily, if there is to be one, at the seat or altar or at the ambo or the edge of the sanctuary area. After the homily he begins *Credo in unum Deum*, if it is to be said, at the seat or at the altar. If the creed is chanted or recited by the people or by the schola, he does not say it privately, but he may chant or recite it together with the people or schola.

51. Next, according to local custom, the common prayer or prayer of the faithful takes place, directed by the celebrant at his seat or at the altar or at the ambo or the edge of the sanctuary area. When the creed has been completed, the celebrant turns to the people and says: *v/. Dominus vobiscum. r/. Et cum spiritu tuo.* Then he adds: *Oremus*, and the prayer of the faithful begins. If the celebrant is at the altar, he kisses it before he says *Dominus vobiscum*; otherwise he kisses it when he comes to the altar after the prayer of the faithful has been completed. But if the prayer of the faithful is not to take place, the celebrant kisses the altar and then, toward the people, says: *v/. Dominus vobiscum. r/. Et cum spiritu tuo.* Next he adds: *Oremus.* And the antiphon to the offertory follows immediately.

7. The Antiphon to the Offertory and Other Parts up to the Canon

52. From the offertory up to the end of the Mass everything takes place at the altar. Whatever is to be said in the center of the altar, the celebrant says there, facing toward the altar, unless a different direction is given.

53. The chalice and the hosts for the celebrant and the faithful, if they have been prepared upon the table, and the missal are brought to the altar: while the antiphon to the offertory is chanted or recited together with its psalm. If this is chanted or recited by the schola or by the people, it is not read by the celebrant. Then the celebrant uncovers the chalice and with his right hand removes the small pall from the host. He takes the paten with the host and, lifting it up in both hands, raising his eyes and immediately lowering them, he says: *Suscipe, sancte Pater*, etc.

54. If there are other hosts, not upon the paten, but upon the corporal or in a ciborium to be consecrated for the communion of the faithful, the celebrant uncovers the ciborium with his right hand and, making an intention to offer and consecrate them as well, he says as above: *Suscipe*, etc., as in the Ordinary of the Mass. When this has been said, holding the paten in both hands, he makes the sign of the cross with it above the corporal, and places the host before him on the front part of the corporal in the center. He places the paten at his right hand, partly under the corporal. When he has wiped the chalice, as will be mentioned, he covers the paten with the purificator. But if there is a ciborium with other hosts, he covers it with its lid.

55. Next the celebrant takes the chalice, wipes it with the purificator, and, holding it by the node with his left hand, he takes the cruet of wine

from the minister and pours wine into the chalice. Then, holding the chalice in the same way, he makes the sign of the cross over the cruet of water and says: *Deus, qui humanae substantiae*. Pouring a little water into the chalice, he continues: *Da nobis per huius aquae et vini mysterium*, etc. In Masses of the dead, however, he does not make the sign of the cross over the water, but pours it without any blessing, saying the prayer as above.

56. When he has poured the water into the chalice and completed the preceding prayer, he takes the uncovered chalice in his right hand and, standing before the center of the altar, he lifts the chalice up in both hands, that is, holding the base of the chalice in his left hand, holding the node below the cup, with his right hand. With his eyes raised, he offers the chalice, saying: *Offerimus tibi, Domine*, etc. After he has said this prayer he makes the sign of the cross with the chalice above the corporal, places the chalice in the center behind the host, and covers it with the pall. Next, placing his joined hands upon the altar and bowing a little, he says in a low voice: *In spiritu humilitatis*, etc. After this, standing erect, raising his eyes and immediately lowering them, extending and raising his hands and immediately joining them, he says: *Veni, sanctificator*, etc. When he says: *et benedic*, he makes the sign of the cross with his right hand over the host and chalice together, placing his left hand upon the altar.

57. Next, with his hands joined, he goes to the right hand side of the altar. Standing there, he washes his hands, the minister pouring the water, while he says the Psalm: *Lavabo inter innocentes*, with *Gloria Patri*, etc. The verse *Gloria Patri* is omitted in Masses of the dead and in Masses of the Season from the first Sunday of Passiontide up to Holy Thursday, inclusively.

58. The celebrant, after he has washed his hands and dried them, returns, with his hands joined, to the center of the altar. Standing there, raising his eyes and immediately lowering them, bowing a little and with his hands joined upon the altar, in a low voice he says the prayer: *Suscipe, sancta Trinitas*, etc. After he has said this, he kisses the altar, and then, with his hands joined, he turns to the people. Facing them and extending and joining his hands, he says in an appropriate tone of voice: *Orate, fratres, ut meum ac vestrum sacrificium*, etc. He completes the circle, turning back to the center of the altar, with his hands joined. When the response has been made by the minister or by those present: *Suscipiat Dominus sacrificium de manibus tuis*, etc., the celebrant, with his hands extended as at the collect, stands in the center of the altar facing the book and chants or recites in a clear voice without *Oremus* and without any introduction the prayer or prayers over the offerings. When he says: *Per Dominum*, he joins his hands; when he says *Iesum Christum*, he bows his head. He does this at the first prayer and at the last, if there are several prayers to be said.

59. In solemn Mass, after the antiphon to the offertory has been begun, the deacon goes to the altar at the right hand side. The subdeacon brings the chalice with the paten and host, covered with the pall and veil, together with the corporal enclosed in the burse, from the credence table to the altar. He is accompanied by an acolyte, who carries the cruets of wine and water. The deacon spreads the corporal in the center *of* the altar, then uncovers the chalice, and gives the paten with the host to the celebrant. The subdeacon wipes the chalice with the purificator. The deacon, taking the cruet of wine from the hand *of* the subdeacon, pours wine into the chalice; the subdeacon meanwhile shows the cruet of water to the celebrant, saying: *Benedicite, pater reverende*. The celebrant makes the sign of the cross toward the cruet and says the prayer: *Deus, qui humanae*, etc. Meanwhile the subdeacon pours a little water into the chalice and then passes to the left side of the celebrant. The deacon gives the chalice to the celebrant and, touching the base of the chalice or supporting the celebrant's right arm, says with him: *Offerimus tibi, Domino*, etc. Afterwards he covers the chalice, placed upon the altar as above, with the pall.

60. After the celebrant has said *Veni, sanctificator*, as above, the deacon presents the boat and says: *Benedicite, pater reverende*. The celebrant places incense in the thurible, saying: *Per intercessionem*, etc., as in the Ordinary of the Mass. Then he takes the thurible from the hand of the deacon and, without any reverence to the cross, incenses the offerings, making three swings of the thurible in the form of a cross above the chalice and the host together, then three swings of the thurible around the chalice and host, namely, twice from right to left and once from left to right (while the deacon holds the base of the chalice with his right hand), saying meanwhile: *Incensum istud a te benedictum ascendat ad te, Domine: et descendat super nos misericordia tua*. Next, having made a reverence, the celebrant incenses the cross on the altar, as described above, with the assistance of the deacon and the subdeacon, saying meanwhile: *Dirigatur, Domine, oratio mea*, etc. When the celebrant incenses the cross, the deacon removes the chalice from the center and replaces it after the cross has been incensed. When the celebrant returns the thurible to the deacon, he says: *Accendat in nobis*, etc., and he is incensed by the deacon. Then the deacon incenses each side of the choir once with three swings of the thurible. He incenses Ordinaries and Bishops individually, if any are present. Last of all, he incenses the subdeacon. The deacon himself is incensed by the thurifer, and the thurifer then incenses the people. After the celebrant has been incensed, he washes his hands, the acolytes ministering the cruet of water with the dish and towel. Then an acolyte places the missal upon the altar. In high Mass, if there are incensations, the celebrant acts as in solemn Mass. At the end he is incensed by the server, who afterwards incenses the clergy and the people.

8. *The Cation of the Mass from the Preface to the Consecration*

61. After the prayers over the offerings have been completed, the celebrant says: Dominus vobiscum, with his hands placed upon the altar. When he says: Sursum corda, he raises his hands somewhat and extends them before his breast on either side, and joins them when he says: Gratias agamus Domino Deo nostro. After the response: Dignum et iustum est, he continues the preface, extending his hands as before. At the end of the preface, with his hands joined, the celebrant chants or recites Sanctus-Benedictus together with the ministers, the clergy, and the people.

62. After this the celebrant stands before the center of the altar, facing it, and extends and raises his hands somewhat. Lifting up his eyes and lowering them immediately, with his hands joined and placed on the altar, and bowed deeply, he continues the Canon, saying in a low voice: Tc igitur, etc., as in the Ordinary of the Mass. When he says: Uti accepta habeas et benedicas, etc., he first kisses the altar, then stands and joins his hands. When he says: haec 4- dona, haec — muncra, haec sancta 4- sacrificia, he makes the sign of the cross with his right hand three times over the host and chalice together. Then he continues with his hands extended: In primis quae tibi offerimus, etc.

63. Where he says: una cum famulo tuo Papa nostro N., the celebrant expresses the name of the Pope. When the See is vacant the preceding words are omitted. Where he says: et Antistite nostro N., the name of the Bishop Ordinary of the diocese in which Mass is celebrated is specified, and not the name of any other Superior, even if the celebrant is exempt or under the jurisdiction of another Bishop. But if the Bishop Ordinary of the place in which Mass is celebrated has died, the preceding words are omitted; they are also omitted by those who celebrate at Rome. If the celebrant is a Bishop, Archbishop, or Patriarch, he omits the preceding words and says in their place et me indigno servo tuo. When the Supreme Pontiff celebrates, he omits the words: una cum famulo tuo Papa nostro N. et Antistite nostro N., and says: una cum me famulo tuo indigno, quem gregi tuo praeesse voluisti. And all continue as follows: et omnibus orthodoxis, etc.

64. When the celebrant says: Memento, Domine, he stands with his hands joined for a short time in silence and makes a commemoration of the living faithful of Christ according to his intention. If he wishes, he commemorates their names silently; it is not necessary to express the names, but he should remember them mentally. If the celebrant intends to pray for many, lest he weary those present, he may before Mass call to mind all those, both living and dead, for whom he intends to pray in this Mass, and at this point make a general commemoration of those living persons in a single reference.

65. After he has made the commemoration of the living, the celebrant continues, with his hands extended as before: Et omnium circum-

stantium, etc. Standing in the same way, he continues: Communicantes. When he says: Iesu Christi, he bows his head; at the conclusion, when he says: Per eundem, he joins his hands. When he says: Hanc igitur oblationem, he extends his hands together over the offerings, so that his open palms arc toward and above the chalice and host, and he holds his hands in this way up to the words: Per Christum Dominum nostrum. Then he joins his hands and continues: Quam oblationem tu, Deus, in omnibus, quaesumus, and when he says: bene dictam, adscrip- 4 tarn, ra 4- tarn, he makes the sign of the cross three times over the host and chalice together. When he says: ut nobis Cor 4- pus, he makes the sign of the cross separately once over the host alone, and when he says: et San 4- guis, he makes the sign of the cross once over the chalice alone. Next, joining his hands, he continues: fiat dilectissimi Filii tui Domini nostri Iesu Christi, and, bowing his head, he wipes his thumbs and index fingers upon the corporal, if necessary, and says in a low voice as before: Qui pridie quam pateretur. Taking the host in the thumb and index finger *of* his right hand, and holding it with these fingers and the index finger and thumb of his left hand, he stands erect before the center of the altar and says: accepit panem in sanctas ac venerabiles manus suas. Raising his eyes and lowering them immediately, he says: et elevatis oculis in caelum ad te Deum Patrem suum omnipotentem. Bowing his head a little, he says: tibi gratias agens, and, holding the host between the thumb and index finger of his left hand, he makes the sign of the cross over it with his right hand, saying: bene 4- dixit, fregit, deditque discipulis suis, dicens: Accipite, et manducate ex hoc omnes. If there is a ciborium with other hosts to be consecrated, he uncovers the ciborium with his right hand before he takes the host.

66. When he has completed the preceding words, with his elbows placed upon the altar, he distinctly and reverently utters the words of consecration over the host or over the hosts, if there are more than one to be consecrated, and, holding his own host with his thumbs and index fingers only, he says: Hoc est enim Corpus meum. When the celebrant has said these words, holding the host upon the altar between his thumbs and index fingers, with the rest of the fingers of his hands extended and joined, he genuflects and adores the host. Then, standing erect, he raises the host and, with his eyes intent upon it (as he does also at the elevation of the chalice), he reverently shows the host to the people to be adored. Next, with his right hand alone, he reverently replaces the host upon the corporal in the same place from which he took it, and from this point on he does not separate his thumbs and index fingers, except when he must touch or handle the consecrated host, until the washing of his fingers after communion.

67. After he has replaced the consecrated host upon the corporal, genuflecting, he adores it. If there is a ciborium with other hosts, he covers it with its lid, as above. The minister should give a signal to the

faithful with the small bell a little before the consecration. Then he rings the bell at each elevation, according to the custom of each place.

68. After the celebrant has adored the Sacrament, he rises and uncovers the chalice and, if necessary, rubs his fingers over it; he always does this if a fragment adheres to his fingers. Standing erect, he says: *Simili modo postquam cenatum est*, and, taking the chalice in both hands at the node below the cup and raising it a little and immediately replacing it, he says: *accipiens et hunc praeclarum Calicem in sanctas ac venerabiles manus suas*, etc. When he says: *item tibi gratias agens*, he bows his head. When he says: *benedixit*, he holds the chalice in his left hand below the cup and makes the sign of the cross with his right hand over it. Continuing: *deditque discipulis suis*, etc., he holds the chalice in both hands, namely, holding the base of the chalice in his left hand and the node below the cup in his right hand. With his elbows placed upon the altar, he speaks the words of consecration of the Blood attentively and without interruption, as above: *Hic est enim Calix*, etc. When he has said this, he replaces the chalice upon the corporal, saying: *Haec quotiescumque feceritis*, etc., and, genuflecting, he reverently adores the Blood. Then he stands erect and, taking the uncovered chalice in both hands, as before, he raises it and shows it to the people to be adored. Next he reverently replaces it upon the corporal in the place it was before, covers it with the pall with his right hand and, genuflecting, adores the Sacrament.

69. In solemn Mass, beginning with the prayer over the offerings the deacon and the subdeacon stand behind the celebrant. The deacon goes to the celebrant when his ministration is necessary, and immediately returns to his place.

70. At the end of the preface at least two candles are lighted by the acolytes and these are extinguished after the communion of the faithful. When the celebrant says: *Quam oblationem*, etc., the deacon goes to his right and kneels there on the top step of the altar. When necessary he stands, uncovers and covers the chalice, and genuflects with the celebrant. Kneeling at the right hand side, the subdeacon incenses the host three times when it is elevated and incenses the chalice in the same way; the incense is first placed in the thurible by an acolyte without a blessing. The incensations are done also by the server in high Masses in which incense is used. When the chalice has been replaced, the deacon and the subdeacon return to their positions behind the celebrant.

9. *The Canon after the Consecration*

71. After the chalice has been replaced and adored, the celebrant stands before the altar and says in a low voice, with his hands extended: *Unde et incommo-*, etc. When he says: *de tuis donis ac datis*, he joins his hands and, when he says: *hostiam puram, hostiam + sanctam, hostiam + immaculatam*, with his left hand placed upon the altar within the corporal, he makes the sign of the cross three times with his right hand

over the host and chalice together, then once over the host alone and once over the chalice alone, saying: Panem 4- sanctum vitae aeternae, et Calicem 4- salutis perpetuae. After this, standing as before with his hands extended, the celebrant continues: Supra quae propitio, etc. When he says: Supplices te rogamus, etc., he bows deeply before the center of the altar, placing his joined hands upon it. When he says: ex hac altaris participatione, he kisses the altar, with his hands placed upon the corporal. When he says: sacrosanctum Filii tui, he joins his hands. With his right hand he makes the sign of the cross once over the host alone, and once over the chalice, with his left hand placed upon the corporal, as he says: Cor + pus et San 4- guinem sumpserimus. When he says: omni benedictione 4- caelesti, he makes the sign of the cross upon himself, and continues: et gratia repleamur. When he says: Per eundem, he joins his hands.

72. When the celebrant says: Memento etiam, Domine, famulorum famularumque tuarum, etc., with his hands extended and joined, he makes the commemoration of the faithful departed for whom he wishes to pray, in the same way as was described in the case of the commemoration of the living. After the commemoration he stands as before, with his hands extended, and continues: Ipsi, Domine, et omnibus in Christo, etc. At the end, at: Per eundem, he joins his hands.

73. When he says: Nobis quoque peccatoribus, the celebrant raises his voice a little and strikes his breast with his right hand, placing his left hand upon the corporal. He continues in a low voice: famulis tuis, etc., standing with his hands extended as before. When he says: Per Christum Dominum nostrum. Per quem haec omnia, Domine, semper bona creas, he joins his hands. Then, making the sign of the cross three times with his right hand over the host and chalice, he says: sancti 4- ficas, vivi 4- fleas, bene 4- dicis, et praestas nobis. After this he uncovers the chalice with his right hand, genuflects, and adores the Sacrament. Then he stands erect and reverently takes the host between the thumb and index finger of his right hand, takes the chalice in his left hand, and, raising it up a little with the host, which he holds above the chalice, in a clear voice he chants or recites: Per ipsum, etc., up to per omnia saecula saeculorum. After all have responded Amen, the celebrant places the chalice and host upon the corporal. If necessary he wipes his fingers, as above, joins his thumbs and index fingers as before, covers the chalice with the pall, and, genuflecting, adores the Sacrament.

74. In solemn Mass, when the celebrant says: Per quem haec omnia, etc., the deacon genuflects to the Sacrament and goes to the right of the celebrant. When necessary he uncovers the chalice, adores together with the celebrant, and helps the celebrant if necessary in lifting up the chalice. Afterwards he covers the chalice, genuflects again, and goes behind the celebrant, where he stands while the Lord's Prayer and embolism are sung.

10. *the Lord's Prayer and Other Parts tip to the Communion*

75. After the celebrant has covered the chalice and adored the Sacrament, he stands erect and, with his hands joined, chants or recites in a clear voice: Oremus. The Lord's Prayer follows, which the people may chant or recite in its entirety together with the celebrant, who holds his hands extended during the prayer. At the end Amen is not added.

76. After the Lord's Prayer, the celebrant immediately chants or recites in a clear voice, with his hands extended: Libera nos, quaesumus, Domine, etc. When he says: *et ab omni perturbatione securi*, he uncovers the chalice and genuflects. Then he stands, wipes the paten with the purificator, and places it under the host. Taking the host between the thumb and index finger of his right hand and holding it above the chalice with these fingers and with the thumb and index finger of his left hand he reverently breaks it down the middle, saying: *Per eundem Dominum nostrum Iesum Christum, Filium tuum*. He places that half of the host which he holds between the thumb and index finger of his right hand upon the paten; with the thumb and index finger of his right hand he breaks a particle from the other half which he holds in his left hand, continuing: *Qui tecum vivit et regnat*. Keeping the particle between the thumb and index finger of his right hand, he places the larger part, which he holds in his left hand, next to the half of the host which is on the paten, meanwhile saying: *in unitate Spiritus Sancti Deus*. He holds the particle of the host which he has kept in his right hand above the chalice, which he holds with his left hand at the node below the cup, and continues, still in the same tone of voice: *Per omnia saecula saeculorum, r/. Amen*. Making the sign of the cross with the particle three times over the chalice from lip to lip, he says: *Pax -4- Domini sit + semper vobis 4-cum*. After the response: *Et cum spiritu tuo* has been given, he drops the particle, which he holds in his right hand, into the chalice, saying in a low voice: *Haec commixtio, et consecratio Corporis, etc.* Next he rubs his thumbs and index fingers together lightly over the chalice, covers the chalice with the pall, genuflects, and adores the Sacrament. Rising and standing with his hands joined, and bowing toward the Sacrament, he says in a clear voice: *Agnus Dei, qui tollis peccata mundi*, and, striking his breast with his right hand, with his left hand placed upon the corporal, he says: *miserere nobis*. Without joining his hands, he strikes his breast again when he says a second time: *miserere nobis*, and also the third time when he says: *dona nobis pacem*. If the *Agnus Dei* is chanted or recited by the people or by the schola, the celebrant does not say it privately, but he may chant or recite it together with the people or schola, with his hands joined and striking his breast three times.

77. Then, placing his joined hands upon the altar and bowing, he says in a low voice: *Domino Iesu Christo, etc.* After he has completed this prayer, if the pax is to be given, he kisses the altar and the pax-

brocade extended to him by the minister, who kneels next to him at the right. The celebrant says: Pax tecum, and the minister replies: Et cum spiritu tuo. If the pax is not given, after the preceding prayer has been said, he immediately adds the other prayers as in the Ordinary of the Mass.

78. In Masses of the dead, the celebrant does not strike his breast at Agnus Dei, because he says: Dona eis requiem, nor does he say the first prayer: Domine Iesu Christe, qui dixisti Apostolis tuis, etc. He does not give the pax, but he says the two other prayers which follow: Domine Iesu Christe, Fili Dei vivi, etc., and Perceptio Corporis tui, etc.

79. When these prayers have been said, the celebrant, genuflecting, adores the Sacrament and, standing erect, says in a low voice: Panem caelestem accipiam, etc. After he has said this, he takes both parts of the host reverently from the paten in his right hand and places them between the thumb and index finger of his left hand; he holds the paten between the index finger and middle of the same left hand. Holding the parts of the host in his left hand in this way above the paten between his breast and the chalice and bowing a little, he meanwhile says three times in a voice somewhat raised: Domine, non sum dignus, and continues in a low voice: ut intres, etc. When he has said this the third time, he takes the two parts of the host from his left hand into the thumb and index finger of his right hand, and makes the sign of the cross with the host above the paten, saying: Corpus Domini Iesu Christi custodiat animam in vitam aeternam. Amen. Bowing and with his elbows placed upon the altar, he reverently receives both parts of the host. After receiving it, he places the paten upon the corporal and, standing erect, joins his hands, keeping his index fingers and thumbs joined, and pauses a short time in meditation upon the most holy Sacrament. Then he says in a low voice: Quid retribuam Domino pro omnibus quae retribuit mihi? etc., uncovers the chalice, genuflects, and rises. He takes the paten and gathers the fragments of the host with the paten, if there are any fragments upon the corporal; he carefully wipes the paten over the chalice with the thumb and index finger of his right hand and wipes his fingers lest any fragments remain upon them.

80. After cleansing the paten, keeping his thumbs and index fingers joined, he takes the chalice with his right hand below the node of the cup and, holding the paten in his left hand and making the sign of the cross upon himself with the chalice, he says: Sanguis Domini nostri, etc. Holding the paten in his left hand under the chalice and standing reverently, he receives all the Blood together with the particle which was placed in the chalice. Then, if the faithful are not to receive communion, he receives the ablutions, as is described below.

81. At the appropriate moment, the server should give a signal to the communicants with the small bell. The priest, after he has received

the Blood, places the chalice a little to the left hand side, but within the corporal, and covers it with the pall. Then, if particles were consecrated on the corporal, he makes a genuflection and places them upon the paten. If particles were consecrated in the same Mass within the ciborium, he places the ciborium in the center of the corporal, uncovers it and genuflects. If, however, particles which were consecrated before are to be administered, he opens the tabernacle, genuflects, removes the ciborium, and uncovers it. After this he takes the ciborium or paten with the Sacrament in his left hand and takes a single particle in his right hand, holding it a little raised above the ciborium or paten between his thumb and index finger. Turned toward the communicants in the center of the altar, he says in a clear voice: *Eccc Agnus Dei, ecce qui tollit peccata mundi*. Then the communicants add three times, striking their breasts: *Domine, non sum dignus, ut intres sub tectum meum, sed tantum dic verbo, et sanabitur anima mea*. Next the celebrant goes to the communicants and, lifting up the host a little above the ciborium or paten, he shows it to each one, saying: *Corpus Christi*. The communicant responds: *Amen*, and receives communion from the celebrant. When the distribution of communion has been begun or, if the faithful are not to communicate, while the celebrant receives the Sacrament, the antiphon to the Communion is chanted or recited together with its psalm.

82. After the faithful have received communion, the celebrant returns to the altar. If the particles had been placed upon the corporal, he cleanses it with the paten and, if there are any fragments on it, puts them in the chalice; if the particles which remain are few, he consumes them, or he places them in the tabernacle, genuflects, and closes the door. Afterwards he places in the chalice any fragments which may be found on the paten held under the chin of the communicants. Then he says in a low voice: *Quod ore sumpsimus, Domine, etc.*, and extends the chalice above the altar to the minister, who is at his right and who pours wine into the chalice. The celebrant purifies the chalice and receives the ablution. Then he washes his thumbs and index fingers over the chalice with wine and water and dries them with the purificator, saying meanwhile: *Corpus tuum, Domine, quod sumpsi, etc.* He receives the ablution and wipes his mouth and the chalice with the purificator. When this is done, he spreads the purificator on the chab'cc and places the paten on it and the small pall on the paten. He folds the corporal and replaces it in the burse, covers the chalice with the veil, and places the burse on top of the veil. Unless the chalice is to be carried to the table, the celebrant places it in the center of the altar, as at the beginning of Mass. If there is no tabernacle on the altar and the ciborium with consecrated particles remains upon the altar until the end of Mass, the rules prescribed toward the end of the Mass of Holy Thursday should be observed.

83. In solemn Mass the deacon stands behind the celebrant while the Lord's Prayer is chanted and while the celebrant sings the Libera nos. When he says: *et a peccato simus semper liberi*, the deacon makes a genuflection and goes to the right of the celebrant. When it is necessary, he uncovers and covers the chalice, and adores the Sacrament with the celebrant. After the Agnus Dei has been chanted, the deacon, kneeling at the right, waits for the pax. When the celebrant kisses the altar, the deacon, standing up, kisses it at the same time outside the corporal. He receives the pax from the celebrant, who says: *Pax tecum*, embracing him with their left checks approaching one another, and he responds: *Et cum spiritu tuo*. After this, having again adored the Sacrament on the altar, the deacon turns to the subdeacon who is in back of the celebrant, and gives the pax to him in the same way. When the subdeacon has received the pax from the deacon and made a genuflection to the altar, accompanied by an acolyte, he goes to the choir, and gives the pax to the first one of each order, first to those of higher rank, then to those of lower rank. Returning to the altar, he makes a genuflection and gives the pax to the acolyte who accompanied him. The acolyte gives the pax to the other acolytes around the altar. Then the subdeacon goes to the right of the celebrant and, when necessary, uncovers the chalice; when the communion of the celebrant has been completed, the subdeacon covers the chalice again. While the celebrant is receiving communion, the deacon and the subdeacon, standing, bow, and they receive communion from him ahead of all the others. While communion is distributed to the people, they accompany the celebrant. Meanwhile the antiphon to the Communion is chanted together with its psalm. At the completion of the communion of the faithful, or if there are no communicants, immediately after the communion of the celebrant, the subdeacon takes the cruets and pours the wine and water for the purification by the celebrant.

11. The Prayers after Communion

84. After he has received the ablutions, the celebrant places the chalice on the altar or gives it to the minister, who takes it to the table. Next the celebrant, standing in the center and with the book before him, reads the antiphon to the Communion with his hands joined, if it has not been chanted or recited by the schola or by the people. After this he kisses the altar, turns to the people, and says: *Dominus vobiscum*. Having turned back to the altar, he stands in the center and says the prayers after Communion in the same manner, number, and order as was described for the collects at the beginning of Mass. When these prayers are finished, he closes the book, kisses the altar, turns to the people, and says, as above: *Dominus vobiscum*. After *Dominus vobiscum*, facing the people and with his hands joined, he says, if it is to be said: *Ite, missa est*, and turns back to the altar. But if *Ite, missa est* is not to be said, he turns back to the altar after *Dominus vobiscum* and, facing the altar, says with joined hands: *Benedicamus Domino*.

In Masses of the dead, standing in the same way facing the altar, he says: *Requiescant in pace*.

85. In the weekday Masses of Lent, from Ash Wednesday up to Wednesday of Holy Week, after the celebrant has said the prayers after Communion with the usual conclusions, and before he says: *Dominus vobiscum*, while standing in the center of the altar before the book, he says: *Oremus*. Humiliate capita vestra Deo, bowing his head. With his hands extended, in the same tone of voice he adds the prayer over the people given in the book. At the end of the prayer over the people, he kisses the altar, turns to the people, and says: *Dominus vobiscum*, etc., as above.

86. In solemn Mass the subdeacon wipes the chalice, arranges it with the purificator, and covers it with the paten and pall. He folds the corporal, replaces it in the burse, and places it upon the chalice, which has been covered with the veil. This he carries to the table as above and afterwards returns to his place behind the deacon. When the deacon says: *Ite, missa est*, he turns to the people with the celebrant. In Lent, after the celebrant has said *Oremus*, the deacon turns to the people and with his hands joined says as above: *Humiliate*, etc. Then he turns to the altar in back of the celebrant, and the celebrant says the prayer over the people. In high Masses, *Ite, missa est* or *Benedicamus Domino* or *Requiescant in pace* is chanted by the celebrant himself.

12. *The Blessing at the End of Mass*

87. After *Ite, missa est* or *Benedicamus Domino* or *Requiescant in pace*, the celebrant stands before the center of the altar with his hands joined upon it and, bowing, says in a low voice: *Placeat tibi, sancta Trinitas* etc. After this he kisses the altar and then, standing erect and facing it, he raises his eyes and hands, which he extends and joins, and says in a clear tone of voice: *Benedicat vos omnipotens Deus*. With his hands joined, he turns to the people and blesses them once, saying: *Pater, et Filius, + et Spiritus Sanctus, r/. Amen*, with his right hand extended and fingers of his right hand joined and with his left hand placed below his breast.

88. If Mass has been celebrated in the presence of the Supreme Pontiff, a Cardinal, a Legate of the Apostolic See, or of a Patriarch, Archbishop, or Bishop in the Prelate's own province, city, or diocese, the celebrant, having said *Placeat tibi, sancta Trinitas*, etc., says: *Benedicat vos omnipotens Deus*. Then he turns to the Supreme Pontiff and genuflects, or turns to the Cardinal, Legate, or other Prelate mentioned above and bows his head, as if seeking permission to give the blessing. He continues: *Pater, et Filius, + et Spiritus Sanctus*, giving the blessing away from the place of the Pontiff, Cardinal, Legate, or Prelate. But if the Mass is celebrated in the presence of a Patriarch, Archbishop, or Bishop outside the province, city, or diocese of his jurisdiction, the celebrant gives the blessing in the usual manner without more reference to the Prelate than to others who are present.

89. In Masses in which *Benedicamus Domino* or *Requiescant in pace* is said, the celebrant does not give the blessing. Having said *Placeat tibi, sancta Trinitas*, as above, he kisses the altar, goes down, and having made the required reverence, departs.

90. If Mass has been celebrated in the presence of the Supreme Pontiff, a Cardinal, a Legate of the Apostolic See, or of a Patriarch, Archbishop, or Bishop, after the blessing or, if the blessing has been omitted, after kissing the altar, the celebrant turns toward the Prelate and makes the appropriate reverence.

91. When all has been completed, if the chalice is on the altar, the priest takes it in his left hand, placing his right hand upon the burse lest anything fall, and goes down in front of the lowest step of the altar. There, turning to the altar in the center, he bows profoundly (or he genuflects, if there is a tabernacle with the Blessed Sacrament on the altar); after the reverence, he takes the biretta from the minister and returns to the sacristy in the same manner in which he came at the beginning, with the minister preceding him. Meanwhile he says, if he desires, the antiphon *Trium puerorum* and the canticle *Benedicite*. After he has removed the vestments, he gives thanks for a suitable period of time, saying the prayers printed below or others according to his own devotion.

92. In solemn Mass the celebrant blesses the people once only in the same tone of voice and manner as in low Masses. A Bishop or blessed Abbot who has the use of pontificals blesses the people three times, even in low Masses.

13. *Things which Are Omitted in the Mass of the Dead*

93. In the Mass of the dead, after the antiphon to the introit, *Gloria Patri* is not said, but *Requiem aeternam* is repeated after the psalm. Neither the *Gloria in excelsis*, nor *Alleluia*, nor *lube, Domine, benedicere*, nor *Dominus sit in corde meo* is said, nor does the celebrant kiss the book at the end of the Gospel and say: *Per evangelica dicta*. The creed is not said, the water to be poured into the chalice is not blessed, but the prayer: *Deus, qui humanae substantiae*, etc., is said. When the celebrant washes his hands, he does not say *Gloria Patri* at the end of the psalm *Lavabo inter innocentes*. At *Agnus Dei*, *dona cis requiem* is said in place of *miserere nobis*, and, the third time, *dona cis requiem sempiternam* is said in place of *dona nobis pacem*; the celebrant does not strike his breast. The first prayer before Communion, namely: *Domine Iesu Christe, qui dixisti Apostolis tuis*, etc., is not said, and the pax is not given. At the end of Mass, neither *Ite, missa est* nor *Benedicamus Domino* is said, but rather *Requiescant in pace*. The blessing is omitted and, having said *Placeat* and having kissed the altar, the celebrant departs, unless the absolution is to be given. Everything else is the same as in other Masses.

94. In solemn Mass of the dead the altar is not incensed at the introit, and the subdeacon is not blessed at the end of the Epistle. The deacon does not seek the blessing before the Gospel, lights are not held, incense and the book of the Gospels are not presented for the celebrant to kiss. The offerings and the altar are incensed as above, and the celebrant alone is incensed, but not the others. If candles are to be held, they are distributed after the Epistle, and are lighted at the Gospel, at the elevation of the Sacrament, and after Mass while the absolution is given.

14. *Mass with a Deacon*

95. In this Mass everything is observed which is described above for solemn Mass, so far as is possible.

96. In the absence of a lector or qualified server, the Epistle is chanted or recited by the deacon. At the end of the Epistle he does not receive the blessing.

97. At the offertory the chalice is carried to the altar by the deacon, who wipes it and pours wine and water into it.

98. The deacon gives the pax to the clergy and afterwards stands at the right of the celebrant. When necessary he uncovers the chalice and he ministers the ablutions to the celebrant. Finally he wipes the chalice, covers it, and brings it to the table.

15. *The Celebration of Two or Three Masses on the Same Day*

99. If a priest on Christmas or All Souls' Day celebrates two or three Masses without interruption, that is, without leaving the altar:

a) In the first and second Mass, if he is to celebrate another Mass immediately, he does not purify or wipe the chalice after he has received the precious Blood, but places it upon the corporal and covers it with the pall. Then, with his hands joined, he says: *Quod ore sumpsimus*, and afterwards washes his fingers in a vessel which has been prepared with water in it, saying: *Corpus tuum, Domine*, and he dries his hands. After he has done this, he again arranges and covers the chalice, still remaining upon the corporal, but first removing the pall, and then, as usual, covering the chalice with the linen purificator, the paten with the host to be consecrated, the pall, and last of all the veil. The chalice should not be placed outside the corporal. If the celebrant through inadvertence has received wine in the ablutions, he may nevertheless celebrate if necessary a second and third Mass, even if the space of one hour does not intervene before Communion. In other regards the Mass is completed in the usual way.

b) In a second and third Mass, if he has celebrated Mass immediately before, at the offertory he places the chalice a little toward the Epistle side, but within the corporal, having first removed the veil. After he has made the offering of the host, the celebrant does not wipe the chalice.

icc with the purificator, but, keeping it within the corporal, he raises it a little, pours wine and water into it, and offers the chalice without wiping the inside. All else is done in the usual manner.

too. The priest who celebrates more than one Mass but with an interruption must receive the two ablutions prescribed by the rubrics in the earlier Masses. If he is to celebrate an additional Mass and the period of one hour does not intervene before Communion, only water is to be used in the ablutions. But if through inadvertence he has received wine also, he may nevertheless celebrate the following Mass if necessary, even though the space of one hour does not intervene before Communion.

APPENDICES

I. GUIDING PRINCIPLES FOR THE DESIGN OF CHURCHES ACCORDING TO THE SPIRIT OF THE ROMAN LITURGY

Prepared by the German Liturgical Commission

1947

(*Towards a Church Architecture*, edited by Peter Hammond, Appendix)

Fundamentals

I. The Christian church is a consecrated building which, even independently of the Eucharist, is filled with God's presence, and in which God's people assemble. The purposes for which they assemble are, in the order of their importance, these:

First and foremost, to celebrate the renewal of Christ's redeeming sacrifice;

Secondly, to partake of the fruits of that sacrifice in the sacraments;

Thirdly, to hear the word of God;

Fourthly, to pay homage to Christ, present in the eucharistic bread;

Fifthly, to participate in extra-liturgical devotions.

2. A church is not, however, simply a place of public worship, whether liturgical or extra-liturgical. It is also a place in which the individual may make his private devotions.

3. Such being its character and purposes, a Christian church must necessarily have a peculiar dignity:

First, it is in a unique way "the tabernacle of God among men" (Ap 21:3), the place in which God allows his people to be certain of finding him; it is "the Father's house" (see Lk 15:17); it is God's royal palace (*basilica*).

Secondly, it is the place in which the Church, the body of Christ, is formed, and in which it grows, and it is in consequence a symbol of that body.

Thirdly, it is the place in which the ultimate union of God with his people is anticipated, and which has therefore been justifiably described as the heavenly Jerusalem descended to earth (see Ap 21:2).

4. On the other hand, the multiplicity of the purposes which a church must serve creates special architectural problems. For each purpose makes different demands on the building. The celebration of the Eucharist, the administration of the sacraments of penance and baptism, the preaching of the sermon, the devotion to the real presence, public prayers, private prayers: all have their special needs, and it is the function of the church architect to find a solution which satisfies each in the fullest possible way.

5. Of these acts which are performed in a church—the celebration of the Eucharist, the administration of the sacraments, the preaching

of the word, the devotion to the real presence: none is performed in exactly the same way everywhere in the world. In the course of centuries there has developed a number of different methods—the so-called liturgies or rites. By far the most important of these are the Roman and Byzantine, the former being proper to the western bishoprics and the latter to churches of the East. These two liturgies, although they agree in essentials, are entirely different in their outward forms, and a church which is appropriate to one cannot therefore be exactly the same as a church which is to serve the other.

6. A church is meant for a congregation of our own time. It must therefore be so constructed that men and women of today may feel at home in it. Their noblest aspirations must find fulfillment there: the urge toward community and fellowship, the search for the true and genuine, the desire to get away from what is peripheral to what is central and essential, the striving after clarity, the longing for peace, for warmth and shelter.

Conclusions

1. The buildings which serve the various needs of a parish—the church, the school, the hospital, the *Caritas* office [welfare organization], the alms-house, the parish library, the rector's house and the sexton's house—should not be separated without compelling reasons. Ideally they should all be placed together to form one coherent parish center, so that the close links which inwardly unite church and priest, Eucharist and *Caritas*, sacraments and education, are made manifest to the eye.

2. However necessary it may be to remind people, preoccupied as they often are with the externals of life, of the existence of God, it is best to avoid building a church so that it gives directly on a noisy shopping street. It is desirable that on one's way to church one should pass first through an enclosed square or a formal *atrium*, and should thus have a moment of silence in which to collect oneself in preparation for the stillness of God within the church.

3. The exterior of a church should not attempt to imitate contemporary secular buildings either in its proportions, its structure or its decoration. Nor should it try to catch the attention of the passer-by with the architectural equivalent to the cries of the market-place. The aim should rather be to announce in a manner which is both dignified and eloquent the totally different nature of what lies within the church—totally different because belonging to another world—and yet at the same time to allow the building to take its place harmoniously in its surroundings.

4. In planning the entrances to the church it would be a mistake to consider only the problems of regulating movement in and out and excluding draughts. We must return to the idea that the treatment of the entrances, and especially the main entrance, should be so emphatic as to thrust upon the worshiper the parallel between the doors of the church and the gates of heaven.

5. In planning the interior it would be wrong to take as one's starting point, as some have, not the eucharistic sacrifice but the devotion to the real presence in the reserved sacrament, and thereby to give to the atmosphere of the church a one-sided emphasis on adoration and contemplation. It would be wrong because this devotion to the real presence in the reserved sacrament does not take first place among the purposes which a church must serve.

The conflict between the different purposes of a church can only be satisfactorily solved by making some separation, if this is possible, between the space allotted to the eucharistic sacrifice and that intended for devotion to the reserved sacrament. Likewise, one should if possible make provision for separate rooms for the sacraments of baptism and penance. In this way each part of the building can receive the architectural treatment appropriate to its purpose.

6. There is a widely held opinion that one should endeavor to place the altar in the middle of the congregation, and therefore that the only satisfactory shape for a church is one that is centrally orientated. This is a mistaken opinion. A church is intended in the first place for the celebration of the eucharistic sacrifice. But, as it is understood in the liturgy of the Roman church, this celebration is an act. It is primarily the act of Christ and of his representative, the priest, but it is also the act of the congregation. The focal points of the congregation's part in the act are the responses before the preface and the "Amen" at the end of the canon, as well as the movement forward to the altar rails for the offertory and communion (though the former is rarely seen nowadays). The interplay of the different parts of the act demands a building which is in some way orientated to the altar, which clearly sets off the two actors—priest and congregation—and which opens up a way for processions in either direction. The ideal is therefore a church which fully satisfies all these requirements of the Roman liturgy—orientation toward the altar, emphatic opposition of priest and congregation, and provision for orderly processions in two directions—without placing too great a distance between the altar and the farthest limits of the space occupied by the congregation.

7. In its original significance the altar is the place at which earth reaches up toward heaven. In a Christian context it serves as the table for the sacrifice and supper of the faithful, and at the same time as the place at which God appears to us in the Eucharist. Moreover, because God made man becomes present on the altar through the consecration, the altar, even without a tabernacle, is the throne of Christ. And because a throne is the symbol of a ruler, the altar in earlier times used to be seen as the symbol of Christ.

From all this it is obvious how false it is to make of the altar a mere shelf against the wall, or to design it as if its sole or principal function were to provide a support for the tabernacle and the cross, for candlesticks and reliquaries, for pictures and statues.

In the ideal church the altar is clearly marked out as the true sanctuary, as the heart of the plan. This is achieved in many ways: by giving it an isolated and raised position and by making it free-standing; by a balanced design and the use of choice materials; by according it a monumental character in relation to the rest of the building, and by skillfully leading the lines *of* perspective towards it; by placing it where the light is strongest, and perhaps by erecting a ciborium, (lurch the conception and design of both the interior r will start from the altar.

ional alignment from west to east should not be abandoned for a good reason. We should rather try to revive in the faithful an understanding of the profound and beautiful liturgical act of facing east to pray, and thereby to bring back the traditional orientation of our churches. There are some signs in the church of the future the priest will once again face the altar and celebrate facing the people (as indeed he did in the old Roman basilicas), and this is the solution which is demanded by the desire, which is apparent everywhere, for the communal aspect of the Mass around the Lord's Supper. In the development the rule of eastward prayer would prevail. For the focal point of the eastward attitude is God, the Father and the Son, who are thought of as being, like the sun, rising and coming from the East. This coming of God, this eschatological place, however, on the altar and it is to the altar and congregation must face.

The altar should not necessarily occupy the same position in all churches. In small churches it may be appropriate to place it at the extreme end of the building, as was the case in the early Christian era, in churches of the basilica type (*basilica die*). But in larger churches it would be more appropriate in keeping with tradition, if the altar were placed in the apse or in the sanctuary or choir. This should be rectangular, or polygonal in shape, and visibly separated from the nave of the Church (*Zweiraumkirche*).

The wall of the sanctuary should not be so filled with pictures as to make it difficult to see the altar properly. Similarly it should not be decorated with figurative pictures which have no direct connection with the eucharistic sacrifice, or which are not appropriate to the liturgical year. The architecture and decoration of the sanctuary should ideally be such that they do not draw the eye but rather guide it to the altar and to the sacred act performed there. Where figurative representations are retained they should derive from the ideas of the central eucharistic text from the *sursum corda* to the final doxology. In the decoration there should be no reference to historical scenes, but to time-

11. Again, it would be wrong to arrange the interior in such a way as to deprive the congregation of the sense that in playing its part in the liturgy it is a single whole, a closed family circle. But it would be equally wrong to go to the other extreme and make it impossible for anyone to find a quiet corner for private prayer. The ideal solution is one which serves both purposes, which gives visual expression to the unity of the congregation—not only the large congregation on a Sunday or a feast day but also the smaller congregation on a weekday—and yet which also provides those secluded corners in which individuals may prefer to make their private devotions.

12. It would be a pity to allow the congregation's attention, which should be concentrated on the altar, to be distracted by side altars and statues, by stations of the cross and confessionals, or by clumsily distributed lights and pews. Every accessory which is not strictly necessary should be dispensed with, and those which are unavoidable, such as side altars and confessionals, should, if at all possible, be placed in areas adjoining the main body of the church, or in a crypt. If this cannot be done, they should be so designed and arranged as not to interrupt the smooth flow of the lines of the building toward the altar.

13. The sacristy should be in the immediate neighborhood of the altar, and not, as it was in early Christian times, for example, at the side of the façade of the church. But it would be an advantage if a connection could be provided between the sacristy and the main entrance of the church, so that on Sundays and feast days the clergy could solemnly process up the nave to the altar. The introit would then regain its full significance as an entrance chant.

14. The size of cathedrals, pilgrimage churches and churches in large cities has made it necessary for the sermon to be preached not from the sanctuary but from an elevated pulpit which is normally near the middle of the church, either standing at one side or projecting from the wall. This means that part of the congregation has its back to the preacher, an arrangement which, under the influence of these large churches, has unfortunately becomes universal. But the true liturgical sermon, that is to say, the sermon which fits organically into the Mass, is above all one which interprets and expands the epistle and the gospel of the day. Since these are recited in the sanctuary, the sermon should be preached from the same place, perhaps from an ambo standing by the altar rails.

15. The choir has a clearly defined liturgical function to fulfill: it should lead the congregation in prayer, in responses and in hymns; it should share with the congregation in antiphonal singing and on occasion should entirely replace the congregation. From this it follows that it is fundamentally wrong to place the choir in a gallery at the back, invisible to the congregation. Ideally, in a church which was designed from a strictly liturgical point of view, the choir would be in the body of the church, next to the sanctuary. If it is really necessary to have a gallery at the back, then it should be occupied by

the organ, (since obviously the liturgical function of the organ is not to fill in gaps in the action of the mass, like a soloist, but to give support to the singing of the congregation and the choir, and on occasion marginally to accentuate their spirit of rejoicing. (The gallery would also be the obvious place for the polyphonic choir and for the orchestra, though the latter is, of course, alien to the strictly liturgical service.)

16. At baptism we are re-born as children of God and are thereby incorporated as members of the Church, the body *of* Christ. It is regrettable but true that this fundamental significance of the sacrament of baptism finds scarcely any expression in present-day parish life. The result is that the font is usually one of the most neglected features of our churches. In the ideal church this "spring of baptism" (*font*) would be given a monumental treatment and placed in a separate room near the entrance. According to a venerable tradition this room should be circular or polygonal, with the font in the center; and the inward meaning *of* the ritual of baptism leads to the same architectural solution. For at the core of this ritual man appears not as an actor, but merely as the passive recipient of the mysterious action of God, and accordingly the appropriate architectural form is not a long room, which in symbolic language expresses action, but a room which is centrally planned, and which, since its axis is vertical, has a passive character.

17. The furnishing of a church should suggest neither the comfort of the houses of the well-to-do nor the bareness of the houses of the poor. The interior of the ideal church should forcefully proclaim the greatness of God as something beyond all earthly standards. In this way it will lift the worshiper out of the atmosphere of his ordinary existence, while still allowing him to feel the warmth of the "love of God our Savior toward man" (Tit iii, 6).

18. It is a mistake, though one which has very frequently been made in recent years, to leave the choice of the paintings or sculptures with which the church is decorated to the whim of the parish priest of the moment, or to that of the donor, or simply to chance. It is particularly important that this should not be done in the case of the decoration of the main entrance, the sanctuary, the altar, the font and the pulpit. For the making of the ideal church there should be not only a building plan, but also a plan for the artistic decoration, and this plan should be thoroughly thought out both from a theological point of view and from the point of view of the instruction of the congregation. It should ensure that the decoration of the finished church presents to the eye the world of faith, and presents it not in unrelated fragments but as a coherent whole, in a significant order and with the emphasis appropriately distributed.

19. When planning new churches there is a common tendency to try to make the buildings as large as the size of the site and funds available will permit. This is a mistake. A big church is not necessarily

the priest at the altar must be clearly seen and heard in the farthest pew without the use of technical aids, and it must be possible to give communion to everyone present without disrupting the celebration of the Mass. This maximum size should only be exceeded if there is a cogent reason for doing so (it is, for example, obvious that cathedrals and pilgrimage churches must necessarily be of larger dimensions).

20. The size of the sanctuary must be adjusted to that of the whole church. An average-sized parish church should not have a sanctuary so large that it could accommodate the numerous clergy of a cathedral, nor one so small that the altar rails press up against the altar steps. There, must be sufficient space between the rails and the steps to permit of a seemly celebration of high Mass.

21. The number and arrangement of pews must also be considered. One should, if at all possible, avoid having so many that they reach almost to the altar rails in the front and to the walls at the sides. Ideally, there should be passages in the middle, at the sides, in front of the altar rails and at the main entrance, and these should be sufficiently wide to allow communicants to pass to and from without any unseemly crowding, even when there are many hundreds of them, and also to allow free movement to the processions which the liturgy provides for on certain occasions (at the entry to solemn Mass on Sundays and feast days, at Candlemas, on Palm Sunday, etc.).

Whoever is entrusted with the building of a church bears a grave responsibility. The success or failure of his work will determine whether generations of worshipers will love their parish church or not, whether they will go to the services which are held there eagerly or reluctantly. In such circumstances no plaining can be too conscientious or too thorough.

2. DIOCESAN CHURCH BUILDING DIRECTIVES

Prepared by the Diocesan Liturgical Commission of Superior, Wisconsin
1957

i The Church and Its Elements

Statement of Principle

A church is a sacred building dedicated to divine worship primarily that it should be at the disposal of all the faithful for the public exercise of divine worship.

Canon Law

O how awesome is this place; this is the house of God and the gateway to heaven; it shall be called the majestic court of God.

The Mass of Dedication

The Christian church, a house of God, is a sacred place filled with the divine presence, even apart from the holy Eucharist, a place where the people of God assemble:

First, to celebrate the re-presentation of the redeeming sacrifice of our Lord.

Secondly, to partake of the fruits of Christ's redeeming sacrifice in the holy sacraments.

Thirdly, to hear the preaching of the word of God.

Fourthly, to render homage and adoration to the presence of our Lord in the eucharistic Bread.

Fifthly, to engage in various non-liturgical devotions.

The German Liturgical Commission

The primary purpose of the church is to serve the sacred liturgy. The church is the home of the risen Christ, who under sacramental sign and sacred rite continues his redemptive work among us. In this sacred enclosure the glorified Christ offers expiation for sin, sanctifies, heals, announces the good news of salvation. The church is likewise the dwelling place of God's holy people: Christ's Mystical Body. In this sacred edifice the whole Christ, Head and members, offers perfect worship to the Father in heaven. Through sacred signs (the sacraments) Christ continues his divine operations in the living community. The baptized laity, the ordained ministers of the altar and the priest form this one body, of which the visible church is the unique symbol.

The church edifice must be inspired by these profound truths to be truly beautiful, meaningful and functional on a supernatural level. Unless these truths are the guiding principle of sacred building, church architecture cannot escape becoming static and lifeless. The Christian church will convey a message to the men of our day only to the extent that the builders have understood the nature and spirit of Christian worship. No architect, therefore, ought to presume to build a church without first acquainting himself with the meaning and spirit of the sacred liturgy. Failure in this regard will lead inevitably to an architecture devoid of true Christian meaning.

Application of Principle

1. The architect of a church, the overseer of the entire plan, should be of outstanding competence in his field in creative skill. Conversant with the rich tradition of sacred building, he should be able to interpret that tradition in a living architectural form.

2. The architect, to execute a work of true esthetic and religious value, must possess a true understanding of the meaning of sacred worship. He must be able to distinguish the essential from the peripheral and to subordinate lesser values to the higher.

3. The pastor or patron should make certain that the whole parochial complex is studied as a unit before embarking upon the planning of a new church. Rectory, school and church should be organized in a purposeful relationship.

4. The pastor or patron should work in close collaboration with the architect. He ought to make certain that the architect assimilates the theological and liturgical principles which he is to interpret in the church edifice.

5. The pastor and architect ought to work as a team in the planning and building of the church. Neither one ought to act independently of the other in matters which relate both to the science or art of architecture and the dictates of sound theology and liturgical practice. Each should respect the role of the other in his distinctive field.

6. Benefactors and donors of the church furnishings and sacred art should not be permitted to dictate their design and content, since the church's appointments must be related to the architecture and liturgical function of the church.

7. The church edifice is constructed to serve men of our age. Its architectural language should not be archaic or foreign but contemporary and genuine in expression. True tradition accepts the true, good and beautiful in each age and culture.

8. When possible, materials indigenous to the locale or territory should be used in the construction of the church, if they are of good quality and serviceable. Both the architecture and materials should be related to the nature and character of the immediate surroundings. A pretense of magnificence or luxury by the importation of costly materials from foreign lands does not significantly enrich the sacred edifice. (This is above all applicable to the altar.)

9. The employment of a sacred artist or competent art consultant to aid the architect is highly commendable since sacred art plays such a significant role in Christian worship. This will ensure a unity of beauty and purpose which cannot be achieved by furnishing the church with articles of an inferior prefabricated nature purchased from divergent sources.

10. Nothing false, profane or bizarre should degrade this holy temple in architecture or art. Shoddy craftsmanship and weak, stereotyped art objects of mass-production should be excluded as unworthy of the house of God.

11. The sacred art of the church must possess a certain symbolic character due to the invisible realities of faith of which it is the expository sign. Excessive naturalism absorbs the worshipers' activity in the object itself rather than the mystery it represents. The extreme abstractionist treatment of sacred mysteries renders their content unintelligible to the unschooled viewer.

12. The decoration of the church should be simple, organic and unpretentious. All deceit and false enrichment of the basic structure must be strictly avoided. The structural qualities of the architecture should carry the weight of beauty and purpose. Art works and the furnishings of the church must find their proper place in the higher order of the architectural structure. The architect and artist should work in unity of purpose.

13. Since the Church is a hierarchical or graded society, not all of her members have the same function, but each participates in her worship of the Father according to his God-given capacity. This hierarchical differentiation of function of priest, ordained ministers of the altar (c.g., deacons, altar assistants), and baptized laity ought to be expressed in elevation and articulation by the architecture.

The profound fact of the Church's unity, however, must not be forgotten in the attempt to achieve this visible gradation. Since the Mystical Body of Christ is a living, corporate society, the church architecture must possess an organic unity. Although many, we are one body. Functions differ, but the articulation of graded membership ought not to destroy the organic relationship of member to member.

Although distinct in treatment, the sanctuary which contains the altar and the nave which houses the community of the baptized ought to be visually and psychologically one. Visual or architectural separation should be avoided. The arrangement of space relations should lend itself to the active participation of the laity in the sacred action of the liturgy. Clear vision of the sanctuary and easy dialogue between priest and people should be readily possible. Long, narrow churches which remove the laity from close contact with the altar are undesirable.

The *schola cantorum*, or choir, should be no exception to this oneness of the community in worship. The choir ought not to be placed in a loft apart from the assembly but should form an integral part with it. The choir's proper place is in an intermediary position between the priest and people. A space at the left of the sanctuary ought to be provided for the *schola cantorum* so that the director of liturgical song is visibly accessible to both the choir and the entire assembly.

14. As Christ is head of the Church, the altar is the heart of the sacred building. Nothing should hinder the architectural initiation of the entire building toward the altar. Stations of the cross, lighting fixtures, ornaments and statuary, rather than break the continuity of the converging line, ought to maintain it.

15. Shrines and areas of particular non-liturgical devotions ought not to conflict with the Church's higher purpose of serving the official worship of the Church. More private areas ought to be provided for the individual devotional needs of the community. These can be located at any part of the nave providing they do not disturb visible or physical access to the altar.

16. Architects should strive to attain good acoustical qualities and proper lighting to avoid the audio-visual strain of the members of the community. Stained glass and diminutive windows which make electrical substitutes necessary even during the day hours are to be avoided.

17. Since full participation in the liturgy implies procession of the faithful on various occasions, (c. g., procession to receive the Eucharist) the facility of easy mobility by the entire assembly is to be preserved. The kneeling benches and aisles must not be an impediment to processional movement.

18. Since the word of God is proclaimed to the faithful in the liturgical assembly, the ambo or pulpit, rather than being a portable stand for notes, should possess dignity without being unduly massive. A step of elevation properly depicts the apostolic office of announcing the good news of redemption. The pulpit should be located in the sanctuary on the gospel side near the communion rail.

19. Second in importance to the altar is the baptistry of the church. Each church is to have a baptistry of reasonable size to accommodate the minister and participants with ample space.

20. The baptistry is to be located near the entrance of the church. The holy font should make a strong statement to the community entering for divine worship since it is a continual sign of the Christian's rebirth in Christ and his membership in the Mystical Body. An open grill with locked gate is required by rubric, unless the font itself is locked. The baptistry should not be used for any purpose (c.g., crying room) other than the administration of this holy sacrament of Christian initiation.

21. The sacred font should be strong and dignified with a certain suggestion of massiveness to indicate its importance. A bath of regeneration and font of life-giving water, it should be stationary and permanent rather than provisional or portable.

22. A step of descent toward the font is commendable to portray the rich Pauline doctrine of baptism. By this means the inner meaning of baptism as a mystical descent into the death of Christ and the corresponding ascent with him into the Easter life of resurrection is visually symbolized.

23. The entrance to the church ought to be prominent and significant of the redemptive mysteries which are re-enacted within. A space of transition (fore-court, vestibule or atrium), of peace and quiet between the outside world and the inner sacred space, has been traditionally observed. The vestibule is a physical aid to those who enter to dispose their souls for the sacred mysteries of the liturgy. It should be spacious and share the atmosphere of reverence of the church proper.

26. The sacristy should provide ample space for the many works of a practical nature in preparation for the sacred liturgy. A more solemn entrance to the altar should be provided for Sundays and feast days so as to lend greater significance to the entrance procession (introit).

2 The Altar and Its Setting

Statement of Principle

The altar of holy Church is Christ himself

The Rite of Ordination

Christ Jesus is the Priest, the Victim, and the Altar.

The Roman Breviary

The altar stands for Christ.

St. Thomas Aquinas

The tremendous table.

St. John Chrysostom

As Christ is the Head of the Church, the altar which represents his presence in the Christian assembly is the heart and center of the Christian church. This sacred stone of sacrifice and holy table of the eucharistie meal must possess absolute prominence over all else contained by the church. Above all the furnishings of the church, the altar stands as the symbol of Christ par excellence. It is the most expressive sign-image of Christ's mediatorship between God and man. Standing between heaven and earth, the altar sanctifies man's gift to God and brings God's gift to man. Thus the altar is the most sacred symbol of the priesthood of our Lord Jesus Christ and a permanent sign of his presence among the holy people of God.

The altar, rather than a supplement or ornament of the church, is the reason of its being. The church is constructed to house the holy table; the altar is not furnished to complete the church. The church edifice is the extension and complement of the altar of sacrifice.

Application of Principle

I. The design of the church begins with the altar; the altar must be the unchallenged focal point of the sacred building. The church must not only "contain" the altar but also complement the altar in its architectural organization.

2. The altar, the holy symbol of Christ's priesthood, ought not to be needlessly multiplied. Where auxiliary altars are necessary for the private celebration of the eucharistie sacrifice, they should be placed out of view of the congregation. A portable altar of reposition can be furnished when liturgically required.

3. The altar's autonomy is to be secured by preserving its centrality and independence. It should not be placed against the sanctuary wall as a mere object of furniture but ought to be free-standing as required by rubric. A minimum of three feet from the wall is to be observed. A greater distance is recommended.

4. The altar should be accessible from at least three sides. The predella should be constructed to allow free circuit around the altar on a single plane.

5. Retables, reredos, gradincs and other superstructures should be excluded from the altar since they tend to obscure the altar proper. The sanctity of the altar precludes the use of the holy table as a pedestal or stand for multiple accessories.

6. The structure of the altar should be notable for simplicity, integrity and beauty as befits this holy symbol of Christ and his redemptive work. The *mensa* (table) and the *stipes* (supports for the table), the essential parts of the altar, should be expressed boldly and directly in the visible structure.

7. The material of the altar (the stone or the wood extension) should not be denatured by over-refinement or high-gloss polish treatment.

The preservation of the natural surface texture of stone or wood, rather than weakening the solidity of the altar-image, strengthens it. Materials and finishes of 'dainty color ought to be rejected as incongruous with the altar's dignity and function.

8. An unnecessary overstatement of the altar's size ought to be avoided. The significance of the altar as the stone of sacrifice is achieved not so much by size as by the strength of the altar's architectural statement. Small churches ought not to emulate the size of altars in large churches. The relations and proportion of altar, sanctuary and church having been duly considered, altars varying from six to eight feet in length will be adequate.

9. Since the altar itself is the symbol of Christ and his sacrifice, symbolic ornamentation of the altar is unnecessary. If symbolism is applied, it should be visually uncomplicated and legible to the worshiping laity. Simplicity and directness is the norm for the form and content of the symbol. The symbol should be immediately related to the meaning of the altar or the sacrament-sacrifice.

10. The use of natural light should play an important part in maintaining the altar's focal position in the church. The altar should be the center of light concentration. Since artificial light does not supplant the need or beauty of natural light, architects should strive to achieve light emphasis without the use of electrical substitutes. Recessed or shielded source-lighting, a precaution against sanctuary glare, is commendable. Windows should never be located on the terminal wall of the sanctuary.

11. The altar's appointments (tabernacle, altar cross, candle-holders and canopy) should not detract from the altar's primacy of position.

The altar dictates the scale of proportion.

12. Unduly large crucifixes or wall crucifixion groups ought to be avoided since they tend to usurp the altar's primacy of position. (The altar's primacy as an object of veneration is derived from the inherent sacredness bestowed by the constitutive blessing or consecration.) The altar cross, formerly a portable processional banner, is an extension of the altar.

13. The altar crucifix secured for the setting of the eucharistic celebration should not express a naturalistic interpretation of the sacrifice of Christ. Rather than emphasize the dramatic and emotional aspects of the crucifixion, the ideal crucifix depicts the dogmatic realities of this act of redemption. The Savior's interior sacrificial will and external physical oblation, which suggest triumph through death, are important notes of true representation.

16. The canopy or baldachin should form one visual unit with the altar. The baldachin's purpose is to enhance and enrich the altar in dignity as "God's dwelling place among men." The canopy should not draw attention to itself; reserve and simplicity of execution are required.

15. Care must be exercised that the sanctuary be not reduced to an abbreviated appendage to the Church as often occurs when the roof or wall line is broken at the sanctuary, c.g., for the intrusion of the sacristies. The spatial unity of the sanctuary and nave must be preserved.

16. The sanctuary which serves the ministers of the altar ought to be spacious, lightsome, uncluttered and furnished in good taste. A solemn serenity, sobriety and purity achieved by the direct use of natural materials should characterize this sacrificial space as well as be the distinguishing mark of the church as a whole.

17. The communion rail (not required by rubric) should not serve as a visual barrier between altar and people. Rather than separation, it should suggest the distinction of function between the ordained ministers *of* the altar and the baptized laity.

18. The sanctuary should not house shrines of particular devotion. The sacred art contained by this reserved space, more than simple portraiture, should recall the great mysteries re-enacted in the sacred liturgy of the Church. Rather than relating to the cult of the saints or a particular feast *of* the liturgical year, art themes of the sanctuary should be universal in character, developing the rich signification of the eucharistie sign. Eschatological themes of which the Eucharist is the préfiguration are especially appropriate. The art of the sanctuary, however, must remain subordinate to the church's most important possession, the altar.

THE MASS: A PASTORAL DIRECTORY

Prepared by The Montreal Diocesan Liturgical Commission
1962

I

Part i

Preliminary Remarks

Chapter i

Aim of the Directory

I. It is the aim of this directory to guide pastoral efforts in bringing about a more perfect celebration of the Mass, in accord with the will of Jesus Christ and the directives of his Church: it makes possible the forming of an eucharistie assembly in which the participants—celebrant, sacred ministers, servers, the body of the faithful—celebrate, in their respective roles, the mystery of the Death and Resurrection of our Savior.

2. The directory contains directives bearing on the role of each participant. It emphasizes especially active participation by the faithful because this should be the main objective of our pastoral efforts at the present moment.

3. The directory is of a practical nature, but even then it does not cover every aspect of the regulations concerning the celebration of the Mass. It does not intend to incorporate each rubric of the missal, and does not contain a systematic study of the theology of the Mass; nor does it present an explanation of the rites and prayers.

It follows that those who are to put into effect its directives should refer to juridical and doctrinal sources and make use of all available material on the pastoral implications of the Mass.

4. Among these, particular use should be made of those handbooks prepared or recommended by the Diocesan Liturgical Commission in the spirit of the present directory: a handbook on the catechesis of the Mass (no. 18, footnote 1,) a commentator's handbook (no. 83, footnote 2), a people's Mass book (no. 165, footnote 3).

Chapter 2

Binding Force of the Directory

5. This directory applies to all members of the diocese: the clergy, religious and the faithful. It particularly concerns all those responsible for public worship (pastors, chaplains, rectors of oratories, superiors of religious houses), whether their ministry be permanent or occasional. It must be observed in all places of worship: parish churches, public and semi-public oratories.

6. The following points must be taken into account in observing the directory:

a) the wording: some articles forbid or tolerate, others prescribe, still others recommend or suggest;

b) the circumstances peculiar to certain places of worship: some proposed changes cannot be realized immediately everywhere; some are indeed only applicable to churches when restored or churches yet to be built;

c) above all, the degree of preparation of various groups among the faithful.

7. Henceforth, all pastoral initiatives in regard to the Mass must conform to the rules given in the present directory.

8. All broadcast and televised Masses originating in the diocese must conform to the prescriptions of the director}.

Chapter 3

Progressive Application

9. The directory must be put into effect immediately; however, pastoral discretion requires that its measures be introduced gradually.

10. A twofold effort should be made at the outset:
 to realize the most favorable material conditions (nos. 28-58);
 to organize a liturgical committee comprising of those principally responsible for public worship (nos. 26-27).

ii. With these conditions established, the following procedure is suggested:

a) for a number of Sundays, during the announcements or the sermon, the faithful will be given a doctrinal preparation concerning active participation and be led to desire it;

b) these same Sundays, the epistle and gospel will be read in the vernacular in accordance with the directives of no. 88;

c) following these Sundays, at the time of the announcements, the liturgical responses (*Amen, Et cum spiritu tuo . . .*) will be rehearsed, after their meaning has been explained; from then on, under the lead of the commentator, the faithful will respond to the celebrant;

d) at the same time, the faithful may be directed with regard to the appropriate postures after their meaning has been explained (nos. 121-125); henceforth, these will be observed at all Masses;

c) to aid these first steps in participation, the faithful will be led gradually to better "modes" and higher degrees of participation (nos. 200-203, 260-263); this development will be maintained and guided by instruction that is progressively more extensive (no. 21).

12. The progressive application of the directory requires that account be taken of the various groups at different Masses. Fervor and receptivity usually vary from one Mass to another. Thus, in a parish church, the congregation for the First Friday of the month or at an evening Mass is notably receptive, and the congregation at some Masses on Sunday is inclined to participate more actively than at the other Masses.

13. The diocese places great hope in educational institutions to further the development of liturgical renewal.

It expects of priests and educators a sustained and intensive effort to apply the directory. They are to be most zealous to instruct even the youngest school children, and certainly those in their teens, in the liturgy (nos. 23-24), Gregorian chant (no. 23), and popular religious song (no. 165).

Students thus instructed will constitute in their institutions living congregations; they will already help to enliven the Mass in their parishes; then, in the Church of tomorrow, they will form a united people fulfilling its role around the altar.

14. In religious houses and houses for the training of the clergy, all the prescriptions of the directory should be put into effect, as soon as possible.

Clerics should be given a liturgical and pastoral preparation, both theoretical and practical, in conformity with this directory. Such

training will lead them to live deeply the mystery of the Mass and will prepare them for their future pastoral work.¹

15. The aim of the Diocesan Liturgical Commission is to promote the liturgical life of the diocese. Working in cooperation with the Diocesan Commission of Sacred Music it will concern itself with putting into effect the present directory.

Part 2

General Directives

Chapter i

Preliminary Conditions for Putting into Effect the Directory

1. *Pastoral Zeal of the Priest*

16. Any form *of* liturgical renewal depends in the first place on the firm will of the priest to establish an authentic liturgical life. Particularly in a parish, this renewal will only be possible if the pastor himself takes the initiative and continues to lend his full support.

17. Such zeal will incite the priest:

- to fortify his own conviction that liturgical life is indispensable;
- to deepen his knowledge on the doctrine of the Mass, the meaning of its ritual actions and the means to make the faithful live it more deeply;
- to make an earnest effort to eliminate all obstacles which prevent a living community Mass.

2. *Introducing the Faithful to the Mass*

18. No active participation in the Mass is possible, nor should be attempted, until the faithful have received suitable instruction about the Mass and its ritual.²

19. This teaching or "catechesis" must show the faithful:

- the nature of the Mass;
- its elements (words and gestures);
- the proper role of each participant;
- the place of the Mass in the life of the Church and of each Christian.

20. This catechesis must not be speculative or abstract: if based on the facts of the history of salvation, on the Mass itself and its ritual, it will be concrete and alive, and will penetrate the life of the faithful.

Three pitfalls are to be avoided in particular:

¹ See *Instr.*, nos. 109-110.

² See *Instr.*, no. 22-d.

a) an archeological approach which places too much emphasis on the origin and history of the rites;

b) too great attention to parts at the expense of the whole, so that the essential elements of the structure are lost sight of;

c) an excessively allegorical approach, giving rise to an artificial and even false symbolism.

21. This catechesis must always precede active participation by the faithful and also be maintained afterward (no. 11); the work of leading the faithful more deeply into the mystery will never come to an end. It will be necessary to review each year some of the fundamental aspects of the Mass.

This catechesis may be undertaken on the occasion of the celebration of Mass: at times before Mass, but especially during the announcements and instruction.

It may also be given apart from the Mass: prayer gatherings, holy hours, religion classes, study groups, lectures, days of recollection, exhibits, etc.

22. "The natural and in fact the primary school of Christian education is the *Christian family* itself. . . . The goal to be striven for, then, is that the children according to their age and understanding learn to take part in devotional services and even in liturgical services, especially the sacrifice of the Mass. Furthermore, they should begin to know and love popular religious song, both in the home and in church."¹

23. In the *primary schools*, "provision must be made for the children . . . to gain a fuller knowledge of popular and sacred hymns. Above all, they are to receive more thorough instruction, adapted to their understanding, on the holy sacrifice of the Mass and on the manner of taking part in it, and also begin to sing the simpler Gregorian melodies."²

24. In *secondary and technical schools*, liturgical training must be given "with even greater urgency . . . in order that the youth may acquire the maturity necessary to lead a sound social and religious life."³

25. Education in the liturgy must be still greater at the *university* level. It is of the utmost importance that those who have finished their higher studies and are engaged in the serious duties of public life, have achieved a more complete vision of the total Christian life. Therefore, all priests entrusted in any way with the care of *university* students should strive to lead the *university* level. It is of the utmost importance for an understanding of the liturgy and to fuller participation in it."⁴

3. *Liturgical Committee*

26. The priest in charge of worship will organize about him a liturgical committee consisting of the members of the parish, the students or

¹ *Instr.*, no. 105.

³ *Instr.*, no. 107.

² *Instr.*, no. 106-a

⁴ *Instr.*, no. 108.

members of the institution, who, under his lead, participate in planning the liturgical life.

On the parish level, such a committee should include: all the priests of the parish, the principals of the parish schools, the president of the parish council, the commentators and readers, the choirmaster, the organist, the person in charge of servers and the sacristan.

In schools and other institutions where the director is not a priest, he or she also will be a member of the liturgical committee under the direction of the chaplain.

27]. The committee must formulate a plan as to how the faithful will be instructed in the liturgy, and also take care of the immediate preparation of the ceremonies in which the faithful will participate actively. The committee is to meet regularly. The priest in charge will, in the course of the meetings, coordinate the roles of the various members, and give them a solid liturgical training along with exact knowledge of the role each one is to play.

4. *Sacred Setting*

28. A worthy celebration of the Mass requires a sacred setting; to acquire this, certain conditions need to be fulfilled with respect to place, furnishings and vestments. Such conditions must be taken into account when new churches are being built. Yet they should be realized as much as possible in already-existing places of worship. All construction and restoration must receive the approval of the Diocesan Building Committee.

A. The Church

ARCHITECTURE DECORATION

29. The church is above all a place for the celebration of the Mass. Its arrangement, its furnishings and decoration must all be ordered in accordance with this primary function.

The architecture of the church must facilitate the gathering of the faithful near the altar: "In building churches, care should be had of the needs and comforts of the faithful, so that they can take part in the divine offices with a better view and better attention."¹

30. The decoration of churches must be of a truly sacred character, in the spirit of simplicity, truth and beauty. "Let each one . . . strive as much as in him lies that everything in the church . . . even though not rich nor lavish, be perfectly clean and appropriate, since all is consecrated to the divine Majesty."²

B. The Altar

NATURE

31. Just as the Mass is the dominant office in the liturgy, so too the altar dominates the place of wor-

¹ Instruction of the Holy Office on Sacred Art, June 30, 1952; *Cath. Doc.* 9, November 1952, 17.

² Pius XII, *Mediator Dei*, The America Press 1954, no. 189; see page x.

ship. It is a most sacred object, at once the symbol of Christ, the stone of sacrifice, the banquet table.

The nature of the altar must determine its material, form, position, furnishing and decoration.

MATERIAL 32. A *portable altar* consists of a consecrated natural stone, of relatively small dimensions (*petra sacra*), with a base in which this stone is inserted.¹ The base may be made of wood, stone, masonry or metal.

The *fixed altar* consists of a table made of a solid piece of natural stone (*tabula seu mensa*) with a base of the same kind, both united permanently by reason of the one consecration.²³

The principal altar of a church is preferably a fixed altar. In the construction of a portable altar, care must be exercised in using only materials that are genuine and of good quality; all imitation materials are to be avoided. The base of the altar must conceal no storage space.

FORM 33. The surface of the altar is rectangular. It is the base that gives an altar its particular form: table, tomb, solid block. On no other of these traditional forms is suitable, provided that the whole possesses a sacred character, at once subdued and majestic.

POSITION The altar must be in such a position that everything else in the church and sanctuary is orientated toward it and finds there its point of departure.

So that the altar may be visible to the entire assembly, the following matters will be heeded in church construction and restoration:

- setting it well off from the wall of the apse;
- having it close to the nave;
- giving it sufficient elevation;
- seeing that it be well-illuminated (no. 45).

ALTAR FACING THE PEOPLE 35. The rubrics of the Mass acknowledge as legitimate celebration of Mass facing the people.³ However, there exists a long-established custom of celebrating with back turned to the people.

There are indeed real advantages in celebrating Mass while facing the people: the congregation is thus helped to see the sacred gesture and communication with the celebrant is made easier. On the other hand, there are some difficulties.

¹ The portable altar which concerns us here is not the one used in virtue of the "portable altar" privilege (C. I. C. canon 822). Those making use of this privilege will see to it that the sacred setting required by the eucharistic celebration is fully respected. In summer camps particularly, it is better to celebrate indoors, in a locale specially reserved for divine worship, rather than outdoors.

² See *CIC*, canons 1197-1198.

³ *Missale Romanum, Ritus Servandus* V, 3.

Authorization should always be had from the ordinary to celebrate Mass in this manner.

CRUCIFIX 36. The essential furnishings of the altar are crucifix, candlesticks and altar cloth. The Mass makes present the sacrifice of the cross. Thus the crucifix on the altar must be of good size and stand above the candlesticks and the candles.¹ It must be placed so that normally it will command the attention of the celebrant and faithful alike.² It must be in accord with the standards of true sacred art.

CANDLES AND CANDLESTICKS 37. The lighted candles, recalling the paschal candle, evoke the glory of the risen Christ, light of the world. Their number varies, depending on the solemnity of the Mass or the dignity of the celebrant. One should avoid concealing the candles inside artificial holders in form of candles.³ The size of the candlesticks must be in keeping with the size of the altar. They must not be in the form of a crucifix or statue; nor should they be made of flimsy or transparent material.

ALTAR CLOTHS 38. The altar cloths must always be perfectly clean. The upper cloth extends to the ground on both sides of the altar.⁴ Adding of ornaments other than the antependium is to be avoided.

The communion table, to be regarded as an extension of the altar, must be covered with a cloth when holy communion is being distributed.⁵ The faithful are to be taught that normally they should place their folded hands on the cloth and not under it.

TABERNACLE 39. The holy Eucharist is kept only in one tabernacle in the church.⁶ This tabernacle is always fixed permanently in the middle of an altar where Mass is habit-

¹ *Caeremoniale Episcoporum*, book 1, ch. 12, no. n; see also *S.R.C.* no. 2621, 7; *R.M.B.* no. 527.

The following are permissible: a suspended crucifix, a processional cross, painted or sculptured images of the crucifix (*S. R. C.* no. 1270, 2).

² The crucifix must always be turned toward the celebrant (*Caeremoniale Episcoporum*, *ibid.*).

³ It is permissible to use an appropriate guard which will prevent the wax from dripping onto the altar.

⁴ *R. B. M.* no. 526.

⁵ *Missale Romanum*, *Ritus Servandus*, tit. 10, no. 6; *Rituale Romanum*, tit. 5, ch. 2, no. 1; *Caeremoniale Episcoporum*, book 2, ch. 29, no. 3; *Memoriale Rituum*, tit. 6, ch. I.

⁶ The practice is condemned of systematically putting a tabernacle on every altar of the church. One other, which may be movable, is sufficient; it will be used at times during Forty Hours devotion, and on Holy Thursday as a repository.

ually celebrated. This altar is ordinarily the principal altar, except in those cases mentioned by Church legislation.¹

40. The tabernacle must "represent the true dwelling place of God among men."²

It is a precious vault, artistically decorated, made of solid material (stone, metal or wood), the inside *of* which is a veritable strong box.³

41. To bring out yet more strongly its symbolic character, the tabernacle must be completely covered with a veil. Therefore, even with the intention of setting off the decoration of the tabernacle, one must avoid using simply a piece of cloth hung before the door.

42. Neither relics, statues nor lights are to be placed on the tabernacle. The throne for the exposition of the Blessed Sacrament must not be kept there permanently.

DEcoration 43. The furnishings proper to the altar (cross, candles, and candles, cloths, tabernacle veil) are in themselves sufficient decoration.⁴ On the more solemn feast days, other decorations may well be added (flowers, plants [110.46]; reliquaries; antependium [no. 38], provided that they are sober and in good taste).

STATUES 44. An altar must not serve as a support for statues or for the crib. Placing a great number of statues in the sanctuary is to be avoided.⁵

Attention will be paid that statues exposed to the faithful be "not cheap manufactured goods that are an affront to worship and art as in so many churches."⁶

LIGHTING 45. Electric lighting as such must never be used for worship:⁷ thus there must be no electric light of any kind placed on the altar, on the gradines, or inside the throne of exposition.⁸

Also forbidden on the altar and into immediate vicinity are veil lights of all kinds.

¹ See *CIC* canons 1268-1269; *Decretum S. R. C.*, June 1, 1957; *AAS* 49, 1957. 425-426.

² "*Sed verum habitaculum Dei ami hominibus quodammodo repraesentet,*" *ibid.*, no. 7, 426.

³ *Arca ferrea, Instructio S. C. S.*, May 20, 1938, *AAS* 30, 1938, 198.

⁴ *Rubricae generales Missalis Romani*, ch. 11 (R. B. M. no. 529): "*Super altare nihil omnino ponatur, quod ad Missae sacrificium vel ipsius altaris ornatum non pertineat.*"

⁵ Pius XII, *Mediator Dei*, The America Press, no. 189, instruction of the Holy Office on sacred art, Oath. Doc. 9, (November 1952), 15.

⁶ Celso Cardinal Constantini, *Fede e Arte*, February 1954.

⁷ S. R. C. nos. 3859, 4097, 4206.

⁸ S. R. C. nos. 4275, 4322.

Lighting necessary for the altar and sanctuary is to come from fixtures discreetly placed on the ceiling and walls.

In any part of a church or oratory, even near statues, it is forbidden to display artificial lights, luminous inscriptions, monograms, symbols, rows and crowns of bulbs or of fluorescent lights.¹

1 FLOWERS ¹ S° Flowers may retain the characteristic of
L — an offering which is consumed, only natural flowers
are to be used for decoration. Ornamental plants are also permitted.
Moderate use is to be made of plants and flowers, since their function
is accessory, decorative. These prescriptions also apply to nuptial
Masses (no. 184). Total absence of altar decoration called for in some
liturgical seasons must be observed.²

DRAPES BEHIND THE ALTAR 47. Drapes behind the altar are distinctly
fitting as a decoration, especially when their
color is that of the liturgical season. On
the other hand, it is inappropriate to place in the sanctuary, banners,
flags, streamers and such decorations, which encumber the sacred place
and withdraw attention from the altar. This last prescription is espe-
cially relevant for funeral Masses (nos. 193-194).

C. Vestments and Linens

48. The dignity and beauty of a liturgical celebration depend to some extent on the vestments worn by celebrant, ministers and servers.

The prime function of vestments as such is to clothe those having particular roles in the celebration; it is not to ornament them. The form of the vestments must serve to underline the sacred character of the rite performed by these ministers.

49. Rather than abundant and lavish ornamentation (braid, lace, embroidery and all manner of decorative motifs), one is to give preference to quality of material as well as ample form³ and simplicity in cut.⁴

As to the material and form of the altar linens, it is a matter of following the precise directions of the rubrics.

Linens and vestments must always be in good condition and very clean.⁵

50. The celebration of the Eucharist takes place within a context of diverse liturgical seasons and feasts (temporal and sanctoral cycles). Priests will see to it that they and their flock profit by the rich contents of the liturgical year.

¹

² *Instr.*, no. 85. These seasons are designated later on (no. 169).

³ See 5. *R. C.* August 20, 1957, *Æ4S* 49, 1957, 762.

⁴ The surplice worn by clergy or laymen must be fittingly ample, with large sleeves which are not turned up.

⁵ *Rituale Romanum*, tit. 1, no. 9.

51. Only on rare occasions do the rubrics henceforth permit the celebration of daily Requiem Masses.¹

The faithful who request a Mass for one of their deceased are thus to be told that such a Mass, unlike the funeral Mass, need not be a Requiem, but can conform to the liturgy of the day without losing any of its value for the dead.

6. *Use of Certain Technical Means*

52. To assure actual participation by the faithful, the use of certain technical means has been shown indispensable, particularly in large churches.

53. The altar, the lectern for the commentator and reader, and the pulpit must be equipped with microphones which enable the faithful to hear the voice of all the ministers and bring into prominence their various interventions. This arrangement has the added advantage of allowing the ministers to fulfill their office with less strain. It is advisable to be instructed in the use of this equipment.

54. Similarly, good lighting in the nave will allow the faithful to follow their Mass book or their missal without strain.

55. On the other hand, "the use of mechanical instruments and devices—such as the 'player' organ, phonograph, radio, tape recorder or wire recorder, and other similar devices—is absolutely forbidden in liturgical services and devotional services, whether these take place inside or outside of church, even if their use is limited to transmitting sermons or sacred music, or substituting for the singing of the chanters or the faithful or even supporting it."²

56. It is forbidden to transmit by loudspeaker music and singing from one place of worship to another (such as from an upper to a lower church). Similarly, the sermon should not be transmitted in such a way.

7. *Punctuality and Length of the Mass*

57. The priests in charge of worship will urge the faithful to be on time, and will themselves make every effort to observe this rule. A first step to assure this is to place in the sacristy a clock giving the exact time. It will thus be easier to begin on time and consequently to have the faithful arrive at the very beginning of the ceremony.

58. The Mass should be carefully timed as it progresses. If the announcements and preaching last only about fifteen minutes (no. 175), the spoken Mass, celebrated according to this directory, including commentary and communion of the faithful at the proper moment, will not last longer than 45 to 50 minutes.

¹ *R. B. M.* no. 423.

² *Instr.* no. 71.

Chapter 2

The Participants

59. The eucharistic celebration requires normally the active presence of several participants, each in his proper role.

1. *The Celebrant*

60. The initial effort of liturgical renewal must come from the celebrant. His bearing, gestures and words set the tone for the ceremony and influence the attitude of the faithful.

COMPLIANCE WITH SPIRIT OF LITURGY 61. Because he acts in the name of the Church the celebrant must improvise neither his role nor his gestures. He will conform to the prescriptions of the Church:¹ rubrics, code of canon law, decrees of the Roman congregations, diocesan directives. For this, the celebrant must prepare carefully for the ceremonies of each celebration.

GESTURES 62. Because he acts in the name of Christ, the celebrant must reflect the presence of the Lord at all times in his demeanour. This requires gestures that are calm and dignified, without haste or slowness, simple without affectation, supple and not stiff, grave without being pretentious.

Such gestures will be an outward expression of the priest's prayer.²

PRIMACY OF THE CELEBRANT 63. As he is the leader of prayer, the celebrant must effectively preside over the assembly.³ When he prays aloud on behalf of everyone (collect, preface, *Pater noster* at sung Masses, postcommunion), or when he blesses the assembly, his voice must not be drowned out for any reason by the organ, the singing, the voice of the commentator or of the assembly.⁴

During the canon, especially from the consecration to the *Pater noster*, it is proper to maintain a "sacred silence."⁵

64. While it is his function to preside the celebrant must be ready to respect the roles of other participants. He must wait for:

- the end of the readings: lessons, epistle and gospel;
- the end of the responses: *Et cunctis spiritu tuo, Deo gratias, Laus tibi, Christe, Suscipiat, Sed libera nos a malo*,

¹ Pius XII, *Mediator Dei*, no. 58;

² *Rituale Romanum* tit. 1, no. 11; Pius XII, exhortation *Menti Nostrae*, Sept. 23, 1950; *AAS* 42 (1950) 666-669; *Cath. Doc.* 4 (Spring 1951), 6-7; John XXIII, *Sacerdotii Nostri Primordia*, July 31, 1959; *TPS* 6, no. 1 (Winter 1959-1960), 22-23.

³ *Instr.*, no. 93.

⁴ nOs. 27-g, 29, 96-c.

⁵ *Instr.*, nos. 14-c, 27-e, 27-f, 29-c.

the end of sung parts: *Kyrie, Gloria, Credo*;
the end of the invitatorios introducing the celebrant's presidential prayers;

—the end of the distribution of communion before beginning the postcommunion.

Similarly, the celebrant is to read in a subdued tone the Latin text of the readings (lessons, epistle, gospel), when they are at the same time being proclaimed in the vernacular. He must also lower his voice while the congregation or choir is singing.

1 DICTATION 65. To show respect for the mystery, inspire the faithful and lead them to active participation, the celebrant must pronounce distinctly and without haste all the words of the Mass. He will avoid any lax articulation, accentuate words properly and group them intelligently.

QUALITIES OF THE VOICE 66. The celebrant will respect what is prescribed in the rubrics regarding the intensity of the voice (loud, low).

To stimulate ready responses on the part of the assembly (such as *Et cum spiritu tuo*) and lead it in common recitation with him (c.g., *Gloria* and *Credo*), the celebrant must adjust the volume, tone and pace of his voice:¹

—a voice which is loud enough allows the faithful to hear the celebrant clearly;

—a medium and sustained tone (*recto tono*) makes adjustment of voices easier;

—an even and steady pace allows for simultaneous recitation of the prayers.

SINGING 67. The celebrant must do his best to render “correctly, distinctly and beautifully” the singing which he is called to do.² The more solemn tones (*solenior*) are not compulsory;

¹ “The priest celebrant, in pronouncing all those parts which according to the rubrics he must say aloud, should, especially if the church is large and the congregation numerous, so raise his voice that all the faithful will be able to follow the sacred service properly and conveniently” (*Instr.*, no. 34). See also *R. B. M.* nos. 511-513.

“Since a radio broadcast of its nature requires that listeners be able to follow it without interruption, the broadcasting of a Mass will be more effective, especially when there is no ‘commentator,’ if the priest celebrant ‘raises his voice somewhat’ to pronounce the words which according to the rubrics are to be recited in a low voice, and if he pronounces in a ‘louder voice’ whatever is to be said *aloud*. In this way the listeners will readily be able to follow the entire Mass” (*Instr.*, no. 78).

² *Instr.*, no. 94. The instruction details this directive nicely (no. 95): “Whenever it is possible to select the persons who are to officiate at a liturgical service,

the celebrant will use them only if he is able to sing them correctly, and the assembly is able to reply.

68. For sung Masses, no rubric obliges the priest to be seated while the Gloria and Credo are being sung. His standing position will serve to emphasize the unity of the whole assembly in common prayer. Having recited the Gloria and Credo, the celebrant may sing with the people.

2. *The Deacon and Subdeacon*

69. The sacred ministers, deacon and subdeacon, exercise by virtue of their ordination "liturgical ministry which is direct and proper to them."¹

The deacon may not be replaced by a layman nor even by someone in lower orders. The subdeacon may be replaced by someone in lower orders, but not by a lay person, even though he be a religious.

70. All the preceding rules given for gestures, words and singing of the celebrant (nos. 62-68) apply also to the sacred ministers.

71. The deacon and subdeacon will proclaim the epistle and gospel while turned toward the people (no. 88-c).²

3. *The Servers*

ROLE 72. The servers play an important role in the celebration of Mass. In fact, they exercise the order of acolyte, "a direct liturgical ministry" proper or delegated, depending on whether they are clerics or laymen.³

73. As servers, they do indeed "serve" at the altar. Being themselves members of the body of the faithful, they normally accompany them in responding to the priest. They substitute for them when there is no one else present or when the faithful participate in another way (as by singing [no. 161]).

In general, they take the same positions as the congregation (nos. 121-125). Moreover, this will have the special advantage of leading the assembly.

CHOICE 74. Each parish shall have its own group of servers. It is the clergy's responsibility to find them. To obviate weariness and indifference to sacred things, they should be sufficient in number.

75. Not only children are to serve as acolytes. On the contrary,

preference should be given to those who are known to have greater singing ability, especially if there is question of more solemn liturgical services, and of those which have more difficult chant, or are to be broadcast or televised."

¹ *Instr.* no. 93-a.

² *The Ceremonial of Bishops* 2, ch. 8, nos. 40, 44, 45, calls for ambos or lecterns.

³ *Instr.*, nos. 93-a, 93-c.

for solemn celebrations especially (c.g., Sunday), it is preferable to invite "young men or adults"¹ to serve at the altar.

To have children serve Mass helps the flowering of priestly vocations.² On the other hand, to have adults offers a twofold advantage: it gives them the opportunity for public profession of their faith; it enhances the role of the server.

All those who serve at the altar need to be particularly distinguished by their Christian living.³

TRAINING

76. It is up to the priest to instruct the servers in their functions. This must not be limited to teaching them the rites and responses of the Mass; it must consist every bit as much in giving them a sense of the sacred, bringing them to an understanding of the Mass, showing them the meaning of their gestures and words.

If the priest is assisted in this task, it remains important that he supervise this instruction and have personal contact with the servers.

VESTURE

The servers (those who serve at the altar and those present in the sanctuary) normally wear liturgical dress: either the cassock⁴ and surplice, or the alb with amice and cincture.⁵ This is the only possible choice.

The surplice and the alb are to be of linen or some other opaque fabric, uniform throughout, with no lacework. Particular care must be taken that the altar boys' garb be kept clean and in good repair. The wearing of skull caps, gloves is henceforth forbidden.

REMUNERATION

78. It is preferable that service at the altar be without remuneration, motivated by love of God and a spirit of reverence. The priest responsible for the servers will seek to develop such an attitude.⁶

If remuneration does seem necessary, it should be collective rather than individual. This will encourage a group spirit and provide common means of culture and recreation (locale, library, records, etc.)

¹ *Instr.*, nos. 93, 113; see Pius XII, address to the participants of the Second World Congress for the Lay Apostolate, October 5, 1957, *TPS*, no. 2 (Autumn 1957), 128.

² Pius XII, *Mediator Dei*, no. 200, sec page

³ *Instr.*, no. 113.

⁴ The cassock is to be black. On solemn feast days, red cassocks are tolerated. In the oratories and churches of religious communities, altar boys may wear a cassock of the color of the community's habit.

⁵ The alb is by its very nature white. The cincture is white or the color of the liturgy of the day.

⁶ *Instr.*, no 101.

4. *the Commentator*

NECESSITY or^cr to acbievc more easily a participation by the faithful which is active, conscious and truly communal, the presence of a commentator is required.¹

[ROLE] 80. The commentator is not the leader of the assembly; this is the role of the celebrant (nos. 63-64). He is not a narrator who gives an extended and detailed explanation of what is taking place at the altar. Nor is he preacher or disciplinarian.

[INTERVENTIONS] r^C t^lc conimcntator may be
L----- summed up as follows:

- a) leading and directing the people in responses, singing, collective prayers, and indicating the appropriate posture (when necessary);
- b) giving directions and exhortations to introduce rites, singing, prayers and readings.

TIMES FOR INTERVENTIONS 82. The commentator will normally give his directions and exhortations at the following moments:

- before the Mass: introduction to the Mass of the day and the introit;
- before the orations: invitatory to collect and postcommunion;
- before the readings: introduction to lessons, epistle and gospel;
- before the singing of the offertory and communion antiphons;
- before the dialogue of the preface;
- following the final *Amen* of the canon, to introduce the *Pater noster*,
- at the end of the Mass.

Except for special reasons, the commentator will confine his remarks to the times stated above (no. 241, footnote 1).

TEXT OF INTERVENTIONS 83. Each of the interventions must be concise, not going beyond one or two sentences. They should be adapted to the particular congregation.

They will need to be written down beforehand, this being altogether necessary to ensure exactness and conciseness.²

If the commentator be a layman, his text ought to be read over or, better still, edited by a priest.³

In his interventions, the commentator will use a hortatory style (c.g., let us offer, let us ask . . .) rather than a purely descriptive one

¹ *Instr.*, no. 96.

² *Instr.*, no. 96.

³ Of use in this regard is *The Mass Commentator's Handbook*, by Clifford Howell S. J., Collegeville 1960, or *That They May Share, A Mass Commentary*, by Alfred C. Longley and Frederick R. McManus, New York 1960.

(e.g., die priest will now pray . . . offer . . .). The commentator will say nothing which is without direct bearing on the Mass.

DISCRETION 84. The commentator will speak discreetly and in a voice which is audible but restrained. He must not interrupt unduly the liturgical action; his words are to accompany the celebration and blend in harmoniously, thus assuring that the focal point remains always the celebrant.¹

|-----η 85. It is proper that the role of commentator be carried
| **CHOICE** | out by a præst or at least a cleric. If none is available, it may be entrusted to a layman of good Christian character who is well instructed in his task. Women, however, may never fill the role of commentator; in ease of necessity, it is only permissible for a woman to lead, as it were, the singing and praying of the faithful.²

VESTURE AND POSITION 86. The commentator, clerical or lay, normally wears liturgical dress: either the cassock and surplice, or the alb with amice and cincture (no. 77). He then takes his place in the sanctuary, either to the side near the altar railing, or at the ambo.

He will face the assembly when addressing it. At other times, he will be turned toward the altar. The commentator will use a microphone when necessary.

COMPETENCE 87. A commentator is not chosen at random. The commentator will not be in a position to follow the prescriptions of this directory unless he knows the rules governing his function, as well as the various parts of the Mass and the meaning of its rites and prayers.

The meetings of the liturgical committee can be of inestimable help to him (no. 26-27).

In houses for the training of the clergy, clerics shall be instructed on the role of commentator (no. 14).

5. *The Reader*

ROLE 88. The reader is to give out the readings in the vernacular: lessons, epistle, gospel.

a) At a *spoken* Mass: the reader proclaims the readings while the celebrant reads the Latin text in a low voice.³

b) At a *sung* Mass without sacred ministers:
—the reader proclaims the lessons and the epistle while the celebrant reads the Latin text in a low voice.⁴

¹ *Instr.*, no. 96-f.

² *Instr.*, no. 96-a.

³ In the absence of a reader, the celebrant may read the epistle and gospel in the vernacular after reading them in Latin.

⁴ If there is no reader, the celebrant may only sing them.

—after the singing of the gospel in Latin by the celebrant, the reading of the text in the vernacular is normally done by the celebrant himself.

c) At a *sung Mass with sacred ministers*:

—the subdeacon, after singing the epistle in Latin, may read it in the vernacular;

—the deacon, after singing the gospel in Latin, may read it in the vernacular.¹

[CHOICE] 89. The reader will be a cleric; if this is not possible, a layman noted for his good Christian life will be chosen,² preferably an adult.

A woman may fulfill this role only if the congregation is entirely composed of women.

Properly speaking, the roles of reader and commentator are distinct. However, circumstances may often require the commentator to double as reader.

VESTURE AND POSITION

90. The reader, cleric or layman, normally wears liturgical dress: either the cassock and surplice or the alb with amice and cincture (no. 77). He then takes his place in the sanctuary, in the pulpit or at the ambo, or near the altar railing on one side of the other. If the reader is a woman, she does not wear any special garb, and remains outside the sanctuary' among the faithful.

QUALITY OF THE READINGS

91. The readings must be carefully prepared. They are to be given out with respect and dignity, and in such a way as to be readily understood by the assembly. The reader shall speak loudly, slowly and distinctly, in a fairly even tone. He will avoid a theatrical and oratorical manner, just as he will the casual tone of conversation.

In institutions of learning, both clerics and laymen will be carefully trained in the sacred function of reader (nos. 13-14).

TEXT

92. For the readings in the French language, the *Lectionnaire Latin-Français* published in 1959 by the editors of the Holy See (Desclee et Cie, Dessain, Maine) is to be used.

For the French texts not found in this *Lectionnaire* and for readings in English and in other languages, a translation from an approved missal will be used. The use of an *integral translation* only is authorized and not one which suffers by textual accommodation, paraphrasing or other modifications.

¹ The stipulations of the present article are formulated in virtue of an indult of the Holy Office, no. 72/60.

² *Memoriale Rituum*, tit. 5, ch. 3. § 1, no. 8; tit. 6, § 3, no. 3.

6. *The Choir*

NECESSITY 93. In all places of worship, and especially in parish churches, a choir will be formed.¹

ROLE 94. Laity of the male sex, whether boys, young men or adults, if they are appointed by competent ecclesiastical authority for service at the altar or for performing sacred music, and fulfil this office in the manner and form prescribed by the rubrics, are exercising a *liturgical ministry which is direct, though delegated*. In the case of singing, this is true only when they form the “choir” or “*schola cantorum*”²

95. Singing in churches, “at least [for] the greater part . . . should have the character of choral music.” Vocal solos must never predominate in a sacred service, but have the character of an intonation or emphasis of the melody closely connected with the rest of the composition in choral form.³

96. The choir has the following functions: to perform music designated for choir alone; to animate and sustain the singing of the congregation; to sing parts too difficult for the people.

Consequently, the choir sings only at specified times (nos. 149-152, 154, *57), and does not unduly replace the congregation. The choir is part of the assembly and it should integrate its singing with the various moments of the celebration, taking care not to delay it.

“The choir does not sing for its own pleasure or glory, but for the glory of God, through the benefits which the faithful derive from singing.”

CHOICE OF MEMBERS 97. Since the choir fulfills a liturgical function, it should be composed of male singers only. However, it is permissible to form an all female choir when the assembly is entirely composed of women, or in cases where it is not possible to have a male choir.

Mixed choirs of men and women may not sing in church without express permission of the ordinary,⁴ which must be requested through the Diocesan Commission of Sacred Music.

98. The formation of boys' choirs is to be encouraged, but only on condition that a sense of the liturgical and the sacred be developed in them with just as much care as the art of singing.⁵

99. There will be admitted to the choir only persons “of solid piety and good morals. . . These men should prove their worthiness of the holy office they hold by their piety and devotion during the sacred services.”⁶

¹ *Instr.*, no. 99.

² *Instr.*, no. 93-c.

³ St. Pius X, *Motu proprio Tra le sollecitudini*, November 2, 1903, no. 2; see page 3.

⁴ *Instr.*, no. 100.

⁵ *Instr.*, no. 114.

⁶ St. Pius X, *Motu proprio*, no. 14; see also *Instr.*, no. 97.

TRAINING

100. Members of the choir must receive a liturgical and musical training. The primary responsibility for this twofold training falls on the pastor.

101. So that their participation in the liturgy be "active and conscious," choir members must have a thorough understanding of the texts they sing and of the role they play in the celebration. When the choir is not singing its members will take, in the liturgical action, the same part as the rest of the congregation.

102. Singers should strive for technical competence by learning to read music, developing their voices, and acquiring a Latin pronunciation which is both correct and distinct. They will make a particular effort to become perfectly skilled in singing Gregorian chant. For the achievement of these ends they will need to attend regular practices. The Diocesan Commission of Sacred Music is entrusted with judging the competence of choir masters, organists and singers.

103. At every level of education, as well as in houses for the training of the clergy, it is to be regarded as a duty to afford a solid and progressive training in sacred singing (nos. 13-14, 165).

VESTURE

104. Proper dress and orderliness are strictly required of all members of the choir. If uniformity of dress is desired for male singers, it must be only the cassock and surplice, or the alb with amice and cincture (no. 77).

105. **POSITION**

The position of the choir is "in the most suitable place near the main altar,"¹ so that it may be one with the assembly, while retaining its particular function. From this position, the choirmaster will easily be able to direct the people quite as well as the choir. Care must be taken, however, that placing the choir thus does not divert the attention of the faithful from the liturgical action.

These prescriptions shall be particularly heeded in the construction of new churches and the renovation of old ones.

ORGAN

106. What has just been said of singers (nos. 93-96, 99-102) applies equally to organists, who play an important role in the accompaniment of singing and the performance of solo selections. "They should be conscious of the active role they exercise in giving glory to God and in edifying the faithful."² They are to observe rigorously the times assigned for their playing in the present directory (nos. 167-170).

REMUNERATION

107. It is desirable that choir members (choirmaster, singers, organist) exercise their function "for the love of God in a spirit of piety and religion, without financial recompense."³ Rather than an impersonal fee, they have the

¹ *Instr.*, no. 67.

² *Instr.*, no. 65.

³ *Instr.*, no. 101.

contributing the help of their art to the liturgical action.

Should they be unable to contribute their service gratis, however, Christian justice as well as charity,¹ require that they be given a just remuneration, in conformity with rates set by the Diocesan Commission of Sacred Music. A spirit of unselfishness and service should be maintained at all times.

7. *The Sacristan and Ushers*

108. Certain material functions deriving from the order of the ostiariate are now entrusted to laymen.

A. The sacristan

FUNCTIONS 109. By reason of his functions, the sacristan has an important responsibility in the material organization of worship: the upkeep of the church and its furnishings, the preparation of all that is necessary for the celebration of the sacred mysteries.

CHOICE AND TRAINING 110. The sacristan must be a man of good conduct; he should have an adequate knowledge of the liturgy and a sense of the sacred. His manner will always be dignified and discreet, respectful of the liturgical ceremonies and of the Real Presence. He will be particularly correct and neat in his dress. The pastor will take in hand the training of the sacristan and should keep him in touch with the liturgical committee (nos. 26-27).

If the function of sacristan is performed by a woman, whether a religious or not, she must not go into the sanctuary during liturgical functions.

B. The ushers

FUNCTIONS 111. Some pastors have the praiseworthy habit of welcoming their parishioners as they enter the church for Sunday Mass. They may be helped in this, or replaced, by laymen, who will also seat the parishioners, directing them to the front pews of the nave.

112. These laymen will be entrusted with the care of gathering up the people's offerings at the offertory, and assuring good order during the celebration, especially when the faithful must leave their pews (at communion time, during processions).

CHOICE 113. Ushers will be chosen from among men of good repute who have a pleasant manner; they should preferably be among the most active in the parish.²

¹ *Instr.*, no. 101.

² The sacristan may act as an usher.

They are to cooperate with the liturgical committee (nos. 26-27).

114. Ushers might wear distinctive but discreet insignia, without it being necessary for them to have a uniform.

8. *The Faithful*

115. The Mass requires the participation of all those who are the Church: celebrant, ministers, faithful gathered about the altar. The faithful have an active part by virtue of their baptismal character.* This role they do not possess only as individuals, but also as members of an assembly which makes present the mystery of the Church.

114. This participation is threefold: interior, exterior, sacramental.

A. Interior Participation

117. The first and essential participation in Mass is for the faithful to unite *mind and heart* with Christ, the Priest and Victim.² Without this interior participation, everything else is mere perfunctoriness.³ The faithful thus take part in the holy sacrifice, both by *offering* with the priest the Body and Blood of the Lord, and by *offering themselves* as victims.⁴

118. They will attain to this inner participation in direct proportion to their induction into it through catechesis (nos. 18-25) and the homily (no. 179).

B. Exterior Participation

119. Inner participation must express itself exteriorly by postures, gestures, responses, prayers, singing.⁵

This manner of acting, common to the whole assembly, expresses and at the same time gives rise to its unanimity.

GATHERING 120. The first expression of unanimity among the faithful is their being gathered together. Thus they should be invited to group themselves as close as possible to the altar, leaving no places vacant (no. **in**).

POSITIONS 121. As the celebration progresses, different positions are called for (standing, kneeling, sitting), which help the faithful to have the proper spiritual attitude.

122. *Standing*: It is the most genuine liturgical posture, expressing vigilance, activity, deference, thanksgiving and the dignity of the resurrected.

¹ *Instr*, no. 93-b; Pius XII, *Mediator Dei*, nos. 88, 104.

² *Instr*. 6 no. 22-a.

³ Pius XII, *Mediator Dei*, no. 80.

⁴ Pius XII, *Mediator Dei*, nos. 85-94, 98-104.

⁵ *Instr*, no. 22-b; Pius XII, *Mediator Dei*, nos. 105-106.

The assembly is thus to stand:

- at the entrance and recession of the celebrant;
- each time the celebrant turns to address the assembly, except at the Orate Fratres;
- from the introit to the epistle;
- during the gospel and the Credo;
- from the dialogue preceding the preface to the end of the Sanctus-Benedictus;
- from after the consecration to the end of the Agnus Dei;
- from the postcommunion to the final blessing;
- during the last gospel;
- as a rule, each time the congregation takes part in singing.¹

123. *Sitting*: This position encourages rest and is expressive of attention, readiness and the contemplative joy of those who “listen to the word of God and keep it” (Lk 11:28).

The assembly sits:

- from the epistle to the gospel;
- during the announcements and preaching;
- from the beginning of the offertory to the end of the secret;
- during the ablutions, if desired.

124. *Kneeling*: This position expresses and encourages private prayer, supplication, penance, humility, adoration.

The assembly kneels:

- during the prayers at the foot of the altar, unless there is congregational singing;
- after the invitation *Flectamus genua*;
- from the end of the Sanctus-Benedictus to the end of the consecration;
- from the end of the Agnus Dei until holy communion has been distributed;
- at the final blessing.

125. The positions here prescribed hold for all Masses, spoken or sung. However, they are not to be observed so rigorously as to prevent tired persons from sitting when they feel the need.

GESTURES 126. Moreover, common gestures also allow the faithful to give outward expression to their spirit of faith, adoration, humility and submission. The gestures are: the sign of the cross, striking the breast, genuflecting, joining the hands.

RESPONSES 127. The very structure of the Mass calls for responses, prayers and singing which pertain normally to the role of the faithful.

¹ An exception is to be made in the case of penitential ferial Masses and Requiem Masses: the faithful will then kneel during the collect and postcommunion, as well as from the consecration to the final *Amen* of the canon (R. B. M.

128. The responses constitute an essential part of the assembly's participation: through them, the faithful respond to the celebrant's versicles and signify their assent to his prayer.

The responses are:

—*Et cum spiritu tuo*;

—*Amen*, at the end of the orations, the canon, the *Libera nos, quæsumus* and the final blessing;

—*Deo gratias* after the epistle and the *Ite missa est*;

—*Gloria tibi, Domine; Laus tibi, Christe*;

—those of the dialogue preceding the preface;

—*Sed libera nos a malo* in a sung Mass.

129. The stage must be attained where all the faithful at all Masses, sung or spoken, give the liturgical responses.¹

PRAYERS AND SINGING

130. The faithful must be led gradually (nos. 11-12, 200-203, 260-263) to participate in certain prayers of the ordinary of the Mass:^{2*}

—at both spoken and sung Masses: Kyrie, Gloria, Credo, Sanctus-Benedictus, Agnus Dei, *Domine, non sum dignus*.

—at spoken Masses only: the *Pater noster*, recited with the celebrant?

131. Sonic groups with more advanced training will also be able to read or sing the following prayers in the proper of the Mass: introit, gradual, tract, Alleluia, sequence, offertory, communion.⁴

Other prayers (prayers at the foot of the altar, the *Suscipiat*) may also be said by the faithful. However, because of their private nature and difficulty of pronunciation, they will habitually be assigned to the servers.⁵

132. At spoken Masses, it is well to have popular religious songs, but only on condition they be well chosen and in keeping with the various parts of the Mass (nos. 160-165).⁶

MASS BOOK

133. To further the common participation of the faithful, it is indispensable to provide them with a suitable Mass book.⁷ It is desirable that parishes and institutions obtain a sufficient quantity of Mass books and leave them permanently in the pews.

¹ Every effort is to be made that all the faithful of the entire world are able to chant these liturgical responses "(instr. no. 25-a).

² Instr, nos. 25, 31.

³ Instr, no. 32.

⁴ Instr, no. 31d.

⁵ Instr. no. 31b.

⁶ Instr, nos. 14b, 30, 33.

⁷ This Mass book does not completely replace the missal, which has its own, complementary advantages. The missal is an indispensable means of liturgical training and Christian culture; it allows preparation of the Mass at home, private meditation on its texts afterwards, the enrichment of personal and family prayer. In the absence of a commentator at Mass, it permits the faithful to follow the priest's prayers and chants.

HEARING THE WORD OF GOD

134. The biblical readings, together with the preaching, which is a liturgical commentary on the readings, are directed to the whole assembly and should be listened to by all with the greatest attention. The faithful will thus be invited to close their books, so they may be alert to the message of Christ speaking through his emissaries.

The collection must never be taken at this time (no. 139).

| SILENCE |

135. During the celebration of the Mass, the liturgy provides for moments of silence. Nourished and prepared by the singing, prayer and exhortations, this silence fosters an intense inner participation in the unfolding mystery.

All must respect this silence: commentator (nos. 82, 86, 241, note 1), choir, organ (no. 170), faithful.

136. Especial care must be taken to observe "the holy silence" of the canon, particularly from the consecration to the *Pater noster*.¹

137. Whenever possible, a moment of silence is to be discreetly introduced after the *Oremus* and the commentator's exhortation which immediately precedes the collect and postcommunion. A moment of silence is also in order after the *Amen* concluding both the secret and the canon.

COLLECTION |

138. An authentic liturgical gesture, the collection allows the faithful to take part in the offering of the sacrifice. As part of the celebration of the Mass, this contribution to the needs of the Church becomes a token of collective homage and of Christian solidarity.

139. The collection (even at funeral Masses) is always planned in relation to the offertory: it starts at the beginning of the offertory prayers and is to be finished before the dialogue preceding the preface. To achieve this, a greater number of collectors will be appointed and the faithful asked to include their seat money with the collection.

The collection must always be taken with tact and discretion.

C. Sacramental Communion

140. "Complete active participation is only achieved when *sacramental* participation is included. By this means the faithful who are present take part not only by spiritual desire but also by sacramental reception of the Eucharist, thereby deriving richer benefit from this most holy sacrifice"²

| t i m e " 141, According to the recommendations of the encyclical *Mediator Dei*, "it is very fitting, as the liturgy otherwise lays down, that the people receive holy communion after the priest

¹ *Instr.*, nos. 14-c, 27-c, 27-f, 29-c.

² *Instr.*, no. 22-c (Council of Trent, sess. 22, ch. 6).

has partaken of the divine repast upon the altar. ¹ No effort will be spared, then, to see that communion is always distributed at this time.

Distribution of communion at the moment prescribed by the liturgy is possible, even at Sunday Masses, on condition:

—that the Mass is begun precisely on time (no. 57),

—that the announcements and preaching are allotted no more than a just proportion of time (nos. 58, 175),

—that all priests present leave any other task to help distribute communion.

142. The communion of the faithful *during Mass* may take place only after the communion of the celebrant.² It is the celebrant himself who gives communion, helped, when there are many receiving, by one or more priests.³

Thereby rejected is the custom of replacing the celebrant by another priest who distributed communion at any time during the Mass.

Even if the celebrant lets another priest complete the giving of communion, he will not say the postcommunion until this is over.

These rules apply to all Masses, spoken or sung, even funeral and nuptial Masses.

143. It is acceptable to give communion before or after Mass to those of the faithful unable to receive at the moment prescribed by the liturgy.⁴ It would be improper, however, to distribute communion on a regular basis to all the faithful before or after Mass.

144. It is desirable that the faithful receive hosts consecrated at the actual Mass in which they are participating;⁵ this emphasizes the intimate link between sacrifice and communion, and is especially feasible when it is possible to estimate the number of communicants.

APPROACHING COMMUNION TABLE

145. The faithful should advance to the communion table at the proper moment and in an orderly and reverent manner. When there are many receiving, the ushers (no. 112) will direct them as they come forward (e.g. approaching by the center aisle and returning by the side aisles).

Any interference with the freedom of the faithful to receive, or not to receive, especially in institutions, must be avoided.

It is normal that a communion processional be sung at this moment as an expression of common joy (250, 303).

¹ Pius XII, *Mediator Dei*, no. 121; Benedict XIV, *Certiores Effecti*, November 13, 1742.

² In a case of real impossibility, an exception may be made, and distribution begun after the *Pater Noster*. Even then, the celebrant takes part in the distribution at the proper time.

³ See *R. B. M.* no. 502; *§. R. C.*, 3448, May 11, 1878, ad 7.

⁴ Pius XII, *Mediator Dei*, no. 121; *R. B. M.* no. 502.

⁵ Pius XII, *Mediator Dei*, nos. 118, 121.

----- - TUâMVERIVTNTT I The Mass comprises a liturgical thanksgiving, with which all must associate themselves. The faithful should be urged to prolong it privately after Mass.

Chapter 3

Sacred Music

147. "Sacred music, as an essential part of solemn worship, shares its general purpose of giving glory to God and at the same time of edifying and making the faithful holy. It increases the decorum and beauty of the Church's ceremonies. . . , and more easily enkindles the faithful's faith and devotion. In such a way they will then be able to receive many more of the graces associated with the sacred mysteries."¹

I. Gregorian Chant

148. "Gregorian chant is the Roman Church's very own sacred song, pre-eminently so."³ "The sacred liturgy loses none of its solemnity when only this type of music is used."⁴

149. This traditional chant is absolutely obligatory in two instances:—for the singing of the celebrant and his ministers, at which time all instrumental accompaniment is forbidden;⁵

—for the responses made by people or choir to the celebrant and his ministers; here accompaniment is permitted.⁶

150. In other instances, without being obligatory, Gregorian chant is preferable to all other singing.⁷ Thus, the choir will at least take as great pains with it as with any other kind of sacred music.

151. For selections of the ordinary, the choir will be careful to choose always melodies which are simple, short and easy, so that the assembly of the faithful may have once again the role in singing which is its right.⁸ For example:⁹

—the Kyrie of various litanies (litany of the saints, the Blessed Virgin, St. Joseph), of Masses 18 and 16.

¹ Pius XII, *Mediator Dei*, nos. 123-127.

² St. Pius X, *Motu proprio* no. 1; Pius XII, *Musicae Sacrae Disciplina*, The Paulist Press, nos. 25-29.

³ *Instr*, no. 16; Pius XII, *Musicae Sacrae Disciplina*, The Paulist Press, no. 33.

⁴ St. Pius X, *Motu proprio* no. 3.

⁵ St. Pius X, no. 12; *Instr*, no. 16b.

⁶ *Instr*, no. 16b.

⁷ *Instr*, no. 16.

⁸ Pius XI, constitution *Divini Cultus*, December 20, 1928, *AAS* 21, 1929» 22ff; Pius XII, *Mediator Dei*, no. 192.

⁹ A rubric of the *Graduate Romanum* permits (except at ferial Masses) using at one Mass parts taken from various ordinaries. Moreover, the instruction provides an example: no. 25b.

—the Gloria of Masses 8 and 15.

—Credo 3 and 1.

the Sanctus of Mass 18; also of Masses 13, 10, 8 and 16.

the Deo Gratias of Masses 15 and 16.

152. In having the faithful sing these melodies, we comply with the wish of the Holy See, that “the Christian faithful throughout the world manifest their common faith by active participation in the holy sacrifice of the Mass and by common and joyful song.”¹

2. Sacred Polyphony

T53. By sacred polyphony is meant measured song originating from the motifs of Gregorian chant and performed in several voices without instrumental accompaniment.”²

The special esteem in which classical polyphony is held stems from its conformity with “Gregorian chant, the supreme model of all sacred music.”³

154. Sacred polyphony may be used in all liturgical services, but only on condition that there is a choir capable of singing it artistically. This form of sacred music is highly appropriate for liturgical services celebrated with greater solemnity and splendor.”⁴

Polyphony should, then, be reserved for solemn occasions. Even at such times, “in order to restore to the people their proper role,”⁵ it is highly recommended that the ordinary of the Mass contain only polyphonic selections which allow the faithful to sing alternate phrases.

155. Discernment needs to be exercised in regard to polyphonic repertory. It must be governed by the liturgical requirements of the celebration:

—the selections must not “delay the progress of the ceremony” because of undue length;

—the texts must not be made unintelligible because of an “inflated and redundant style”;

—the melodies must be in good taste and in harmony with the sacred atmosphere.⁶

Moreover, this choice must correspond to the real capabilities of each choir. It must be in conformity with the *Code of the Interdiocesan Committee of Sacred Music for the Province of Quebec*?

3. Modern Sacred Music

156. “Modern sacred music is music composed in more recent times, with the advance in musical technique. It is performed in several voices and does not exclude instrumental accompaniment.”⁸

¹ *Instr.*, no. 25b

² *Instr.*, no. 6.

³ St. Pius X, *Motu proprio* no. 4.

⁴ *Instr.*, no. 17.

⁵ Pius XI, *Divini Cultus*, AAS 21, 1929; Pius XII, *Mediator Dei*, no. 192.

⁶ Pius XII, *Musicae Sacrae Disciplina*, The Paulist Press, no. 40.

⁷ *Instr.*, nos. 48, 50.

⁸ *Instr.*, no. 7.

157. "Modern sacred music, too, is permissible in all liturgical services if it truly conforms to the dignity, seriousness and sacredness of the liturgy and there is a choir capable of singing it artistically."¹ For the choice and timing of the selections, the rules given above are to be rigorously observed (nos. 154-155).

4. *Popular Religious Song*

NATURE 158. Besides those things that are intimately associated with the Church's sacred liturgy, there are also popular religious hymns which derive their origin from the liturgical chant itself. . . . Born as they are from the most profound depths of the people's soul, [they] deeply move the emotions and spirit and stir up pious sentiments. When they are sung at religious rites by a great crowd of people singing as with one voice, they are powerful in raising the minds of the faithful to higher things."²

~ "■j 159. *At Masses*, such singing may not take place within the ceremony itself.³ Thus it may come only before or after.

160. These hymns may be used fruitfully at *spoken Masses*. Indeed, they "can be a powerful aid in keeping the faithful from attending the holy sacrifice like dumb and idle spectators. They can help to make the faithful accompany the sacred services both mentally and vocally."⁴

161. These religious songs in the vernacular may be performed only at the following times in spoken Masses:

—during the entrance of the priest and the prayers at the foot of the altar;

—during the Kyrie and the Gloria;

—between the epistle and the gospel;

—during the Credo;

—during the offertory;

—during the Sanctus-Benedictus;

—during the Agnus Dei;

—during the communion of the faithful;

—after the final blessing.

In the course of any one Mass, there will never be singing at all these times; however, singing is to be encouraged at the following moments: the entrance of the priest, the offertory, the communion, the recession.

¹ *Instr.*, no. 18.

² Pius XII, *Musicae Sacrae Disciplina*, The Paulist Press, no. 44; *huir.* nos 9, 51.

³ Pius XII, *Musicae Sacrae Disciplina*, The Paulist Press, no. 44.

⁴ Pius XII, *Musicae Sacrae Disciplina*, The Paulist Press, no. 45; *Instr.*, nos. 33,

CHOICE | 162. These religious songs in the vernacular must be “clearly suited to the respective parts of the Mass”: † they will be in accord with the character and length of these parts, will not delay the celebration, nor impede the faithful from giving the liturgical responses.

163. Religious songs in the vernacular “must be in complete accord with the teaching of the Catholic faith, stating and explaining it correctly. Their vocabulary should be simple, their tunes easy. They should be kept free of pompous and meaningless verbiage. They should be marked with a religious dignity and seriousness, however short and easy they may be.”²

164. When translated into the vernacular, the psalms, which are abundantly used in the liturgy, fulfill these conditions perfectly. Moreover, they constitute one of the richest sources of inspiration for popular religious song.

On the other hand, “traditional hymns” must be used with discrimination.

MASS BOOK | 165. There are Mass books which have a repertory of religious songs in harmony with the preceding regulations. In all educational institutions, only such religious songs should be taught.³

5. *The Organ*

NATURE | 166. The organ is par excellence the instrument of liturgical music; “it is especially fitted for the sacred chants and sacred rites.”⁴

The true organ is still the pipe organ. As it is “intended for liturgical service . . . , [it] should be constructed according to the standards of the craft and be equipped with the quality of pipes suitable to sacred use.”⁵

If circumstances do not allow for a pipe organ, an harmonium may be used. With the express permission of the ordinary¹ (to be obtained

¹ *Instr.*, nos. 30, 33.

² *Instr.*, no. 52: a quotation from *Musicae Sacrae Disciplina*, The Paulist Press, no. 44.

³ The Montreal Diocesan Liturgical Commission knows of no Mass book in English containing a repertoire of religious songs as varied as the one to be found in the *Livret des Fidèles*, edited by Éditions Tardy and the Montreal Diocesan Liturgical Commission 1961, and distributed by Fides, 25 St. James Street E., Montreal 1, Canada. A suitable Mass book might be chosen from among the following: *Parish Mass Book*, World Library of Sacred Music, 1846 Westwood Avenue, Cincinnati 14, Ohio (1959); *Our Parish Prays and Songs*, the Liturgical Press, Collegeville, Minn., (1959); *The People's Hymnal*, World Library of Sacred Music, 1846 Westwood Avenue, Cincinnati 14, Ohio 2nd ed., 1961).

⁴ Pius XII, *Musicae Sacrae Disciplina*, The Paulist Press, no. 42.

⁵ *Instr.*, no. 62.

through the Diocesan Commission of Sacred Music) an electronic organ may be used, but only temporarily.

167. "The playing *of* the organ . . . constitutes an embellishment of the liturgy. [Its] use should therefore be regulated according to the degree of joy which characterizes the various liturgical days or seasons."¹

168. Organ accompaniment for choir and congregation is always permissible except from the collect of the Mass *In Cena Domini* on Holy Thursday to the *Gloria in excelsis* of the Easter vigil Mass.²

Whenever the organ is played in accompaniment, it is important that it support the singing without ever rising above it.³

169. Organ solos are forbidden:

—in Advent, except for the Third Sunday of Advent⁴ and the feast of the Immaculate Conception;

—during Lent and Passiontide, except for the Fourth Sunday of Lent, and Holy Thursday at the Chrism Mass and up to the conclusion *of* the Gloria in the Mass *In Cena Domini*;⁵

—at the ember day Masses *of* September;⁶

—at all Masses for the dead.⁷

This prohibition does not hold "on the feasts of the principal patron saint of the place, of the titular day and the dedication anniversary of the local church, and of the titular or founder's day of a religious institute; also if an unusual solemnity occurs."⁸

170. Both at spoken and sung Masses, organ solos are allowed only at the following times⁹ if no singing has been provided for (no. 161):

—before and during the entrance of the priest;

—during the offertory to the close of the secret;

—from the end of the Sanctus-Benedictus to just prior to the consecration;

—during the communion of the faithful;

—after the final blessing.

171. The selections should be very carefully adapted to the liturgical character of the season or day, as well as to the particular times when the organ may play in the course of the celebration.¹⁰

SELECTIONS

¹ *Instr*, no. 80.

² *Instr*, nos. 84, 83-b. All organ playing "during the sacred triduum is forbidden even for devotional services, without any exception, and notwithstanding any custom whatever to the contrary."

³ St. Pius X, *Motu proprio* no. 16.

⁴ *Instr*, nos. 81, 83 b.

⁵ *Instr*, nos. 81b, 83b.

⁶ *Instr*, no. 81c.

⁷ *Instr*, no. 81d.

⁸ *Instr*, no. 83a.

⁹ *Instr*, no. 29.

¹⁰ *Instr*, no. 66.

The *Code of the Interdiocesan Committee of Sacred Music for the Province of Quebec* provides an approved repertory to which all must conform.

POSITION 172. The organ has its normal place “near the main altar.”¹ This prescription will henceforth be observed in the construction and restoration of churches (no. 105).

6. *Other Instruments*

173. Use of musical instruments other than the organ is forbidden during liturgical functions (nos. 190, 198) and pious exercises.

The only exception to this ruling is the following: on unusually solemn feast days, though only with the express permission of the local ordinary² (to be obtained through the Diocesan Commission of Sacred Music), certain string or wind instruments may be used to support the singing of the choir.³

BELLS 176. Each pastor must strive to endow his church with one or several bells. “It is strictly forbidden to substitute any kind of machine or instrument in place of sacred bells, in order to counterfeit or amplify a sound of bells mechanically or automatical-

Chapter 4

Announcements and Preaching

175. At Masses on Sundays and holy days, the announcements and preaching will take place, after the gospel has been read in the vernacular. The two together should not in general last longer than a quarter of an hour. If this limit is observed, it will be possible to give communion at the proper moment of the Mass (nos. 141-142), and still not have the Mass last longer than 45 or 50 minutes (no. 58).

i. *The Announcements*

176. We may think of the announcements as “the parish newscast.” They must always be brief. They may include:

- mention of the week’s feasts, of certain church services and of events that are of particular interest to the parish;
- publication of marriage banns according to the form customary in the diocese;
- at times, notices of a pastoral nature.

On occasion, there will be read texts prescribed by the ordinary. It is also proper to devote a few moments to the instruction of the faithful with regard to active participation in the Mass (nos. 11-21).

¹ *Instr.*, no. 67.

² *Instr.*, no. 69.

³ *Instr.*, no. 68.

⁴ *Instr.*, no. 91.

177. A good way to reduce announcements is to make ample use of the parish bulletin, which is to be above all an information medium (baptisms, marriages, Mass intentions, schedule of services, parish activities, etc.).

The announcements will likewise be shortened by omitting the usual prayers for various intentions: it will be enough to list the intentions and invite the faithful to recall them at the commemorations of the living and the dead. Thus, the meaning of these two prayers of the canon will be enhanced in their minds.

2. *The Preaching*

178. An integral part of the Mass, the proclamation of God's word comprises biblical readings and preaching. Preaching is thus an authentic liturgical act, at once an extension of the readings and an introduction to the liturgy of the sacrifice.

179. As a consequence, preaching at Mass will be inspired primarily by scriptural texts of the Mass; through them, it will bring to the faithful understanding of the mystery of salvation, help them realize the actual demands made on them in everyday life by the word of God, and lead them to the person of Christ who, at the altar, has them participate in his Death and Resurrection.

180. The lofty dogmatic and moral source of inspiration calls for a style which is simple, direct and concrete. This is achieved only through serious preparation.

Part 3

Masses for Particular Occasions

181. By their very nature, nuptial and funeral Masses, as all other Masses, "require that all who are present take part in them, each in the way proper to him."¹

182. As the faithful feel more personally involved than at any other times, pastors will recognize the opportunity to have them participate in a particularly active manner. If the present directory treats of these Masses in a separate section, it is that they entail special rites and that a particular effort is required to restore to these celebrations their sacred character.

Chapter i

The Nuptial Mass

PLACE 183. A wedding is an event which concerns the parish; for this reason Church law prescribes it be celebrated in the parish church of the betrothed.

¹ *Instr.*, no. 22.

DECORATION 184. So that the faithful are not distracted from the spiritual values inherent in the sacrament of marriage and the holy sacrifice of the Mass, decoration of the altar and of the sanctuary must be simple and in good taste. The prescriptions given above (nos. 43-47) must be strictly heeded for such occasions. It is absolutely forbidden to place flowers and ornamental plants on the communion table. Nor is it permitted to decorate the pews with flowers or plants. Parish priests are to regard themselves as personally responsible for the observance of these rules, and take care to explain them to the faithful.

If simplicity is the keynote in decorating the Church on this occasion, it will help solve the delicate problem of various "classes" of

RITUALS 185. For the ceremony of marriage itself, priests will use the bilingual rituals authorized by the Holy Sec.¹ The vernacular texts will make prayers and rites more readily understood by the faithful.

REMARKS OF THE CELEBRANT 186. Before each of the principal rites (exchange of vows, joining of the hands, blessing and giving of the ring), the celebrant will explain briefly their meaning.

In his opening words, whether they be in his own or taken from the ritual, the celebrant will discuss briefly the Christian meaning of marriage, the sacramental value of the exchange of vows and the link existing between the sacrament and the sacrifice of the Mass.

To be avoided in this talk are an overly casual manner and improper references to the persons being married.

COMMENTATOR 187. To assure active participation by the assembly, the presence of a commentator is required. During the Mass he will abide by the norms given above for the commentary and reading (nos. 80-92).

Further remarks will introduce the nuptial blessing after the Pater noster as well as the final blessing of the couple after the *lie, missa est*. In addition, booklets should be acquired for the faithful (no. 133) with the texts of the marriage ceremony and the Mass. Thus, the assembly may with ease make the responses (no. 128).

COMMUNION 188. The bridal couple are to be especially encouraged to receive communion at the nuptial Mass. This is always to be after the communion of the priest, in accordance with the special rubric of the missal,² and if possible with hosts consecrated at that Mass (nos. 141-144).

¹ *Latin-English Ritual* (Milwaukee 1954), second edition of *Latin-French Ritual* (Tours 1956), *Latin-Italian Ritual* (Lugano 1956).

² *Missa votiva pro sponso et sponsa*: "postquam sumpserit sanguinem, communicet sponso; et prosequitur missam."

The faithful should be taught that when present at a marriage there is no better way to showing their friendship for a couple than by joining with them in the eucharistic feast.

SINGING AND ORGAN MUSIC

189. The choice of organ and vocal music for weddings must be the object of particular attention. The prescriptions given above are to be strictly observed (nos. 154-155, 157, 162-165, T7r). Anything secular either in melody or words must be rigorously excluded. Particularly objectionable are spectacular solos, or melodramatic interpretations. It is up to the pastor to choose the singers and approve their repertoire.

The times stipulated above for playing the organ (no. 170) and for singing (nos. 160-161) must be observed.

190. No musical instrument other than the organ or harmonium is permitted at nuptial Mass.

PHOTOS

191. Frequent and indiscriminate taking of pictures is harmful to the spirit of prayer in the assembly. Only a professional photographer may be authorized to take pictures during the ceremonies. He must confine himself to the following moments: joining of the hands, giving of the ring, bridal processions before and after the ceremony. The photographer may never go into the sanctuary.¹

192. A worthy celebration of the marriage and of the Mass which follows requires that there be at least an hour between the beginning of successive ceremonies.

Chapter 2

The Funeral Mass

SETTING

193. In the eyes of the Church, the death of a Christian is not "a fall into darkness, but an ascent to light." Therefore, the liturgy of the dead extols much more the hope and peaceful joy of resurrection than it dwells on the mourning caused by death.

194. Instruction given to the faithful along this line will help disencumber churches of all other objects suggesting mourning (nos. 43-47). They may be reminded that "there are no human preferences with God" (Rom 2:11): in the church, his house, our Father looks upon us all without distinction as his children.

The observance of these prescriptions will help solve the delicate problem of different "classes" of funerals.

SIMULTANEOUS MASSES

195. To assure the unity of the celebration the practice is condemned whereby spoken Masses are celebrated at side altars during funeral or anniversary services.

¹ *Instr.*, nos. 75-77.

REMARKS OF
THE CELEBRANT

196. The bilingual rituals in use in the diocese suggest to the celebrant brief remarks when meeting the body at the church door, before the absolution and at the conclusion of the ceremony. This practice is to be encouraged. It does not interfere with the usual role of the commentator during the celebration, in keeping with the prescriptions already given for the commentary and readings (nos. 80-92). Booklets will be acquired for the faithful (no. 133) containing the texts of the funeral liturgy, in order that their participation be more active.

"c o m m u n i o n 197-.As ,at ever✓ther Mass th?, ?roper t,mj
----- J for distribution of communion will be respected
(nos. 141-143). The faithful need to be instructed that their participation in the eucharistic feast on this occasion marks well the tie which unites them through Christ with those who have died in his peace.

SINGING AND
ORGAN MUSIC

198. The music to have priority at funeral Masses, of whatever class, is Gregorian chant. The sacred liturgy loses none of its solemnity when only this type of music is used.¹ In particular, it is highly recommended that singing of the ordinary and of the *Dies irae* be in Gregorian.

Polyphonic music must be chosen in accordance with the norm specified above (nos. 155, 157). It is forbidden to sing anything not included in the liturgy of the dead. Organ or harmonium solos, even at the end of the ceremony, are forbidden; these instruments may only be used to accompany singing.² No other kind of musical instrument is allowed.³

CONCLUDING
RITES

199. In keeping with the prescriptions of the ritual,⁴ the celebrant and his ministers, while the *In Paradisum* is being sung, conduct the body of the deceased to the door of the church; the last funeral prayers are chanted there.

Where there is a parish cemetery, the celebrant and his ministers will, if possible, conduct the body to the cemetery, while the *In Paradisum* is being sung; there the final rites will take place.

¹ St. Pius X, Motu proprio no. 3; *Instr*, no. 16.

² *Instr*, nos. 81-d, 83-c.

³ *Instr*, no. 81-d.

Rituale Romanorum, tit. 7, ch. 3, no. 11.

II

Part 2

Detailed Organization of the Mass

Chapter i

The Spoken Mass

200. In accordance with the spirit of the instruction of the Sacred Congregation of Rites (no. 31), the faithful will be led by degrees to participation in the spoken Mass. This graduated participation takes into account the difficulties particular to each element (responses, prayers, singing), and the degree of preparation of the assembly.

The stages proposed here are not rigid, nor do they exclude the possibility of mingling one with another. To vary the participation and foster continual progress, particular elements may be borrowed from the succeeding stage.

201. In an initial stage, the assembly gives the responses (*Amen, Et cum spiritu tuo, Gloria tibi, Domine, Sed libera nos a malo, Deo gratias*), and joins in the dialogue preceding the preface. It may also dialogue the Kyrie.

202. In the second stage, the assembly says also the Pater noster, then the Gloria, the Credo, the Sanctus-Benedictus, the Agnus Dei, and the *Domine, non sum dignus* before the communion of the faithful (no. 130). At this stage some singing may be introduced (no. 161).

203. In the third stage, accessible to better trained groups, the reading of the chants of the proper along with the celebrant is added, together with the prayers at the foot of the altar and the *Suscipiat* (no. 131).

These three stages are designated in the present text by one (*), two (**), or three (***) asterisks.

I. *Liturgy of the Word*

INTRODUCTORY
COMMENT

204. Especially on Sundays and holy days, the commentator will note for the faithful, in a brief introduction, the feast being celebrated, its general theme, the ordo of the day (i.e., whether there are commemorations, whether or not the Gloria and Credo are said, whether the preface is proper). Sometimes, he may expound briefly on one or other aspect of the Mass (no. 21).

ENTRANCE OF THE
CELEBRANT (Standing)

205. Preceded by the servers and reader (who may carry the missal and lectionary), the priest makes his way to

the altar in a processional manner, advancing, if possible, over a certain distance, c.g., from the back, or at least across a part of the church.

As the celebrant enters, the commentator invites the assembly to rise out of respect for the minister of Christ.

206. During the entrance, the organ may play a solo, except when specifically prohibited (no. 169); playing must cease as soon as the celebrant has arrived at the altar (no. 170).

PRAYERS AT THE FOOT OF THE ALTAR (Kneeling)

vites the faithful to kneel, unless they are singing an entrance hymn (no. 210).

208. The faithful may dialogue with the priest the prayers at the foot of the altar. But the private nature of these prayers and the difficulty of pronunciation make it preferable for them to be recited by the priest and servers alone (no. 131).

207. The commentator invites the faithful to kneel, unless they are singing an entrance hymn (no. 210).
209. While the celebrant and servers are reciting the prayers at the foot of the altar, the commentator may briefly invite the faithful to express to God sorrow for their transgressions, to recite the Confiteor in Latin*** or the vernacular,* or the Act of Contrition.*

210. The assembly may also sing an entrance hymn, to** create at the outset an atmosphere of common fervor.

It may be a hymn with refrain or a psalm translated or paraphrased (preferably the psalm of that day's introit). The people will take up the refrain or antiphon after each couplet or verse sung by a soloist or the choir (see one of the suggested Mass books [no. 165, footnote 1]).

This singing may last the whole time prayers are being recited at the foot of the altar, and until the priest has finished reading the introit.

As long as the singing is in progress, the people continue to stand.

INTROIT (Standing)

211. As soon as the priest goes up to the altar the commentator invites the faithful to rise.

When the assembly has been trained in reading Latin (c.g., in seminaries, religious communities, etc.), the commentator has them begin the Introit*** at the same moment as the celebrant, so that priest and faithful recite as with one voice.

KYRIE (Standing)

212 The entire assembly dialogues the *Kyrie*, *eleison** with the celebrant.

213. The people may sing the *Kyrie*** in Greek or the vernacular. The melody needs to be very short, so as not to delay the celebrant (no. 162) (see one of the

suggested Mass books [no. 165, footnote 1]).

GLORIA
(Standing) 214. After the celebrant has intoned *Gloria in Excelsis Deo*, the faithful (who may be divided in two groups) recite with him the Latin text.*** The celebrant himself says the Gloria in its entirety.

215. An alternative is for the people to sing or recite in the vernacular a doxology. The text** will be necessarily short, so as not to delay the celebrant (no. 162) (see one of the suggested Mass books [no. 165, footnote 1]).

COLLECT (Standing) 216. After the *Dominus vobiscum* of the celebrant, the faithful still standing, reply *Et cum spiritu tuo*.

The celebrant says *Oremus* and then is silent. The commentator now reads an invitation to prayer (invitatory) which summarizes briefly the petition the priest will address to God in the name of all. The commentator never reads a translation of the oration.

After a moment of silence during which each of the faithful prays privately (no. 137), the celebrant recites the Oration audibly in Latin, and all reply *Amen**

When the celebrant is required to say *Flectamus genua*, the intervention of the commentator should not occur until after these words. There follows a moment of silence, after which the celebrant himself says *Levate* and then recites the oration.

217. At penitential ferial Masses (Advent, Lent and the ember days of September), and at Requiem Masses, the commentator invites the assembly to kneel for the oration as soon as the celebrant has said *Oremus*.

218. If the Mass has several orations, only the first is introduced by the commentator; however, the faithful will also answer *Amen** after the last.

EPISTLE (Seated) 219. After the last oration, the commentator invites the faithful to be seated. Then he introduces the reading by a few words which bring out its meaning.

While the celebrant is reading quietly in Latin, the reader, or otherwise the commentator, turned toward the people, reads the epistle in the vernacular (no. 88).* At the end, the faithful may reply: *Deo gratias**

The same procedure will be followed for the reading of lessons occurring on certain days in the *Missale Romanum*.

1 In the absence of reader and commentator, the celebrant may read the gospel in the vernacular, after doing so in Latin.

MEDITATIVE
CHANTS (Seated)

220. Before beginning to read the meditative chants (gradual, Alleluia, tract, sequence), the celebrant will always wait until the epistle has been read in the vernacular.

221. If the assembly is trained in reading Latin, it may recite these prayers*** along with the celebrant.

222. On occasion, between the epistle and gospel there may be sung an acclamation** (verse of a psalm, Alleluia . . . , as long as it is very short and does not infringe on the gospel (no. 162) (see one of the suggested Mass books [no. 165, footnote 1]).

I GOSPEL (Standing)

223. During the *Munda cor*, the commentator presents the gospel in the same way as he did the epistle. Then he invites the assembly to rise.

Standing, the faithful take part in the dialogue* which precedes the gospel (*Et cum spiritu tuo*!, *Gloria tibi, Domine*) and make the three signs of the cross.

While the celebrant reads the Latin text quietly, the reader, or otherwise the commentator, turned toward the people, proclaims the gospel in the vernacular (no. 88).¹

At the end, the faithful may answer: *Laus tibi, Christe**

ANNOUNCEMENTS AND
PREACHING (Seated)

224. On Sundays and holy days of obligation, the gospel is followed by the announcements and preaching

It is desirable that from time to time on weekdays the celebrant give a homily lasting a few minutes.

CREDO (Standing)

225. After the gospel or preaching, the celebrant intones the Credo, if it is part of the day's Mass; he recites it in its entirety, in Latin.

226. During this time, the faithful may recite the simple form of the Credo* (Apostles' Creed).

227. The faithful may also recite the Credo in Latin along with the celebrant.** The assembly may be divided in two groups, one alternating with the other.

228. The faithful may sing a summary of the Credo** in the vernacular. The text should be quite short so as not to delay the celebration (see one of the suggested Mass books no. 165, footnote 1]).

¹ See note I, p. 668.

I. Offertory

OFFERTORY
ANTIPHON (Seated)

229. The celebrant greets the faithful, saying *Dominus vobiscum*. The faithful reply *Et alim spiritu tuo** and sit down.

230. The celebrant invites the faithful to prayer by pronouncing *Oremus* aloud; then in the same voice he reads the offertory antiphon.

231. If the faithful are trained in reading Latin, they may recite*** the offertory antiphon with the celebrant.

232. The commentator may afterward, in a few words, bring out the meaning of the antiphon; he invites the faithful to unite spiritually with the celebrant, who at that moment is preparing the matter of sacrifice. It is not permitted to read aloud a translation of the offertory antiphon nor of the other prayers which follow.

233. When feasible, a hymn of offering** related or not to the offertory antiphon of that day, may be sung in the vernacular; this singing must be over for the *Orate, fratres* (see one of the suggested Mass books [no. 165, footnote 1]).

234. Except when specifically prohibited (no. 169), the organ may play a solo until the *Orate*,

235. The collection is to be made in conjunction with the offertory (nos. 138-139).

ORATE, FRATRES;
SECRET (Seated)

236. The faithful may reply to the *Orate fratres* in Latin. However, because of the difficulty of pronunciation, the *Suscipiat****

will be reserved for well-trained assemblies.

237. The commentator may give the meaning of the secret, but not translate it.

Afterwards he invites the faithful to reply to the *Per omnia saecula saeculorum** which concludes the secret; the faithful, remaining seated, answer *Amen*.

2. Eucharistic Sacrifice

PREFACE (Standing)

238. The commentator invites the assembly to rise; then he may give very briefly the meaning of the preface about to begin.

The faithful take part in the introductory dialogue of the preface: *Et cum spiritu tuo, Habemus ad Dominum, Dignum et justum est**

The celebrant recites the preface aloud, while the people keep silent.

SANCTUS-
BENEDICTUS
(Standing)

239. At the conclusion of

240. While the celebrant recites the Sanctus-Benedictus, the faithful may also sing an acclamation.** It will be brief and not hold back the celebration (no. Mass books [no. 165, footnote 1]).

cc, the faithful may unite with the celebrant for solemn recitation** of the Sanctus-Benedictus in Latin.

CANON (Kneeling then Standing)

241. The Sanctus-Benedictus over, the commentator invites the faithful to kneel.

From the end of the Sanctus-Benedictus until the Pater noster, a deep silence must be observed: the faithful will thus be left alone to their silent prayer.†

Except when specially prohibited (no. 169), the organ may be played from the end of the Sanctus-Benedictus until the consecration begins (no. 170).

242. After the consecration, the faithful are invited to rise.

However, at penitential ferial Masses (Advent, Lent and the ember days of September), and Requiem Masses, the faithful remain kneeling from the end of the Sanctus until the final *Amen* of the canon.

FINAL DOXOLOGY OF
THE CANON (Standing)

243. At the end of the canon when the celebrant says *Per ipsum et cum ipso*. . . . the commentator may, if it appears necessary, briefly recall the importance of the Amen whereby the faithful give their approval to the prayer of the canon.

When the celebrant raises his voice to conclude with *Per omnia saecula saeculorum*, all reply *Amen**.

3. Communion

PATER NOSTER
(Standing)

244. Before saying *Oremus. Praeceptis salutaribus moniti*, the celebrant pauses to emphasize that another part of the Mass is now to begin: the communion.

During this time, the commentator invites the faithful to recite with the celebrant, aloud and in Latin,** the Pater noster up to and including the *Amen*.

Singing the Pater noster at a spoken Mass is not allowed.

BREAKING OF THE
BREAD (Standing)

245. The faithful answer *Amen* to ^{the} *Per omnia saecula saeculorum*, and *Et cum spiritu tuo* to the *Pax Domini*....

AGNUS DEI
(Standing)

246. After the breaking of the bread,

247. The faithful may sing a translation or a paraphrase of the Agnus Dei (see one of the

while the celebrant genuflects, the commentator invites the faithful to recite** the *Agnus Dei* in Latin along with him. It is forbidden to alternate with the celebrant.

suggested Mass books [no. 165, footnote 1]).

PRAYERS BEFORE COMMUNION
(Kneeling)

248. The commentator invites the assembly to kneel.

The faithful may unite in silence with the celebrant for the three private prayers preceding communion; they are never to say them out loud, neither in Latin nor in the vernacular.

COMMUNION OF THE FAITHFUL (Standing)

249. When the celebrant has said the *Ecce Agnus Dei*, the faithful may recite with him, in Latin, the threefold

Domine, non sum dignus (no. 130).

Afterward, the commentator invites the faithful to approach the communion table in an orderly fashion and without haste (no. 145). The faithful receive while kneeling.

250. During the distribution of communion, the choir or still better the whole assembly may sing** either the communion psalm, translated or paraphrased, or an appropriate hymn (see one of the suggested Mass books [no. 165, footnote 1]). The singing ends when the distribution of communion is completed.

It is also possible for the organ to play a solo (no. 170), except when specifically prohibited (no. 169).

COMMUNION ANTIPHON
(Kneeling or Seated)

251. After the ablutions, the celebrant recites the Communion antiphon; if the faithful are trained in reading Latin, they may recite*** it with him.

4. Thanksgiving

POSTCOMMUNION
(Standing)

252. When the celebrant returns to the center of the altar, the commentator invites the assembly to rise. It then answers* *Et cum spiritu tuo* to the *Dominus vobiscum* of the celebrant.

For the postcommunion, celebrant and commentator proceed as indicated for the collect (no. 216-217).

At the end of the postcommunion, all the faithful reply* *Amen*.

CONCLUSION OF THE MASS
(Standing—Kneeling—Standing)

kneel for the blessing.

253. Standing, the faithful make the responses* *Et cum spiritu tuo* and *Deo Gratias*. After this they

254. At Requiem Masses, the faithful answer *Amen* after *Requiescant in pace*. At these Masses and others at which the celebrant says *Benedicamus Domino*, there is no blessing and the faithful remain standing.

255. The celebrant gives the blessing in a strong voice, so as to be heard by all. The faithful make the sign of the cross, reply* *Amen*, and stand again.

LAST GOSPEL A-Afi.i111''
(Standing) may^dia-

loguc with the priest the introduction to the last gospel, making the responses* *Et cum spiritu tuo, Gloria tibi, Domine*. They genuflect along with the celebrant and, at the end, say *Deo gratias*.

The commentator may then make a few closing remarks and invite the faithful to continue their thanksgiving privately.

PRAYERS AFTER
MASS (Kneeling)

RECESSION OF THE
CELEBRANT (Standing)

258. The prayers of Leo XIII are not compulsory¹ when the Mass is celebrated “with some solemnity.”¹

259. The singing or organ music (no. 257) may continue during the recession of the celebrant.

¹ S. R. C. no. 4305. —In keeping with this decree of June 20, 1913, and others succeeding, the requirement with some solemnity is fulfilled in the following ways:

—when there is a homily or sermon (S. R. C. March 9, 1960; Æ4S 52, 1960, 360);

—when there is active participation by the faithful on Sundays or feastdays (*ibid*);

—at nuptial Masses, on the occasion of first communion, general communion, confirmation, ordination, religious vows;

—when the Mass is immediately followed by another function or a pious exercise;

—at a conventual Mass, a solemn votive Mass of the Sacred Heart (first Friday of the month), of Christ the High Priest (first Thursday or first Saturday of the month), of the Immaculate Heart of Mary' (first Saturday of the month);

—at a spoken Mass for the Blessing of the Candles (Candlemas) or the Blessing of the Ashes.

Chapter 2

The Sung Mass

260. In keeping with the spirit of the instruction of the Sacred Congregation of Rites (no. 25), the faithful will be led by degrees to participate in the sung Mass. This graduated participation will take into account the difficulties particular to each element (responses, prayers and singing) and the degree of preparation of the assembly.

The stages proposed here are not rigid, nor do they exclude the possibility of mingling one with another. To vary the participation and foster continual progress, one or another element may be borrowed from the succeeding stage.

261. In an initial stage, the assembly sings the liturgical responses: *Amen, Et cum spiritu tuo, Gloria tibi, Domine, Habemus ad Dominum, Dignum et justum est, sed libera nos a malo, Deo gratias.*

262. In the second stage, the assembly also participates in singing the ordinary: Kyrie, Gloria, Credo, Sanctus-Benedictus, Agnus Dei, and if the occasion warrants, Asperges or *Vidi aquam*. It may say the *Domine, non sum dignus* before the communion of the faithful.

263. In the third stage, accessible to better trained groups, the assembly participates in the singing of the proper.

These three stages are designated in the present text by one (*), two (**), or three (***) asterisks.

I. Liturgy of the Word

INTRODUCTORY
COMMENT

264. The commentator proceeds as noted in no. 204. On occasion, he will explain the significance of the sprinkling with holy water (reminder of baptism and rite of purification).

ENTRANCE
(Standing)

265. Sundays and holy days, it is particularly desirable to arrange the entrance procession as indicated in no. 205.

266. During the entrance, the organ may play a solo, except when specifically prohibited (no. 169); playing must cease as soon as the celebrant has reached the altar (no. 170).

267. During the entrance the choir, or still better the assembly may sing** an appropriate hymn, in Latin or in the vernacular (see one of the suggested Mass books [no. 165, footnote 1]).

ASPERSION
(Standing)

268. Upon arriving at the altar, the celebrant intones** the *Asperges me* or *Vidi aquam*. The choir and, if possible, the assembly continue the singing.

All reply* to the verses preceding the *Oremus* and sing the concluding *Amen*.

While the celebrant is taking off the cope and putting on the chasuble, the commentator gives briefly the meaning of the introit.

INTROIT (Kneeling or Standing)	269. The choir begins singing the introit in Gregorian chant, psalmody or polyphony. If the faithful do not participate, the commentator invites them to kneel.	270. The faithful remain standing if they take part in the singing of the introit. They may do so: —either by singing*** it from beginning to end with the choir. —or by singing** <i>Sicut erat</i> after the <i>Gloria Patri</i> .
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271. If it is necessary to extend the singing, the antiphon may be repeated after each verse or every second verse of the corresponding psalm (*Instr*, no. 27-a).

When no aspersion precedes the Mass, the singing of the introit begins as soon as the celebrant has entered.

KYRIE (Standing)	272. The commentator invites the assembly to rise if it has not been singing the introit.
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Choir and people alternate in singing** the Kyrie. The following procedure is acceptable: 1st *Kyrie*, solo; 2nd *Kyrie*, choir; 3rd *Kyrie*, people. The same pattern may serve for the three *Christe* and the last three *Kyrie* (see one of the suggested Mass books [no. 165, footnote 3]).

GLORIA SUNG BY PEOPLE (Standing)

273. Choir and assembly alternate in singing** the Gloria, following the intonation of the celebrant. He may himself participate in the singing while remaining at the altar (no. 68).

GLORIA NOT SUNG BY THE PEOPLE (Standing—Seated)

274. If the assembly does not sing the Gloria and the celebrant sits down, the faithful do likewise at the same moments. They stand when the singing ends.

COLLECT (Standing)

275. After the *Dominus vobiscum* of the celebrant, the faithful, standing, sing* *Et cum spiritu tuo*.

The celebrant sings *Oremus* and then is silent. The commentator now reads an invitation to prayer (invitatory), which summarizes briefly the petition the priest will address to God in the name of all. The commentator never reads a translation of the oration.

After a moment of silence during which each of the faithful prays privately (no. 137), the celebrant sings the oration and all sing* *Amen*.

When the celebrant or deacon is required to sing *Flectamus genua*, the commentator must insert his remarks after these words. There follows a moment of silence, after which the celebrant or deacon sings *Levate*; the celebrant then sings the oration.

276. At penitential ferial Masses (Advent, Lent and the ember days of September), and at Requiem Masses the commentator invites the assembly to kneel for the oration as soon as the celebrant has sung *Oremus*.

277. If the Mass has several orations, only the first is introduced by the commentator; however, the faithful will also sing* *Amen* after the last.

EPISTLE (Seated)

278. After the last oration, the commentator invites the faithful to be seated, Then he introduces the reading by a few words which bring out its meaning.

279. At a solemn Mass, the subdeacon, turned toward the people, sings the epistle in Latin, at the ambo or at the lectern. (In this case, the celebrant no longer reads the text.)

The subdeacon, while remaining in the same place, may then read the epistle in the vernacular (no. 88).

The same procedure will be followed for the lessons occurring on certain days in the *Missale Romanum*.

280. If the celebrant is not accompanied by sacred ministers, he may either sing the epistle, or read it quietly in Latin. In the latter case, the reader, or otherwise the commentator, is to read the epistle in the vernacular (no. 88).

The same procedure will be followed for lessons stated for certain days in the *Missale Romanum*.

MEDITATIVE CHANTS (Seated)

281. The commentator may give very briefly the general meaning of the chants (gradual, Alleluia, tract, sequence), after which the choir will sing them in Gregorian, psalmody or polyphony.

The assembly takes part in this singing*** according to its degree of preparation.

GOSPEL (Standing)

282. The commentator invites the assembly to rise, then presents the gospel as he did the epistle.

Standing, the faithful take part in the dialogue which introduces the gospel, singing* *Et cum spiritu tuo* and *Gloria tibi, Domine*, and make the three signs of the cross.

283. At a Mass with sacred ministers, the deacon sings the gospel in Latin, turned toward the people, at the ambo or at the lectern. (In this case, the celebrant no longer reads the text.)

Then, remaining in the same place, the deacon may read the gospel in the vernacular (no 88).

284. At a Mass without sacred ministers, the celebrant sings the gospel in Latin, while at the altar.

Then, while remaining in the same place, but turned toward the people, he may read the gospel in the vernacular (no. 88).

ANNOUNCEMENTS AND
PREACHING (Standing)
CREDO SUNG BY PEOPLE
(Standing)

287. Choir and assembly alternate for the singing** of the Credo after the intonation of the celebrant. He may take part in the singing himself, in which case he remains at the altar (no. 68).
Then everyone will genuflect for *Et incarnatus est*.

286. For announcements and preaching, see no. 224.
CREDO NOT SUNG BY THE PEOPLE (Standing—Seated)

288. If the faithful do not sing and the celebrant sits down, they may do likewise; but it will always be after genuflecting for *Et incarnatus est*.
The faithful rise at the end of the Credo.

I. Offertory

OFFERTORY ANTIPHON
(Seated) -----

The commentator invites the faithful to be seated and briefly introduces the offertory antiphon.

290. The choir alone sings in Gregorian, psalmody or polyphony.

289. The celebrant sings *Dominus vobiscum* and the assembly answers *Et cum spiritu tuo*.

291. If the assembly can do so, it may sing*** the offertory antiphon with the choir, especially if it is done in psalmody.

292. On days of particular solemnity, the choir may, after the offertory antiphon, sing something appropriate in Latin, in unison or in polyphony (nos. 154-157). This singing must be over for the *Orationes*.

Following the offertory antiphon, the organ may also play a solo, except when specifically prohibited (no. 169).

293. The collection is to be made in conjunction with the offertory (nos. 138-139).

SECRET
(Seated)

294. The commentator may give the meaning of the secret, but not translate it.

Afterward he invites the faithful to reply to the *Per omnia saecula saeculorum* which concludes the secret; the faithful remaining seated, sing* *Amen*.

2. Eucharistic Sacrifice

PREFACE

295. The commentator invites the assembly to rise; then he may give very briefly the meaning of the preface about to begin.

The faithful take part* in the introductory dialogue of the preface:
Et cum spiritu tuo, Habemus ad Dominum, Dignum et justum est.

The celebrant sings the preface.

| SANCTUS-BENEDICTUS 296. Immediately after the preface,
 | (Standing) the Sanctus-Benedictus will be sung
 in Gregorian (nos. 151-152), and
 henceforth without interruption. It is fitting that the whole assembly
 sings** it in its entirety, after the choir has intoned the first *Sanctus*.
Mtcc the singing, the commentator invites the faithful to kneel.

CANON (Kneeling 297. During the canon, what has been said
 then Standing) above for the spoken Mass (nos. 241-243)
 will be applied here.

3. Communion

PATER NOSTER 298. Before saying *Oremus. Praeceptis salu-*
 (Standing) *taribus moniti*, the celebrant pauses to emphasize
 that another part of the Mass is now to begin:
 the communion.

During this time, the commentator may introduce the Pater noster
 which is afterward sung by the celebrant alone.

At the end, the assembly sings* *Sed libera nos a nialo*.

BREAKING OF 299. The faithful sing* *Amen* after *Per omnia*
 THE BREAD *saecula saeculorum*, and* *Et cum spiritu tuo* after
 (Standing) *Pax Domini. . . .*

AGNUS DEI 300. After the breaking of the bread conies the sing-
 (Standing)) ing** of the Agnus Dei. If the assembly can do so,
 it may take part in one of the following ways:

1. a soloist intones Agnus Dei,
 the choir continues *qui tollis peccata mundi*,
 the people conclude with *miserere nobis* or *dona nobis pacem*,
2. the choir intones each Agnus Dei,
 the people continue to the end;
3. the choir sings the first Agnus Dei from beginning to end,
 the people do the same with the second Agnus Dei,
 the choir sings the third Agnus Dei,
 and the people conclude by singing *dona nobis pacem*.

After the singing, the commentator invites the faithful to kneel.

COMMUNION OF 301. The celebrant recites the *Ecce Agnus*
 THE FAITHFUL *Dei*.
 (Kneeling) Then the faithful may recite** with the
 celebrant the threefold *Domine, non sum dig-*
nus (no. 130).

Afterward, the commentator invites the faithful to approach the

communion table in an orderly fashion and without haste (no. 145).

The faithful receive while kneeling.

COMMUNION ANTIPHON
(Kneeling or Standing)

302. The commentator presents briefly the meaning of the communion antiphon, which is sung by the choir in Gregorian, psalmody or polyphony, while the faithful are receiving communion.¹

230. To extend the time of singing, if this is desired, the antiphon may be repeated after each verse or every second verse of the appropriate psalm. When the distribution of communion is over, the psalm is to be ended with the *Gloria Patri* and a final repetition of the antiphon (*Instr.*, no. 27-c).

If the melody of the antiphon is easy, it is desirable that the assembly sing*** it (standing).

304. Except when specifically prohibited (no. 169), the organ may play a solo after the communion antiphon is sung. Playing ceases when the distribution of communion is over.

305. After chanting the communion antiphon, the choir or the assembly may sing *** something appropriate in Latin, until distribution of communion is over.

If the assembly does take part in the singing, it remains standing.

4. Thanksgiving

POSTCOMMUNION
(Standing)

306. When the celebrant returns to the center of the altar, the commentator invites the assembly to rise. It then sings* *Et cum spiritu tuo* in answer to the *Domine vobiscum* of the celebrant.

For the postcommunion, celebrant and commentator proceed as for the collect (nos. 275-276).

CONCLUSION OF THE MASS
(Standing—Kneeling—Standing)

They then kneel for the blessing.

307. Standing, the faithful sing* the responses *Et cum spiritu tuo* and* *Deo Gratias*.

308. At Requiem Masses, the faithful sing *Amen* after *Requiescant in pace*. At these Masses and others at which the celebrant says *Benedicamus Domino*, there is no blessing and the faithful remain standing.

¹ If none of the faithful come forward to receive communion, the communion antiphon is sung when the celebrant is receiving the holy Eucharist (*Instr.*, no. 27c).

309. The celebrant gives the blessing in a strong voice so that he be heard by all. The faithful make the sign of the cross, reply* *Amen* and stand again.

LAST GOSPEL AND
RECESSION OF THE
CELEBRANT (Standing)

their thanksgiving.

310. While the celebrant is reciting the last gospel quietly, the commentator may make a few closing remarks and invite the faithful to continue privately

For the recession *of* the celebrant, the faithful may sing** a thanksgiving hymn in the vernacular (no. 159) (see one of the suggested Mass books [no. 165, footnote 1]). Except when specifically prohibited (no. 169), the organ may play a solo (no. 170). The choir may also perform a selection in polyphony (nos. 154-157).

4. A LIST OF EXCERPTS FROM THE
DECLARATIONS ADDED TO THE LITURGY
SCHEMA PREPARED BY THE CENTRAL
PREPARATORY COMMISSION
TO AID IN A BETTER UNDERSTANDING
OF ITS ARTICLES

Prepared by the Central Preparatory Commission of the Second Vatican Council

Regarding Article 104 (Now Number 128) of the Draft:

In the renewal of the total complex of external objects pertaining to sacred worship, the following seems worthy of special attention:

1. The basic layout of the church for the sacred assembly: the church building should be so constructed that the very arrangement of places and things will be a clear sign and a faithful echo of the sacred assembly, which is the congregation of the people of God, hierarchically composed of the “servants” *of* God and the “holy people” (see the canon of the Mass) duly united together. Diligent care should be exercised not only in erecting the altar, but also especially in building new churches, in arranging according to the requirements of the restored liturgy, the seats of the presiding bishop (if necessary) and priests, the seats of benches for the ministers, the ambos or lecterns for the sacred readings, a suitable place for the *schola* or choir as well as for the organ, and places reserved for the faithful “to enable them to see and join in well when participating in the sacred functions.”

2. The place of those who preside: since the bishop should appear plainly as the president and leader of the assembly, it is fitting that in

cathedral churches the chair of the bishop be placed in the middle of the apse, which is at the head of the church or assembly. On both sides of the bishop's chair, places should be provided for the canons or priests. In other churches, especially parish churches, this place of honor may be occupied by the plain scat of the pastor or celebrating priest who presides over the assembly in the name of the bishop whose co-worker he is. But every appearance of a throne should be avoided with respect to those who do not have the right to the use of a throne.

3. The main altar: by the very fact that it is the main altar, it should be separated from the back wall of the church so that a person can easily walk around it. The fitting place for the main altar is mid-way between the presbytery and the people, i.e., in the middle of the assembly (ideally, not mathematically computed). It is praiseworthy, in as much as the edifice permits, to have this altar covered with a canopy or baldachin in order to show its holiness. Those in charge of churches should remember that the altar is the place of the eucharistic sacrifice and the venerable table of the sacred banquet, and consequently it should be decorated with noble simplicity of design, while strictly avoiding everything that does not pertain to eucharistic worship. The cross and the candelabra, which are required according to the type of Mass, should be placed either upon the altar, or even, according to the most ancient usage of the church, near or around the altar.

4. Secondary or side altars: secondary or side altars should be so arranged as not to detract from the sacred assembly around the main altar. Secondly, as much as the structure of the buildings and circumstances permit, they should be placed in special chapels rather than in the main body of the church.

5. Consecration of altars: besides the main altar, which should always be permanent, secondary altars as well should be made of stone and permanent, unless this is not possible due to a special situation, as in oratories. If possible, in the consecration of altars, one should follow one of the manners of encasing the sacred relics presupposed by the Roman pontifical, i.e., in the base of the altar, or even, according to a very ancient custom, "under the altar." In this way, the sacred marble will not be marred without necessity by carving out a repository (sepulchre) for the relics from the upper part of the altar. Such complete integrity is most fitting for the sacred table, which then will be decorated only with the crosses of consecration. Even though it would not be opportune to insist on a complete return to the ancient law of the Roman church: "Let no one divide (dismember) a martyr" (CJ. *Theod.* I, 9, tit. 17 and 7; Braun, *Altar.* 1, 614), it is desirable that the relics of saints, which are destined for the repositories of altars, not be too small. Moreover, the following question seems worthy of all due consideration: could the custom be restored, at least in certain cases, and especially in the case of secondary and portable altars, of consecrating altars without relics? Also, it seems that the practice

of exposing fictitious bodies of the saints even though a small, true relic be included, should be abrogated.

6. Reservation *of the Blessed* Sacrament: the Blessed Sacrament should be reserved habitually in a very solid and inviolable tabernacle, in the center of the main altar or of a truly prominent secondary altar, or according to local custom, in some other outstanding and suitably decorated place in the church. It should be permissible to celebrate the sacrifice of the Mass on a suitable altar facing the people, even if in the middle *of the* altar there is a small, but precious and dignified tabernacle for reserving the Blessed Sacrament.

Often, especially in larger churches which are outstanding for their age or the perfection *of* their art, it would seem more fitting for the veneration and worship of this great sacrament to have a special, highly decorated chapel for the Blessed Sacrament. Such a chapel should be entirely accessible to the worshippers, but not to mere spectators (tourists). Also this kind of chapel could better be protected against any danger of violation.

7. The ambos or lecterns: in building churches, the ambos or lecterns for the sacred readings should be so arranged that the dignity and honor of the sacred Scriptures and of the proclamation of the word of God itself will be immediately apparent.

8. The place for the *schola* or choir: the place for the *schola* or choir should be so arranged as to make evident that those who are engaged in chanting perform a real function in the Church. In providing this place for the choir, one should make sure that the individual singers have easy access to the reception of holy communion, if they so wish.

9. Places for the faithful: ordinarily, it is desirable to have benches or seats in churches for the faithful. The custom of reserving seats for certain private individuals is frowned on, since human respect is to be avoided.

10. The baptistry: in cathedral as well as in parish churches, the baptistry should be accorded great honor. It is desirable that the baptismal font be designed in such a way that baptism can be administered over the font itself. If convenient, nothing forbids a baptistry from being large and laid out like a room, so that the sacred place of initiation itself and its decorations can serve as an aid in instructing the faithful.

11. Confessionals: confessionals should have an open and conspicuous place of honor. They should conform to the architecture of the church and be apt for the administration of the sacrament of penance. As far as possible, temporary confessionals or simple benches should not be used. However, a place for receiving the confessions of men should be retained in the form of a private room near the sacristy.

12. Sacred images: from ancient times the Catholic Church has set aside special places of honor in her buildings for sacred images, especially for those of our Lord Jesus Christ, as well as for those of the Blessed Virgin Mary, the Mother of God, of the holy apostles, and

of all the saints. In offering veneration to them by means of their images, the Church arouses and fosters the piety of the faithful. However, in placing images around the churches and oratories, a sacred order should be strictly observed. The most special place of honor at the very head of the church should be reserved for the image of Christ incarnate, suffering, crucified, risen, ascending into heaven, gloriously triumphant, seated at the right hand of the Father, or coming again in glory. Consequently, even though the image of the titular saint of the church or altar can be present behind the main altar, the figure of Christ should always occupy the more important place. Many images of the same saint should not be placed in the same sacred edifice without the most serious of reasons, and their multiplication behind the same altar should be forbidden entirely.

13. The arrangement of decorations: since the decoration of sacred buildings, the function of painted or sculptured art is twofold, that is, pictorial as well as decorative, one must always seek to maintain a balance between the two, as also between figurative and so-called “abstract” elements, so that the splendor or order will always shine forth. Generally in the decoration of sacred buildings, the more important areas should be the more embellished.

14. Funeral art: In arranging for funerals and memorial monuments, the faithful should be encouraged to adhere to the meaning of Christian death and eternal life without recourse to mythology or any other profane symbolism.

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RUBRICS OF THE ROMAN BREVIARY AND MISSAL

With the *Motu Proprio* of Pope John XXIII

and Other Pertinent Documents

Calendar

Tables of Occurrence and Concurrence

List of Changes in Breviary, Missal and Martyrology

and Analytical Index

Translated from

ACTA APOSTOLICAE SEDIS, LII (1960)

No. 10 (Aug. 15), pp. 593-740

THE LITURGICAL PRESS

St. John's Abbey

Collegeville, Minnesota

Translated by
Leonard J. Doyle

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Nihil obstat: John Eidenschink, O.S.B., J.C.D., *Censor deputatus*. *Imprimatur:* Peter W. Bartholome, D.D., Bishop of St. Cloud. October 16, 1960.
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APOSTOLIC LETTER OF POPE JOHN XXIII

GIVEN OF HIS OWN ACCORD
(MOTU PROPRIO)

THE NEW BODY OF RUBRICS OF THE ROMAN BREVIARY AND MISSAL IS APPROVED

It has been the constant aim of the Apostolic See, especially since the Council of Trent, to define more accurately and arrange more suitably the body of rubrics by which the Church's public worship is ordered and governed. Thus many things have been emended, changed and added in the course of time. The consequent growth of the system of rubrics has sometimes been unsystematic and detrimental to the original clarity and simplicity of the whole system.

Hence it is not surprising that our predecessor Pope Pius XII, of happy memory, acceding to the wishes of many of the bishops, should have judged it expedient to reduce the rubrics of the Roman Breviary and Missal to a simpler form in certain respects. This simplification was enacted by a decree of the Sacred Congregation of Rites dated March 23, 1955.

Then in the following year, 1956, when preparatory studies were being conducted for a general liturgical reform, our predecessor decided to survey the opinions of the bishops on the liturgical improvement of the Roman Breviary. After duly weighing the answers of the bishops, he judged that it was time to attack the problem of a general and systematic revision of the rubrics of the Breviary and Missal. This question he referred to the special committee of experts who had been appointed to study the general liturgical reform.

Then the problem became ours. After we had decided, under the inspiration of God, to convene an ecumenical council, we turned over in our mind what was to be done about this project begun by

APOSTOLIC LETTER OF POPE JOHN XXIII

our predecessor. After mature reflection, we came to the conclusion that the more important principles governing a general liturgical reform should be laid before the members of the hierarchy at the forthcoming ecumenical council, but that the above-mentioned improvement of the rubrics of the Breviary and Missal should no longer be put off.

We ourselves, therefore, *of our own accord (motu proprio)* and with full knowledge, have seen fit to approve by our apostolic authority the body of these rubrics of the Roman Breviary and Missal prepared by the experts of the Sacred Congregation of Rites and carefully revised by the aforesaid pontifical commission for general liturgical reform. And we decree as follows:

1) We command that, beginning on the first day of January of next year, 1961, all those who follow the Roman rite shall observe the new code of rubrics of the Roman Breviary and Missal arranged under three headings—*General Rubrics*, *General Rubrics of the Roman Breviary* and *General Rubrics of the Roman Missal*—to be published shortly by our Sacred Congregation of Rites. As for those who observe some other Latin rite, they are bound to conform as soon as possible both to the new code of rubrics and to the calendar, in all those things which are not strictly proper to their own rite.

2) On the same day, January 1, 1961, the *General Rubrics* of the Roman Breviary and Missal, as well as the *Additions and Variations* to the rubrics of the Roman Breviary and Missal according to the bull *Divino afflatu* of our predecessor St. Pius X, which have hitherto been prefixed to these books, shall become inoperative. As the provisions of the decree *On the Simplification of the Rubrics* dated March 23, 1955, have been incorporated into this new edition of the rubrics, this general decree of the Sacred Congregation of Rites shall likewise become inoperative. Finally, any decrees and replies on doubtful points issued by the same Congregation which do not agree with this new form of the rubrics shall be abrogated.

3) Likewise, statutes, privileges, induits and customs of any kind whatsoever, including those that are centenary and immemorial, even if they are worthy of special and individual mention, shall be revoked if they are opposed to these rubrics.

4) The publishers of liturgical books who are duly approved by the Holy See may prepare new editions of the Roman Breviary

and Missal arranged according to the new code of rubrics. In order to insure the necessary uniformity of the new editions, however, the Sacred Congregation of Rites shall issue special instructions.

5) In the new editions of the Roman Breviary or Missal, the texts *of* the rubrics mentioned in No. 2 above shall be omitted, and the texts of the new rubrics put in their place. That is, the *General Rubrics* and the *General Rubrics of the Roman Breviary* shall be prefixed to the Breviary; and similarly the *General Rubrics* and the *General Rubrics of the Roman Missal* shall be prefixed to the Missal.

6) Finally, all those whose responsibility it is, shall see to it as soon as possible that the special calendars and propers, whether diocesan or religious, conform to the principles and ideals of the new edition *of* the rubrics and of the calendar. These calendars and propers are subject to the approval of the Sacred Congregation of Rites.

Having firmly established these points, we consider it fitting to our apostolic office to add some advice.

The fact is that this new arrangement of the rubrics has two effects. On the one hand, the whole structure of the rubrics of the Roman Breviary and Missal is reduced to a better form, distributed in a clearer order and brought together into a single text. On the other hand, some special modifications have also been introduced, by which the Divine Office is somewhat shortened. This shortening was petitioned by very many of the bishops, in view especially of the constantly increasing burden of pastoral cares laid upon many priests. In a fatherly spirit we urge these and all who are bound to the recitation of the Divine Office to make up for any shortening of that Office by greater attentiveness and devotion. Moreover, since the reading of the Fathers of the Church is sometimes cut down to a certain extent, we earnestly exhort all the clergy to be sure to have at hand for reading and meditation the works of the Fathers, which are so full of wisdom and piety.

Now let those things which we have decreed and established by this letter, given of our own accord, be considered as ratified and confirmed, anything to the contrary notwithstanding, including that which is worthy of special and individual mention.

Given at Rome, at St. Peter's, on the twenty-fifth day of the month of July, in the year 1960, the second year of our pontificate.

POPE JOHN XXIII

GENERAL DECREE OF THE SACRED CONGREGATION OF RITES

Promulgating the New Code of the Rubrics of the Roman Breviary and Missal

By this general decree the Sacred Congregation of Rites promulgates and declares to have been promulgated the new code of rubrics of the Roman Breviary and Missal, which our Holy Father Pope John XXIII approved and ordered this Sacred Congregation to publish, by the apostolic letter *Rubricarum instructum*, given *motu proprio* on July 25 of this year. This new code is to be inserted into the new editions of the Roman Breviary and Missal and is to be observed by all concerned, beginning January 1 of next year, 1961.

In order that the liturgical books hitherto in use may still be used, there are appended to the code of rubrics the “Variations” by which the present Breviaries and Missals as well as the Martyrology may be adapted.

From the office of the Sacred Congregation of Rites, July 26, 1960.

► P CAIETANUS Card. CICOGNANI, Ep. Tusculanus, *Praefectus*

I Enrico Dante, *a secretis*

INDEX

OF PRINCIPAL TOPICS

IN THE CODE OF RUBRICS

Note

It is obvious that in a summary index of this kind only the principal topics could be mentioned; and this only by means of abridged references, which, however, are easily understood, since ordinarily they are couched in technical terms understood by everyone.

It should be noted further that this index includes only the topics contained in the code of rubrics anti in the Changes in the Breviary and Missal. Excluded, therefore, are the documents preceding and following the code, and also the calendar anti the matter pertaining to the Martyrology.

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"For the Unity of the Church": new name of Mass "For the Removal of Schism": C 62.

"For Those Who Manage the Affairs of State": collects for various intentions: new text in place of "For the Roman Emperor": C 63.

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“Requiem aeternam” (O): in Office of dead at end of each psalm and canticle (in place of “Gloria Patri etc.”): 201; at end of last responsory of each nocturn: 230.

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DECREE ON PARTICIPATION IN THE MASS

A complete translation (and commentary by Dr. Josef Loew) of the September 1958 Decree of the Sacred Congregation of Rites concerning the active participation of the faithful in the Mass. Reprinted from *Worship* (Nov. and Dec. 1958).

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Published by

THE LITURGICAL PRESS

St. John's Abbey

Collegeville, Minn.